

NEC TAMEN

CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, JANUARY, 1937

No. 1



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King George VI and Queen Elizabeth



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### PRESBYTERIAN PUBLICATIONS

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### ASSEMBLY MINUTES

The supply of Acts and Proceedings of the 62nd General Assembly, which was held in Hamilton June 3-10, 1936, is exhausted and yet there is a call from many quarters outside of our Church for copies. We should greatly appreciate it therefore if any individual or any Session having a copy or copies to spare, would be good enough to hand these in or mail them to The Presbyterian Record, Room 707, 372 Bay St., Toronto.

### LANTERN SLIDES

We have an appeal from the minister of a rural congregation for discarded lantern slides of any character. He says that he could make good use of these and would appreciate obtaining any that are available. Please address The Record, Room 707, 372 Bay St., Toronto.

## A Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

## FORM OF BEQUEST

### The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of ..... Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

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### REV. LEONARD BOYD GIBSON, B.D., Ph.D.

Dr. Gibson whose last ministry was spent in Cooke's Church, Toronto, ended his earthly career at his home in that city on November 12th, 1936. In 1933 ill-health compelled his retirement and his strength gradually gave way until death called him. He was born at Anahilt, County Down, Ireland, and early showed ability in mathematics which won for him a scholarship, the highest in northern Ireland, and later a position as a teacher of mathematics at Wesley College, Dublin. He was a graduate of Trinity College, Dublin, and coming to this side of the Atlantic he pursued his theological studies at the Presbyterian College, Louisville, Ky., and Pinehill, N.S. Returning to the Old Land he served for a time as assistant in the Church of Blackfriars, Glasgow. Returning to Canada he held pastorates in St. Stephen, N.B., St. Matthew's Church, Montreal, and Knox Church, Woodstock, Ont., where he ministered for nine years. In 1925 he was called to Cooke's Church, Toronto, and there the remainder of his active ministry was spent. He was a man of marked ability, with a keen mind, an able preacher, and special skill as a debater. He had a warm heart and was devoted to his work as a minister. He had a genius for friendship which greatly furthered his work.



# The Presbyterian Record

VOL. LXII.

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## The Moderator's Message

The Editor of The Record has invited me to send a New Year's Message to our beloved Church.

I want at once to bring greetings in the name of the General Assembly of The Presbyterian Church in Canada. I wish also to greet you in the name of the Great King and Head of the Church and in His name to say, "Peace be unto you." It is my earnest prayer that we all may have the peace "which the world cannot give and which the world cannot take away."

I have had the wonderful experience of visiting the Church east and west as Moderator of the Assembly, and only those who have had that experience can really understand what that means. The enthusiasm, sincerity, and respect with which I have been received has been most humbling to myself. Who is worthy to receive such a welcome? Surely only those who come in the name of the Lord.

The Holy Apostle St. Paul conceived the Church as the Body of Christ, members one of another, acting and reacting spiritually upon one another, for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Church was the object of his deathless devotion.

We who are members of the Church are to do Christ's work here. We need not wait until we can do some great thing, but let us begin the first day of this New Year. It is the doing of whatever comes to our hands or hearts to do that qualifies us as His followers. These tasks may only seem to us to be trifles, but trifles make the perfect man. In reality this is a charter of the Church of Christ, character building, training in service, evangelism; these are the articles of the charter of the Church. The Church is no spent force. Its place has not been taken by any other institution. It still retains its distinctive mission in this world. It has, however, much to accomplish whereunto it was sent.

It is my wish, my prayer, my chief desire, that we as a Church do not lose sight of its real mission among men. Let us retain the true vision as did the great Apostle Paul, and it will become to us, as to him, the greatest instrumentality of Christ for the establishment of His Kingdom; and as it was with St. Paul so it will be with us that the Church shall demand and get our all.

"Behold I set before you an open door", the possibility of a larger development of our own life. I know of nothing finer in the Bible than its emphasis upon the possibilities of man. The Bible knows no hopeless case. In every man there is a quivering nerve, a spiritual fibre, a something, a soul that is capable of vibrating to the touch of God. Before all God sets an open door—a door open to pardon, a door open to purity, a door open to joy, a door open to usefulness, a door open to Heaven. "I looked and behold a door was open in Heaven." All the great and good who have gone before us, entered into God's open door, and so may we.

MALCOLM A. CAMPBELL, D.D.,  
Moderator.



# THROUGH EYEGATE

Clarence M. Pitts, Chairman Board of Administration.

(This is Mr. Pitts' second article under this heading.)

**C**ONTINUING the analysis of the Budget Receipts and Expenditures of The Presbyterian Church in Canada for the years 1927 to 1935, this month Figures 9 to 16 are presented. The scales of these graphs are as indicated.

## Figure 9.—Educational Expenditures.

The full line represents the amount spent from the Budget for Knox College, Toronto, while the dotted line represents the Montreal College expenditures. The bottom line in this graph is the expenditure on the Deaconess Training Home, Toronto. It is to be remembered that these figures do not represent the total expenditures of these Church institutions as they have other sources of income from endowments and house accounts which materially help their financial operation.

## Figure 10.—Financial Statistics of the Board of Sabbath Schools and Young People's Societies.

The solid line on top represents the expenses, including the salaries of the Secretary of the Board and his office assistant and the Girl's Work Secretary and their travelling expenses, the special printed material, certificates and programmes issued, etc. The dotted line shows the income to the Budget from the Mother's Day and Rally Day offerings in the various Sunday Schools, raised under the superintendence of this Board and paid directly to the Church Treasurer. The net cost to the Church of the work among the young is the vertical distance between these two lines, or \$13,496.00 in 1927 reduced to \$3,610.00 in 1935. Is this not a department of the Church's life where a greater expenditure might accomplish tremendous results in future years?

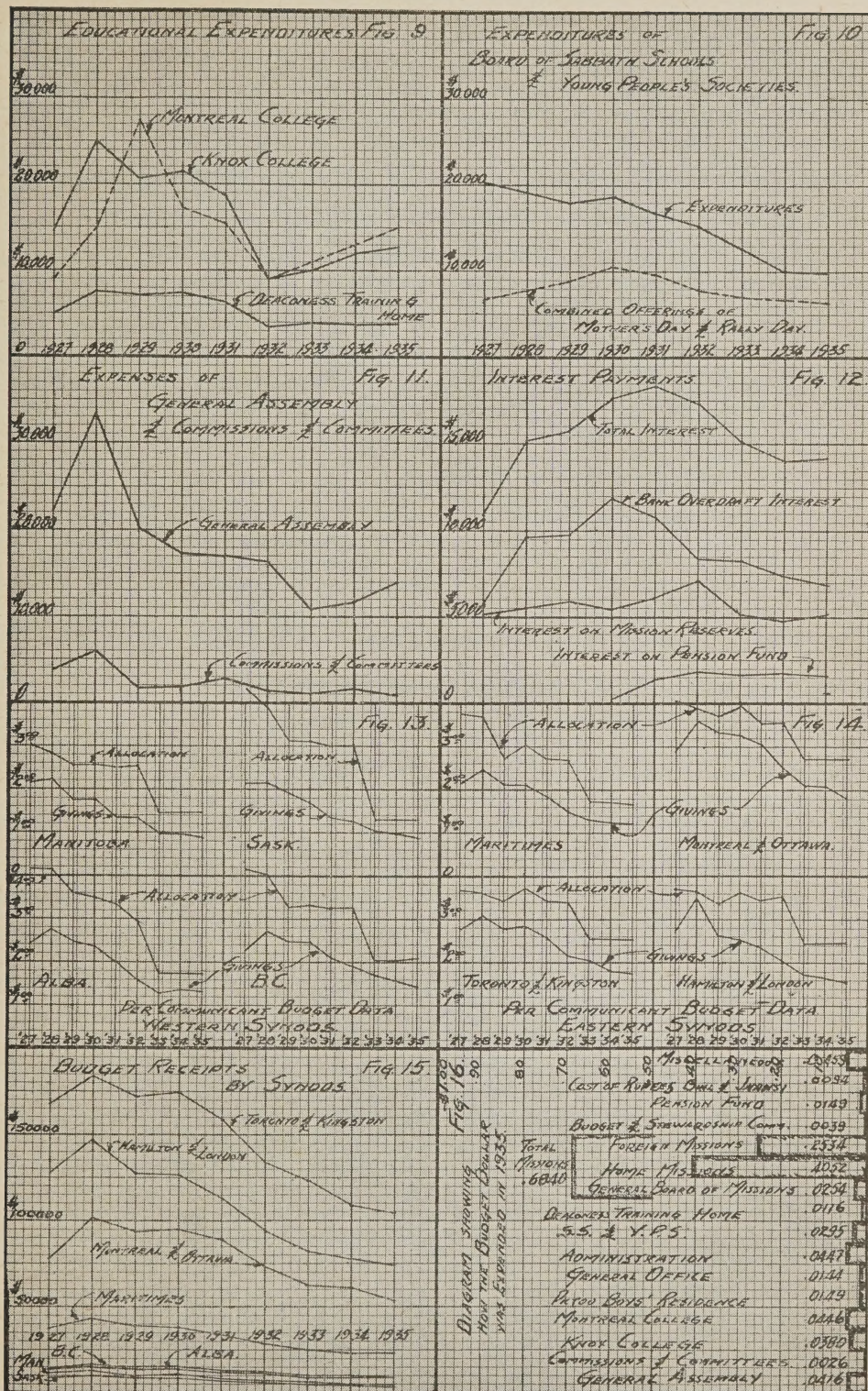
## Figure 11.—Expenditures of General Assembly and Commissions and Committees.

The top line represents the expense of holding the General Assembly and include's the Moderator's expenses. Note the great increase in expense in holding Assembly outside the Central Synods. In 1928 Assembly met in Regina at a cost of \$35,291.35, while the Peterborough Assembly of 1933 cost only \$10,887.93. This explains the reason Assembly has not been held in the far West or the Maritimes. The bottom line represents the cost of special Committees and Commissions set up by Assembly for particular work outside the duties of the established Boards already referred to and graphed.

## Figure 12.—Interest Charges.

In considering Figures 6 and 7 in the last issue, it was pointed out that deficits cost the Church a great deal of money. The curve of interest and discounts paid to the Bank, particularly for the Bank Overdraft, is shown in the second curve of this figure. The top curve is the total interest charges paid by the Church and the third curve shows the amount credited to the Mission Reserves for the use of their cash balance in reducing the Bank Overdraft obligation. The short curve at the bottom shows the interest paid the Pension Fund on balances due them from the Budget Funds. The point in the 1936 line at the bottom represents \$570.55, credited the Church Extension Fund for the use of an unpaid balance collected in connection with the special appeal for debt reduction. The total of the top curve of interest payments for the nine years shown amounts to \$138,290.29, while the







amounts paid on Bank Overdraft total \$78,845.98, the amount of interest to Mission Reserves total \$50,424.92, and to the Pension Fund, \$8,448.84. All these payments would be saved the Church if our people would pay as they go instead of waiting to the year-end to forward these contributions and, further, if they would systematically contribute their allotted amounts each year.

**Figure 13.—Western Synods per Communicant Allocations and Contributions.**

**Figure 14.—Eastern Synods per Communicant Allocations and Contributions.**

In these two graphs, to a small scale as shown, are represented the authorized allocations and the actual contributions of each Synod of the Church. They have been shown in separate spaces to avoid confusion in lines. The top line of each graph is the allocation per capita and the bottom line, the givings per capita. In actual givings it will be noted that while for certain earlier years, givings in the Central Synods crossed the \$3.00 line, in 1935 no Synod gave \$2.00 per member. Note also how pronounced the falling off in givings has been, particularly in Fig. 14, coinciding with the reduction in allocation.

**Figure 15.—Budget Contributions by Synods.**

In this graph the actual Budget contributions of each Synod for the nine years is shown. While Fig. 13 and 14 have reduced the givings to a unit of membership, showing how much each person is giving for the great work of The Presbyterian Church in Canada, Fig. 15 is meant to show how much each Synod gives in total dollars. Here again, the drastic falling off of Church contributions is shown, particularly in the three top curves representing the three Central Synods.

**Figure 16.—Distribution of One Dollar Budget Expenditure.**

Turn this page on its side and note the columns rising above the bottom line. These columns are named for a division of the Church's work and the height of each column is the proportion of each dollar which that Department spent in 1935. So often the question is asked,—“Where does the dollar I give to the Budget really go.” This last graph has been utilized to answer that question. The total height from the bottom line to the top line is \$1.00. The sixteen columns added one on top of the other would just reach the top line. In the centre is shown the top of a larger column which represents the part of the dollar spent on Missions, Home and Foreign, and amounts to 68.4 cents of the dollar. The other columns speak for themselves.

Limited space requires that this Budget analysis be short. It is possible, from the statistics contained in the Annual Reports, to analyze these for a Presbytery and even to a congregational basis. Not only can it be accomplished for the Budget (the contributions for the General Work of the Church) but also for congregational operating expenses and maintenance, the mortgage indebtedness, and other factors in the life of our people, but these would only be of local interest. The outstanding conclusion of a detailed study of this nature is the knowledge that we possess a wonderfully controlled and efficiently operated Church, whose members are taking increasingly less interest, as evidenced by their financial support. Either that vital interest must be recaptured, the spirit of loyalty and enthusiasm to Christ and His Church revived, or those objectives to which we have obligated ourselves must be curtailed. The door of splendid opportunity is open before us. Shall we enter and go forward, or turn aside? The spiritual challenge is tremendous. The financial challenge amounts to approximately one cent a day per member for the work with which these studies have been dealing, namely, the Budget of The Presbyterian Church in Canada.



## FROM THE BUDGET CONVENER

Dear Dr. Rochester,

**T**HANKS to the splendid work of Mr. Pitts and also the remarkable clearness of your engraver's work in reproducing the former's graphs, you and I might now hope to pass an examination on the financing of our Church. I wonder how many more of our Presbyterian family in Canada could do likewise. I trust they all saw and carefully interpreted these eight pictorial records of the "ups and downs" of our Church's income and expenditure since 1927. If not they missed a fascinating and illuminating experience; and I strongly urge them to set out the December Record and "have a go" at page 357, first noting these "wiggly" lines and reading the print which identifies them and then reading the pages 356 and 359 paragraph by paragraph, always referring to the appropriate graph after each paragraph has been read. Of course the same procedure serves for the graphs in this January Record for which I gladly give up our usual Budget space. Nobody is abreast of the times unless he can read graphs. So let everybody get down to it now and not only shall we become acquainted with a fascinating way of appealing to the mind—and the pocket—through the eye-gate, but also, and how desirable a result, we shall all be able to avoid these misapprehensions with regard to the different phases of our Church financing which naturally have had a very adverse effect on the task of obtaining the necessary "wherewithal" for the great and telling work with which we are entrusted in Canada and beyond the seas.

We are climbing up little by little; but if these tell-tale lines are markedly to alter their angles and slopes in our favor we must all recognize most seriously our responsibility for the support of the great enterprises God has committed to us as a Church. Our Committee have been trying, in obedience to last General Assembly's injunction, to increase the efficiency of our ordinary Presbyterian machinery for promoting the inflow of funds since no special appeal was to be allowed to distract us in 1936. If we could succeed, through Moderators and Conveners and all who appoint such as their representatives doing their utmost to the point of real sacrifice then 1937 and 1938 and many another year to come would show the benefit because giving through the regular channels, if once stimulated, tends to maintain the improvement.

I must not use your space unduly but let me tell you of a letter recently received. We had acquainted ministers by special letter with the state of their congregational

givings received up to November 2nd in comparison with their allocation and in view of the near approach of January 31st, 1937, the Church's year-end. Did this do any good? Well listen to this reply that came to me from "somewhere on the northern front"—

"I was under the impression that more had been sent forward from this congregation than \$23.58 of an allocation of \$435.00. I interviewed the Treasurer this morning; he is forwarding some \$200 right away. There is, he informs me, the anniversary offerings of a week ago yet unopened. There should be about two-thirds of the whole allocation on hand. We will get it all, so cheer up."

A sum of \$200 is good and the prospect of more from the anniversary offering is heartening, but the "cheer up" at the end, well it is a gleam of sunshine. Blessings on you, my northern colleague, may your tribe increase!

I am, my dear Editor,

Yours more hopefully,

William Barclay.

## UNITED PRAYER

## A Letter

Dear Sir:

In re-reading a little book by the late Andrew Murray I came across some very interesting statements with regard to gatherings for prayer. May I quote the following?

"He (our Lord) gives us a very special promise for the united prayer of two or three who agree in what they ask . . . There must be some special thing, matter of distinct united desire.

"A prayer-meeting for maintaining religious fellowship or seeking our own edification may have its use; this was not the Saviour's view in its appointment. He meant it as a means of securing special answer to prayer. A prayer-meeting without recognized answer to prayer ought to be an anomaly."

I wonder if we have not neglected this aspect of united prayer, and if that is the reason why some of our prayer-meetings are not all that they might be? Would it be practicable to agree in a little conference before prayer-meeting on some special need or special problem that we wished to lay before the Lord, and then in all simplicity to bring it to Him and ask Him for His answer? Agreement, definiteness, and full expectation of an answer are what Andrew Murray urges.

Yours truly,

H. F.



## TIRING TOO SOON

This is the sermon preached by Rev. Dr. D. MacOdum, First Church, Brockville, Ont., Moderator of the Synod of Montreal and Ottawa, at the opening of the last Synod. It is published by request of the Synod.

**The slothful man roasteth not that which he took in hunting.**—Prov. 12:27.

SOMEONE has defined a proverb as, "The wisdom of many and the wit of one." The definition is apt, for the proverb expresses the wisdom garnered from the accumulated experience of the many. But, and this is the other side of the definition, not every one can gather up and express in one sharp, striking, unforgettable sentence what the many have learned. This is done by the wit of the one. Like a new sharp die, his mind comes down on the experience of the many and cuts out the proverb. The moment the word is uttered all can see its truth and utility.

Our text is a proverb and, like most proverbs, it carries a picture at its heart. The picture is that of a young, active fellow returned from hunting. He has not returned empty-handed. Since mid-morning, the rich spoil of the chase has lain at his camp door. He has secured the material for an appetizing dinner. But now, having done so much, he permits weariness to master him and balks at cooking the game he bagged. He allows himself to become tired too soon. While the fever of the chase lasted, he yielded to no weariness; but now, with the first part of his task completed, only the first part, he lets that tired feeling dictate to his mind and body. He is too slothful, says the proverb, too lazy is the modern word, to cook meat he has spent the morning in securing. He lacked the persistent patience necessary to endure the fire his dinner was cooking. He contented himself with work half-done so that the venison which promised so good a repast spoiled at the tent door. He and his companions lost a good dinner because he yielded to that tired feeling too soon, that is, before his work was completely done.

Has some one seen the reflection of his own face in the picture? Quite likely; for it is easy, for some of us at least, to allow ourselves to weary too soon. Perhaps, within the four corners of our personal experience, we may find an illustration showing how by indulging the luxury of that tired feeling too soon we lost much, if not all, that we had painfully gained. In the language of the proverb, we hunted and bagged the game like true disciples of Nimrod; our enthusiasm carried us bravely over the hills and through the swamps; but we lacked the stick-to-it-iveness necessary to carry the meat through the fire and on to the plate, where it would have been of real

service. We skipped the very thing essential to a proper finish, and lost all profit from our former exertions because we indulged that tired feeling before our work was fully done. We could and did endure the strenuous chase on the mountain side, never relaxing till the quarry was ours; but we were unwilling to stand the humdrum patience of the fire. It was at that so important point our friend of the proverb failed. He allowed himself to be mastered by that tired feeling before his work was done. He had not spared himself thus far. Certainly it was much to have bagged the game for he thereby secured the material for an excellent dinner; but, for human food, uncooked venison is little better than none. He and his friends went hungry because he roasted not what he took in hunting. He became tired too soon.

Even shrewd men of the world might profit by an occasional look at the spoiling dinner. I know that as a class they do not usually let a good dinner spoil; but has not many an excellent project fallen through because some one allowed himself to become tired too soon. Just when wide-awakeness and courageous action were needed he indulged the luxury of that tired feeling, and dozed, and some fox ran away with the dinner.

Within the Church too may be found, at odd times, the slothful man who roasteth not what he took in hunting. On being received into full communion, he solemnly and voluntarily pledged himself to make diligent use of the means of grace; and for a time, like Paul's Galatian friends, he did run well, but he allowed that tired feeling to overcome him before his race was run, and became content to send an occasional dollar bill as his representative, forgetting that the Church of God needs blood and life as well as money; and then, strange to say, he wonders that he gets so little good from the Church. Just as though the slothful hunter should wonder that he was hungry. We get out of the Church as we put into it. Small investments usually mean small dividends.

The most pathetic illustration of the proverb occurs when promising Christian lives lose their pristine vigor and joy. Perhaps individual conscience pricks some of us here. Once our faces were set towards the shining summits of the Christian life; glowing enthusiasm heated our blood and we were eager to follow the Master closely and obey the Gospel in all things; but we allowed ourselves to become tired too soon. We neglected the means of grace, and moderated our pace, and became content to be of those who follow afar off. We roasted not what we took in hunting. The heat from the fire of Christian steadfast-



ness dismayed us and we became tired too soon. The great prizes were within our reach; the glorious purposes of the Kingdom with which millions of earth's noblest have counted it all joy to be identified; its stirring enthusiasms to whose triumphant music countless martyrs sang their songs of victory; its pure satisfactions compared to which the richest treasures of earth are dross, all these and more were at our life's tent door. But we tired too soon, before our work was done. Our prayers became words; our worship, formal; our religious exercises, mechanical. The heat turned us from our purpose, and we allowed ourselves to become tired too soon; before our Christian character was set and strong.

Presbyterians are said to hold to the perseverance of the saints; but even they may at times fail to roast what they took in hunting. Like the hunter of the proverb, the Presbyterians have had a strenuous day and they were successful too; but are they now, like him, extending hospitality to that tired feeling before their work is well and truly done. We congratulate ourselves that no missionary has been recalled from our foreign fields, but are we forgetting the vast numbers still unreached? And how shall they hear without a preacher, and how shall they preach except they be sent?

In our own Canadian land, members of our own Church family are living through those difficult days and bringing up their children without the helpful influence of Gospel ordinances. And how shall they hear without a preacher? And how shall they preach except they be sent? And how shall they be sent except our colleges are maintained? And how shall the colleges be maintained, and men sent, and the Sent preach, except the Budget be raised?

In this matter of the Budget, so fundamentally important, have Presbyterians allowed themselves to become tired too soon? There is a story of a dear old retired minister who announced his determination to attend Presbytery on a certain occasion because a fight was on. Now there is that about a fight which hurries the blood and disposes to action; but a fight, however enjoyable, furnishes no permanent spiritual dynamic. Only a cool consciousness of duty, a right apprehension of the high principles of service and a steadfast loyalty are sufficient to carry us through the fire of godly living and sacrificial giving.

It is common to blame the Depression for our unrealized financial objective. The Depression has been made to cover a multitude of sins. Perhaps, a closer examination would show the major cause to be lowered spiritual vitality. Is not the coolness of our spiritual fervor the primary explanation of unreached allocations?

If that be the main cause, as at least some of us believe, what is the remedy? You may remember reading in that great Christian classic, *The Pilgrim's Progress*, how Christian, wearied with the steepness of the hill Difficulty, turned aside to rest in the pleasant arbor; and how, while he slept, the parchment, which was to be his passport at the celestial gate, fell out of his bosom. When he awoke, he resumed his journey and went on for a time as though nothing were amiss; but presently putting his hand into his bosom, near his heart, he discovered the loss of his credentials. The poor man was greatly distressed. There was only one thing he could do, and that was to return to the place where he had slept, if haply he might regain what he had lost. He returned and to his joy found what he prized so much. Then, we read, "Christian sang for gladness."

Is it possible that we, as individual Christians, and therefore as a Church, have lost something of our first love, of our early enthusiasm, of that inner urge which insures against yielding to weariness before our work is done? If we have lost that, service is slavery and giving painful. If we have become conscious of our loss, there is only one thing to be done; go back to where love and enthusiasm were first kindled, in the fellowship of our Lord.

Conventions, committees, organizations, programs they may all be needed; but the prime need is a clearer vision of our relationship to the Crucified and Living Lord. If this Synod stresses primarily the privilege and the necessity of living our several lives in that blessed fellowship, it will be putting first things first; and by the grace of the Holy Spirit so great devotion may fill each heart that none will tire too soon.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

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For us Plato and Shakespeare thought; for us Dante and Milton sang; for us Bacon and Newton toiled; for us Angelo and Raphael painted; for us Benedict and Francis lived saintly lives; for the heritage of our liberty have myriads of heroes perished on the battlefield, and for the purity of our religion hundreds of martyrs sighed away their souls amid the flames.—  
Selected.

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Whilst we should never forget our relation to the Highest we should not forget our kinship with the lowest.



## PASTOR GANG ON DR. GOFORTH

Pastor Gang, who at a memorial service paid the following tribute to Dr. Goforth, is Principal of Newchwang College, an institution in Southern Manchuria which has been of invaluable service to our mission. All evangelists take a three-year course there, six months of each year being spent in the college and six in the field prosecuting the work of the mission. The address was of course delivered in Chinese, and the translation into English is the work of Pastor Gang. Except in some minor features this is as it came from his pen. The great charm of the address, from the literary standpoint, is the form of English used by the translator. Notwithstanding what seems to us to be peculiarities there is here manifested a very wonderful command of the English language. In the last issue of the Record we made our representations with respect to Dr. Goforth. Now in this address a voice comes to us from over the seas from one of a nationality to which our veteran missionary devoted his life in the preaching of the Gospel of the Lord Jesus.

**Outlined Notes from Pastor Gang's Sermon  
in Dr. Rev. Jonathan Goforth's Memorial  
Service, Held on October 25th  
(Sunday), 1936.**

**W**E do thank God for we could use this worship service time to hold the memorial service for the Lord's old and faithful Saint Dr. Rev. Jonathan Goforth that just has passed away.

In last week as soon as we got the news of his passing away we felt a great impulse in our heart and immediately we proposed to have a special memorial service for him. But friends you all should know that in this service we are not to mourn for Dr. Goforth for he has nothing in his life that we should mourn for. Our purpose is to remember and repeat his whole life, his spiritual personality and ministry. And by repeating his life and work both to express how we appreciate his missionary work, and too for our own edification. May God through this meeting greatly enlarge our own missionary vision.

Dr. Goforth enjoyed his 79 years as a long life on this earth before he passed away. He was mightily used by the Lord our God in his life in the mission field. He has labored for the Gospel sake in the Oriental land both in Honan and in Manchuria for a long period of time, about 50 years. So we could say that he is not passed away, he is called away by the Lord for "his age is good and old and his days are full" (1 Chron. 29:28). It is the Lord has ceased his labor and work on earth, rewarding him for what he has done for the Gospel, receiving him in the Father's bosom and there up in the heavenly home he begins to enjoy his blessing and life eternal. Therefore besides we do feel sympathetic with Dr. Mrs. Goforth and feel missed of our spiritual helping hand and a great religious father in the realm of the Gospel. We do not at a bit feel sorry for Dr. Goforth himself. He is now in a world that is peaceful, joyful, and beautiful beyond our thinking.

We do have true reasons to remember Dr. Goforth in a special service like this. We should remember him at the first place is because he is our dear and close friend in the work of Christ and especially he is a sympathetic close friend of our Bible School. We remember how he remembered our work and helped us with funds. We certainly feel missed of him greatly. At the second place, is because he is a spiritual giant in Christ's Kingdom and a pioneer missionary, a revival missionary, a missionary veteran. Dr. Goforth as a revival missionary I feel we Manchurian Christians are all indebted and owe to him. He is too precious and great to be missed of. We feel greatly missed of him, for "his seat is empty" (1 Sam. 20:8). His seat is too important to be empty. At the third place we want to remember him is because he is a personage of "his reality consistent with his name". His name is "Jonathan Goforth" you will see as you hear me speak in the following, that Dr. Goforth's life and reality is just a picture of his name "Jonathan Goforth".

As I see in the Bible 1 Sam. 14:1-23, the story of "Jonathan going forth for warfare against the Philistines" would be a best passage of Scripture to be used to explain on the life and work of our Dr. Rev. Jonathan Goforth. So my text is "From Jonathan go forth" speak to "Jonathan Goforth". I found Jonathan here at least has 7 different attributes in this passage of Scriptures.

1. Jonathan's going forth 14:1-3. I am sure it must be a vision of the enemy's oppression and his own people's miserableness that gripped Jonathan's heart and stirred up his ambition to go forth to fight against the Philistines to save his country. I see it is the same with our Dr. Goforth. It must be a soul crying vision that moved his heart and made him to go forth to the missionary field (China) to come out to the Orient. His name "Jonathan Goforth" as I see this is the first step for him to realize the real meaning of his name, when he first came over to China (Honan) in year 1888. We could all recognize that even his whole life is a life of "Going-forth" for the Gospel sake and for salvation of souls. He is a real apostle for the word "Apostle" is just means "sent forth" or "Go forth". Blessed be the Lord.

2. Jonathan's faith 14:6. It takes Jonathan to have a great faith to go out to fight against the fierce and strong and full-armed Philistines at this time. He went forth is because he got faith in Jehovah God. He said "God makes people to conquer—there is no restraint to the Lord to save by many or by few". Carefully read V. 6. From this point I do see Dr. and Mrs. Goforth's faith. They must have had



a great faith, otherwise they would not come out for Inland (Honan) of China. Think of it, 50 years ago how uncivilized that Inland China is, how superstitious it is, how people are so shy and afraid and unkind to the white people. The Gospel is too unacceptable to the ignorant Chinese heart. The Inland China would be the most hard place to start to evangelize with. But Dr. and Mrs. Goforth had a great and strong faith in God. They would say "through God we will conquer the land no matter the circumstances are easy or hard".

3. Jonathan's Bravery 14:4, 5, 12. Carefully read V. 4, 5, 12. You will see how dangerous it is for Jonathan to make entrance to the Philistine's camp through the passage that has a sharp rock in its each side. Those sharp rocks I conclude they must be strongly fortified by the Philistines. To go through this passage as Jonathan did is certainly exposed to the shots of the enemy from the rocks. Jonathan dared to enter in and to march onward is surely because he is bold and brave. I do see our Dr. Jonathan Goforth is brave too. I could prove how brave he was usually in his mission field by relating how boldly and bravely he passed through the boxers' persecution in year 1900. At that year China was filled with fear and terror of the boxer's rebellion. They fiercely and ignorantly tried to persecute and sweep out our white missionary friends. Dr. Goforth though twice he got the telegram from his own consul that he should be away for refuge but because he loved the local Honan Christians he did not like to leave them for his own safety. It last because the native believers urged him to leave, he and Mrs. Goforth and with their children began to start from Honan to Hanchow. When in the way time after time they were looted and lives were threatened by the boxers. The inn that they lived in was several times compassed by the wicked people. They stoned the door of the inn and tried to kill them but they bravely and believingly came through these hardships. Once in the way they go several hundreds of boxers came to assault them. Dr. Goforth after jumping down from the cart, a man with his two hands swayed a big, but blunt sword to Dr. Goforth's neck, and he was blown down flat on the ground in blood. For God kept his life, he was only wounded on hands and neck. Mrs. Goforth thought he might be dead, but he wasn't. After the wicked people running and shouting away Dr. Goforth by force got up and climbed on the cart for their way.

4. Jonathan's sacrifice and love 14:13. "Jonathan climber on hands and feet" or "crawling" for salvation of others. We can say this is his sacrifice. He sacrificed himself for others. Of course this spirit and

life of sacrifice generated from love. A man has love for man will sacrifice for man. It takes love and life of sacrifice for our Dr. Goforth to work among Chinese both in Honan and in Manchuria. Churches established and flocks of souls were won for Christ by him within his 50 years' ministry. Why such marvellous results. I say it is his Christ-like love and life of sacrifice have won all of them. It takes him to love among the Chinese and live like the Chinese and to live close and sympathetic with the Chinese in order to win Chinese. I am not sure but I hope I am right to say that Dr. Goforth might even have had a fake queue put on the back of his head while he was working among the Chinese in the early part of his time.

5. Jonathan's fortitude 14:14, 23, 45. It must be because Jonathan begun to fight and kill at first about 20 of the enemy that day, but he kept to kill on and on, more and more, so the result of it is "he wrought a great salvation in Israel that day". Our Dr. Goforth is a missionary veteran of fortitude. He has within 10-20 years made all of his missions in Honan to be self-supporting, self-governing, and self-propagating, and in Manchuria (Tao-nan, SzePengkai) He has done the same. Four years ago I heard an address by Dr. Mrs. Goforth at Peiping. One instance that related by Mrs. Goforth will clearly show the great fortitude of Dr. Goforth. It is at a time that the Canadian Presby. Mission met with a great financial depression. For finance is running short, about 5 or 6 native preachers presented their resignation at one time. Dr. and Mrs. Goforth both felt very sorry for this when they don't know what to do, listen what Dr. Goforth said "Even all others want to leave we want to go ahead with our works." What a great fortitude he has you see!

6. Jonathan's revival 14:21, 22. Read these two verses, For Jonathan started the warfare, all people of Israel were liberated and revived. These Hebrews who formerly surrendered to the enemy and those who lived in the mountain caves, now all turned back to his own country and all came out to fight against the enemy. From this we could see Dr. Goforth's reviving ministry. In year 1908 God's Holy Spirit marvellously used him to set the revival fire in Manchuria. It is this revival fire that gives and forms a spiritual turning point of spiritual welfare for the whole Manchurian church we could say. After he had pulled down the holy revival fire in Korea he was invited to lead revival meetings at Mukden, Hsim Min, Chin Chow, and Knannging and so many other places. The spirit was poured out and revivals swept all our Manchuria through out the city missions and outstations. Revival started



among church leaders, lay-Christians, and students. Souls were saved and added to the church every day. Crying and praying and confessing sin with tears and restitution making were heard and done everywhere. The whole full year (1908) is called "a revival year". We thank God and we can never forget Dr. Goforth on this line.

7. Jonathan's co-worker 14:7, 13, 14. Jonathan conquered that day also because he had an one-minded and same-hearted co-worker the young armour-bearer. That young man helped him a great deal on that day in the warfare. We rejoice for him for he got a fellow-worker that could say "behold I am with thee, according to thy heart" and fought on and killing the enemy and crawling just as Jonathan did. See V. 7, 13, 14.

I praise God that Dr. Jonathan Goforth could also have the one-hearted fellow worker in Honan and in Manchuria. Missionary like Rev. Davis and Rev. Reock and many others are the most precious and tung-sin-te co-workers. Dr. Goforth has gone to the Father, and they are carrying on the work as the same. In these recent years, after Dr. Goforth has gone back the home land, we still receive help from him and from Rev. Davis and Rev. Reock. Undoubtedly helps will be received from them for they are the one-hearted and minded missionary veterans. And may God greatly strengthen and comfort Dr. Mrs. Goforth to keep on the holy task of the Lord and remember us too.

Since Dr. Goforth's has those all-sided attributes, we could say by the scriptures Heb. 11:4, Though he died, but by faith and by his . . . yet he speak . . ." He speaks to us that we should follow the footsteps of him and of the Lord's. And for he is too good to be missed of, we want to say to him as David said for Jonathan "We were distressed for you, our Dr. Rev. Jonathan Goforth, very pleasant have you been unto us, your love and help . . . are wonderful passing the love, the help, and the . . . of all others. II Sam. 1:26. Amen!

God as our Creator will supply all our necessities, but as our Father we are assured in addition that our connection with Him is one of love and lasting relationship.

Two reasons for missions:

The goodness of God which must be shared,

The need of the world which must be met.

—Dr. John Mackay.

## HONOR TO WHOM HONOR IS DUE!

Rev. George E. Ross, D.D.,  
Fredericton, N.B.

UNDER the Southern Cross for forty continuous years the Rev. James B. Cropper, our senior missionary in British Guiana, has borne the burden and heat of the day with unremitting energy and zeal; and, although given leave by last Assembly to retire, he is still going strong. Congratulations on his long and eminent services rendered are certainly in order. Throughout the varying lights and shadows of the Mission during the past forty years Dr. Cropper has steadily carried on. To his fellow missionaries he seemed like the immortal brook.

In that tropical climate the ranks of his Canadian colleagues were thinned again and again by ill-health. In 1901 the tragic loss of Rev. J. D. MacKay in the River Essequibo was a stunning blow to the Mission and to the Church at large. Not once but often, single-handed and alone, our gallant hero has filled the breach and held the field till reinforcements arrived. It truly seemed that men might come and men might go, but Cropper could go on forever. Nothing could cause him to waver; and we who worked with him and knew him best will ever think of him as Cropper the Dauntless.

Classmates at Dalhousie and the Presbyterian College at Halifax, N.S., I remember well when this stalwart from the sunny south joined our ranks in 1893. No one could forget him; for whenever or wherever Cropper appeared there was something doing. Like a refreshing tradewind he blew in from his native south. Born of Scottish ancestry and from the beautiful and balmy isles of Saint Vincent and Saint Lucia, he came to us in the full vigor of his young manhood, tall and straight as a royal palm, combining with melodious speech and courtesy of manner the infallible grace and dignity of a gentleman and the heart of a rollicking boy.

No student ever entered college life with more zest. Little wonder that he was the social lion of our year. In the drawing room and classroom alike, in the campus and in the examination hall, Cropper was a man to be reckoned with, a born leader, equally ready to respond when serious duty called or a raid on the lower regions was proposed for "mid-night lunch".

Of course he was the Valedictorian of our class on the night of graduation. The choice was unanimous and he measured up brilliantly. There was nothing slow about Cropper, and true to type he was licensed, ordained and designated in less than a week, and off on the Atlantic heading south

The religious consciousness is older than the Bible, and produced it.



for British Guiana, for the Foreign Mission Committee had him in view for months before he graduated as the man of the hour to answer Guiana's urgent call.

By birth and training he was eminently fitted for the post. His father was the Honorable R. P. Cropper, a prominent educationist in Saint Lucia, and for many years a Government official as Protector of East Indian immigrants there. His saintly mother was truly "a mother in Israel"; and cradled in a home of culture and missionary atmosphere it was not surprising when James B. came to manhood he should relinquish an honored place in the Colonial Service to become an Ambassador of the Cross.

In recognition of twenty-five years of distinguished missionary service his Alma Mater conferred upon him the degree of Doctor of Divinity and in so doing honored herself. And the whole Church rejoiced at the time of his Silver Jubilee. On the completion of forty years' service now, we thank God for him and all the work he has accomplished. Long may his bow abide in strength and God spare him to carry on!

All through these strenuous years, like a human dynamo, Dr. Cropper has been going at full-capacity speed. The writer recalls remonstrating with him on one occasion for running himself at such high pressure and expressed the fear of a premature break-down. To which came the prompt reply, "This engine is going to run full speed till it stops!" "And what then?" I asked. "Then scrap it and get a new one," said he. That's Cropper! The wonder is that it hasn't stopped long before this. Only an iron constitution and an indomitable spirit could have kept on as he has done.

In reply to my letter of inquiry a few years ago as to when he would take his next furlough that spirit was given noble expression in the remark, "The other fellows need furlough more than I. I'm good for another lap yet." Again, that's Cropper!

Our hope is that he will now slow down and richly enjoy many years of "official retirement" and well-deserved rest. But Dr. Cropper will never stall! He is good for many laps yet. May he attain his Golden Jubilee of service with eye undimmed and natural force unabated. And surely it is not an idle dream for his classmates who remain to anticipate the celebration of that Jubilee with him in British Guiana in May, 1946.

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To give rather than receive is the central law of Christianity.

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Cultivate a daily intercourse and a growing acquaintance with Christ.

## A CRISIS AND A TRAGEDY

THAT something serious for the British Empire was pending was anticipated for a long time by some. This however became a general conviction in recent days and at last the event came definitely into the open a few weeks ago.

It was then seen that whilst the throne might be stable King Edward's hold upon it was insecure and with respect to his tenure of this high station, the Empire, His Majesty's advisers and his subjects had something to say. It was not the fortune of the King alone that was at stake, the throne itself was menaced, and not a few asked, "Will it stand?"

The monarch may imperil the Kingdom; his conduct may hold it firm or bring it into extreme jeopardy. This crisis involved both the King and the Throne and threatened the Empire.

In a sense the crisis was suddenly precipitated but it passed quickly and left the Throne still secure and the Empire intact.

Who, however, can adequately appraise the significance of this crisis in humiliation to the Sovereign, the Royal family, and the Empire, in bitter sorrow to Queen Mary and her household, and in the tragedy of a terrible fall, a shattered reputation, the abandonment of a position the foremost in the world, of a career of unparalleled opportunity, and voluntary exile.

When the press in a line on December 12th proclaimed

## EDWARD QUILTS ENGLAND ON A DESTROYER

it was the broadcasting of a tragedy possibly unique in history and awful in view of the person and issues involved, and of what might have been, for His Majesty, so far from being pressed to go, was urgently besought to remain. That press announcement was sufficient to wring tears from the most callous.

Yes, the crisis passed quickly and quietly without revolution or disaster and without widespread commotion or even the least disturbance at the centre. Could it have been wrought in any other realm? Even the press within the Empire was restrained almost to the very last and then provided merely the sensational news which circumstances made possible. It was not a rampant press clamoring for immediate and revolutionary change. No, "The King is dead; Long live the King" again had its exemplification. The moment the abdication of King Edward VIII came into effect, King George VI ascended the throne.

How was so quiet a transition possible? Was it another instance of so-called British



muddling through? That explanation is not adequate. It was not a case of the ship driven by the storm reaching the harbor by accident or chance. There was a wise captain on the bridge and a firm hand on the helm.

Something assuredly must be said for the late King who did not "create a scene" or attempt to arouse the populace. He announced his decision, declared it was final, and quietly perfected his preparations for departure.

Something too must be said for the people for they did not lose their heads. There was no frenzy or hysteria or even public excitement of moment, and the members of the Commons and House of Lords with remarkable restraint suffered no outbreak and made no demonstration except to cheer the leading actor in the drama of intervention. This reserve was not due to thoughtless indifference, stolidity, but to solidity which is a virtue of incomparable worth.

With all deference to other factors and persons in control, the highest commendation must be reserved for one man, and in this judgment there is unanimity, the man at the helm, Premier Stanley Baldwin. His was a display of courage, fidelity, wisdom, tact, patience, and self-control. In so delicate a matter privacy at the outset is of great importance and so greatly did His Majesty appreciate the Premier's consideration in this regard that Mr. Baldwin reported,

He said to me not once but many times during these many, many hours we have had together, especially toward the end, "You and I must settle this matter together. I will not have anyone interfering."

The Premier did not consult his Cabinet. What he did he did alone and in absolute confidence. No member of his staff even was privy to his early action and this he impressed upon the House,

You must remember my Cabinet hasn't been in this at all. I reported to about four of my senior colleagues the conversation at Belvedere.

Mr. Baldwin regarded it as his first duty as the King's first adviser in the realm to see His Majesty in private and in that and subsequent interviews he was direct, faithful, but considerate. Nathan the prophet and John Knox had in Baldwin a re-birth but with differences. This all comes out in the story eventually told by Mr. Baldwin in his statement to Parliament which, as he explained, he was permitted to give by the "most generous consent of the King."

At the outset Mr. Baldwin declared his intimate friendship with the King,

His Majesty as Prince of Wales has honored me for many years with a friendship which I value and I know that he would agree with me in saying that it was not only a friendship but between man and man a friendship of perfection. . . . When I said good-bye to him on Tuesday night at Fort Belvedere we both knew and felt and said to each other that that friendship, so far from being impaired by discussions this last week, bound us more closely together than it ever had and would last for life.

As to his frankness in, addressing His Majesty, Mr. Baldwin said that an adviser of the Crown can be of no possible service to his Master unless he tells him at all times the truth as he sees it, whether that truth be welcome or not, and the King, notwithstanding, showed all deference to his courageous First Minister.

There is nothing I have not told His Majesty of which I felt he ought to be aware but never has he shown signs of offence and the whole of our discussions have been carried through with an increase if possible of that mutual affection and regard in which we stood.

The articles in the American press, which had poured into the Premier's offices, were the basis of approach to His Majesty. Mr. Baldwin cited these and expressed his alarm at the effect they would have on the Dominions, and particularly Canada. He explained to His Majesty,

The crown in this country through centuries has been deprived of many of its prerogatives but nevertheless to-day it stands for far more than ever in its history and the importance of its integrity is beyond all question. . . . In the face of this kind of criticism it would not take long to lose the respect that has grown up in the last three generations for the monarchy and once lost it was doubtful if it ever could be restored.

Upon the King's contemplated marriage he stated that this would not in his judgment meet with the approbation of the country. It was part of the price the King has to pay. His wife becomes the Queen, the Queen becomes the Queen of the country, and therefore in the choice of the Queen the voice of the people must be heard.

So the conversations proceeded from time to time until at last the King declared his purpose to Mr. Baldwin who replied.

Sir, that is most grievous news and it is impossible for me to make any comment on it to-day.

The Premier was therefore compelled to report,



My efforts during these last days have been directed, as have the efforts of those most closely around the King, in the endeavor to help him make the choice which he has not made, and we have now failed.

Mr. Baldwin brought to a close his onerous and delicate task of addressing the Commons with these words,

Let no word be spoken that causes pain to any soul. Let us not forget this day the revered beloved figure, Queen Mary. Think what all this has meant to her and think of her when we have to speak, as speak we must in this debate . . . We have, after all, as guardians of Democracy in this little island, to see that we do our work to maintain the integrity of the Monarchy, that Monarchy which is now the sole link of the whole Empire and guardian of our freedom. . . . Let us rally behind the new King and help him. . . . Whatever the country may have suffered by that experience just passed may soon be repaired and we may take a hand again in trying to make this country a better country for all the people in it.

The Empire may well give thanks to God that in this time of stress and uncertainty such a man as Premier Stanley Baldwin was at the head of the King's advisers. Our readers we are sure will agree as they follow this report that the virtues we have credited to Mr. Baldwin were fully exemplified in this trying situation.

Now a new chapter in Empire history begins. George VI has ascended the throne and has been proclaimed King and Emperor. Already he has won the admiration and affection of his people. It is of interest to our Church to recall that as the Duke of York he represented His Majesty as Lord High Commissioner to the Church of Scotland, and that the Queen is a member of a noble Scottish family. It is the privilege of all his subjects, at the centre of the Empire and in all the Dominions, to sing with fresh fervor the National Anthem and earnestly to commend to God's keeping and guidance our gracious Sovereign, King George VI and his Royal Consort, Queen Elizabeth.—R.

They that stand high have many blasts to shake them,  
And if they fall, they dash themselves to pieces.

Watch lest inbred and latent viciousness be victorious over a refined and cultured soul.

In trouble remember that the eternal stars shine out as soon as it is dark enough.

Our remedies oft in ourselves do lie  
Which we ascribe to heaven.

## THE MODERATOR ON TOUR

The Moderator of the General Assembly, Rev. Dr. Malcolm A. Campbell, has just completed his tour of the four Western provinces and the north western part of Ontario, occupying about six weeks. After attendance upon the Ontario Convention of the Young People's Society in Hamilton at the end of October he turned his steps westward and visited many of the leading centres and as many other places as time permitted. It is well to realize that the Moderator on such a tour carries on without interruption. There is no leisure for him, no relief from travel and public addresses.

This itinerary embraced also attendance upon the Synods of British Columbia, Alberta, Saskatchewan, and Manitoba, and included some special events such as the seventieth anniversary of St. Andrew's Church, Victoria, B.C., and the opening of a new Sunday School in the Port Arthur area. The latter seems to be an annual event in that district for the Moderator of last year, Dr. McKerroll, opened a school there also when on his western tour.

As the Moderator reports in his message in this issue, his visit in every place is regarded as an event. Dr. Campbell was welcomed everywhere by very large congregations whether on Sunday or at a week-night service. For example at New Westminster a week-night service brought out a very large company, and at Lloydminster missionaries came fifty miles to hear and confer with him on the work in their fields.

The motor car is a factor in assisting the Moderator. To attend the meeting at Lloydminster he was driven 200 miles and it would not be possible to take a morning service at Lethbridge and the evening at Medicine Hat, or to take a service at Banff in the morning and Calgary in the evening without the aid of this modern form of transportation. It also enables hearers to come the distance that many compassed to attend these meetings. For example, at Kamloops a gentleman was present who had driven eighty-five miles. At another point a man had driven 125 miles, the latter stating he hadn't been in a service for four years. Incidentally the gentleman who drove eighty-five miles to the service at Kamloops was the one responsible for the very expeditious filling and shipping of a carload of fruit and vegetables to the drought area on the prairies.

Two gatherings of Bruce boys, one in Vancouver and the other in Regina, the latter with an attendance of 350 and a banquet, gave the Moderator, who comes under that classification, the opportunity to dilate upon the virtues of the pioneers who he said were the salt of the earth, and to exhort his hearers to emulate their good qualities.

At the close of each service on Sunday



and particularly in the evening and every week night service, a reception was tendered the Moderator. This was always informal but most hearty, and attended by all who could find a place to stand. On Sunday evenings not infrequently it was ten o'clock and after before he could leave the Church.

In his observations upon his tour the Moderator has high praise for the ministers, their wives, and for the young people. The last particularly attracted his attention in the West. His best manifestation of that was at the head of the Great Lakes. Following the evening service the reception tendered was wholly in charge of the young people.

For his own brief comment upon this tour turn to the message which constitutes the opening article of this issue.

### SERVICE OF WITNESS

Under interdenominational auspices these services were again held this year across the continent. That in Toronto was, as before, held in Maple Leaf Gardens with an attendance of 10,000 as estimated by the press. The occasion was marked by the presence of His Honor Lt. Gov. Bruce who read the lesson, and the address was given by Mr. Hugh Redwood of London, England, who had been brought to Canada for special services by the Salvation Army. Mr. H. A. Fricker was once more in charge of the musical service with a very large representative choir.

### THE RECORD

Here is a goodly example of interest in the Record both for their own sake and for the sake of others.

Enclosed please find a cheque for ten dollars in payment of above bill. We hate to cut down on the number, but our group is decreasing so that we now have a few left over every month, but we distribute them to outsiders who are glad to get them.

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A timely and helpful suggestion comes from a veteran minister in the West. Try it.

The Record is always a welcome visitor at our home. It is well known that some of our ministers aim at reading the Record as soon as possible after its arrival, not only for their own benefit, but that they may be enabled to direct their people's attention to any special features on the following Sabbath. While making pastoral calls wholesome conversations are frequently introduced by the question, "Did you observe that item in the last Record?" If all our ministers should fall into that habit, our Church paper would become more widely circulated and more closely studied.

**ORDERS FOR 1937 HAVE BEEN  
COMING IN FOR SOME TIME.  
PLEASE SEE THAT YOURS IS  
FORWARDED FORTHWITH.**

### BOOKS

#### The Flowing Tide

This is the very apt title of the Annual Report of the British and Foreign Bible Society and its appropriateness is illustrated by the report for Canada as given by the Secretary, Rev. J. B. Armour.

"From one branch founded in Pictou County, Nova Scotia, in 1808 the Society has developed until it includes 15 auxiliaries and 3,596 branches. It maintains 10 Bible Houses across the Dominion, and depositories in many cities and towns. Its circulation up to the last few years averaged some 30,000 per month, and even the 1935 figure of 296,224 gives evidence that the Scripture needs of the land are met by the steady outflow of the Society's Scripture publications to meet the needs of a new and growing land."

A further illustration is given:

"Since Bishop Anderson, the first Bishop of Rupertsland brought 2,000 copies of the Cree Bible with him to the Red River district, the tide of Bible importation has risen till in 1935 nearly 30,000 copies of the Scriptures, in thirty-five languages, were distributed in Manitoba alone."

#### Order and Procedure

Rules of Order and Procedure for The Conduct of Public Meetings, compiled by Rev. W. H. Fuller, B.A., Th.B., Published by Presbyterian Publications, Price 15 cents a copy, \$1.50 per dozen.

Mr. Fuller is doing good service through the columns of the Record by his articles upon the Church. He makes a further contribution by issuing this book, which is brief but comprehensive and of great practical value to all desirous of conducting public meetings in the most efficient manner.

#### Our Faith in God

By W. R. Matthews, Dean of St. Paul's, published by the Student Christian Movement Press, London, W.C. 1. Price 2s. 6d.

This is the first volume in a series entitled The Diocesan Series, the object of which is explained by the Bishop of Southwark as "providing clergy and people of the dioceses, under commendation of the Bishops, with themes for special study during the autumn and winter months." This series may well receive the attention of the members of other religious bodies.

#### E. Ming and E Ru

A Story of Child Life in Old Peking, Margaret Rossiter White, Fleming H. Revell Company, London and Edinburgh. Price \$1.00.

This is a very attractive story and should be of absorbing interest to children.



## Among the Churches



WESTMINSTER CHURCH, TORONTO.

This, the most recent edifice to be erected for our Church in Toronto, is now complete, the work in the basement having recently been finished. The latest addition to the equipment is an acousticon system, the gift of a friend who instructed the minister when he specified this as one desirable feature of equipment, to "go ahead, and I will meet the expense."

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### Picton, Ont.

There passed away on October 28th last one who has been connected actively with St. Andrew's Presbyterian Church for almost half a century, Mr. W. M. Young, K. C. For eleven years Clerk of the Kirk Session, he also served for many years on the Board of Managers. Faithful in attendance at the diets of public worship and in the discharge of any responsibility which fell to him, he never ceased his efforts on behalf of The Presbyterian Church in Canada believing it had a distinctive contribution to make to the religious life of the world. By his death the Session and Congregation have suffered a great loss, but his example of fidelity and zeal remain as an occasion of thanksgiving and a stimulus to good work.

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### Buffalo, N.Y.

There passed away at this city a few weeks ago a very devoted friend of the Record who was practically a life-long member of The Presbyterian Church in Canada, Mr. Ralph Tait. During his residence in the eastern part of Ontario in the towns of

Pakenham and Arnprior he served as an elder and Clerk of Session. He was honored with the responsibility of serving as representative elder and was a commissioner on several occasions to the General Assembly. Since he came to Buffalo, five years ago, he was a member of Walden Ave. Presbyterian Church. We are informed that he was one of the oldest, if not the oldest, subscribers to the Presbyterian Record. Interment took place in Buffalo following services conducted by two former Canadians Rev. Dr. A. Lennox, and Rev. Dr. D. Harley.

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### Truro, N.S.

In the passing of Mrs. Gratz the Presbyterian Church in Canada lost a pioneer worker and a dearly beloved member and friend. Rev. Mr. and Mrs. Gratz went west thirty years ago to Sunnyslope, Alberta, where Mrs. Gratz worked faithfully until she became an invalid a few years ago. She was President of the W.M.S. and the W.C.T.U. for many years and took a deep interest in every work for the community. About a year ago she came to her native province, Nova Scotia, hoping the change would benefit her health, but without avail.

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### Alliston, Ont.

The ninth anniversary of Chalmers Church was marked by congregations which in the morning filled the building and in the evening so overstrained accommodation that numbers were compelled to leave. Special attention was given to the musical part of these services by the choir with others



assisting and two timely addresses were given by Rev. Dr. J. S. Shortt of Barrie. In the morning the message was based on "For the Son of Man is come to save that which is lost," and in the evening the theme was, "Seeking the Saviour."

An unusually large number assembled for the supper and the concert on Monday evening, and again some went away fearing they could not secure accommodation. The minister Rev. G. C. Little, presided at the public gathering on the Monday evening. This successful re-union will impart an impetus to the work of the congregation for the coming year.

#### Wingham, Ont.

St. Andrew's Church has been bereft within recent months of two notable members and active workers.

Mr. Alfred L. Posliff was for twenty-three years Principal of the public school and many hundreds of children benefited both by his instruction and example. In the life of the town he was a prominent figure and stood in the front rank of the citizens. He was well known for his messages over Wingham broadcast station C.K.N.X. He was a member of the Board of Managers and Treasurer of the congregation and an elder in the Church. He gave his services with all ardor to the Sunday School for many years and was an example of fidelity in the eldership in which sphere he served for some time. He served with great devotion in the Great War.

Mr. Thomas C. King, also an elder in St. Andrew's who came to Wingham as a lad, was the son of a leading merchant. Upon him in early years devolved the responsibilities of a flourishing business which still further developed under his management. He was closely identified with the church, notwithstanding his business cares, and served on the Board of Management and in the eldership, setting an example of efficient service in the latter sphere. Though for many years feeble in health, by conserving his energy he was able to render large and varied service.

#### Musquodoboit Harbor, N.S.

Rev. A. S. Graham speaking upon Thanksgiving selected the words of the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" Mr. Graham set forth that praise and thanksgiving constitute high exercises of the soul and are properly and naturally supplemented by thanksgiving. The anthem by the choir was in harmony with the spirit of the whole service.

The message of the evening was concerned with the question, "Is religion worth while?" The answer is to be found in lives that have been transformed through faith in the Lord Jesus. The musical service in the evening was marked by a duet, This

Too Will Pass Away, sung by Mrs. Ernest Dauphinee and Mr. Herbert Greenough. The church was beautifully decorated with flowers and autumn leaves.

#### Prince Albert, Sask.

Here one is on historic ground. Seventy years ago Rev. James Nisbet, our first missionary to the Indians in the Northwest, pitched his tent and proceeded to erect a log building which for so many years was an interesting structure among the more modern buildings of the town. This was upon the banks of the Saskatchewan, and became the site of Prince Albert.

Sunday, October 18th, was set apart for the celebration of this anniversary. The minister, Rev. Dr. K. H. Palmer, was in charge of the service and delivered a message suitable for the occasion, the subject being, The Secret Spring. Several incidents of interest marked the celebration. Mrs. George Mills, the only survivor of the Nisbet party, placed a wreath on the memorial tablet erected in honor of Mr. Nisbet. Mrs. Mills was honored also and was presented with a bouquet by two little girls of the Primary Class of the Sunday School. The church has also another tablet erected to the memory of the members of the Royal Northwest Mounted Police and the volunteers who fell in the battle of Duck Lake in the rebellion of 1885. This engagement took place about forty miles from Prince Albert. Mr. George Will who served as a sergeant in the R. N. W. M. Police in the rebellion decorated the tablet. A very special feature was the presence of a number of Indians from the Mistawasis Reserve. The party consisted of Rev. W. W. Moore, the missionary, Chief George Dreever, his brother, Samuel Dreever, and Thomas Bird, son of the man who acted as guide for the Nisbet party. They presented an address to the Moderator beautifully bound in cariboo skin, and decorated with bead work. This will be forwarded to the Moderator by the minister. This party also left with the minister a robe to be presented to His Excellency, Lord Tweedsmuir, to be transmitted to the King. This is a cloak of excellently tanned cariboo, elaborately embroidered in beautiful colors. The work was done by Mrs. Emma Bird, under the guidance of Rev. Mr. Moore and Miss Wilma Moore, following a design by Professor Davey of the University of Saskatchewan. A bag of the same material and same type of decoration was presented to His Excellency for Lady Tweedsmuir. Among the floral decorations was a bunch of heather sent by His Excellency, Baron Tweedsmuir.

Rev. W. G. Brown of St. Andrew's Church, Saskatoon, sent greetings on behalf of his congregation, and Rev. R. G. MacKay, a former minister, gave an outline of



the history of Mr. Nisbet's coming to Prince Albert and his work there. In the musical service parts were taken by Piper C. Swanson and the Misses Lucille and Margaret Watson.

#### Norval, Ont.

Union Presbyterian Church suffered a distinct loss in the sudden passing of Mr. Ernest Y. Barraclough of Glen Williams, Ont. Mr. Barraclough was born in Dewsbury, England, but had resided for the past twenty-five years in Glen Williams where he was the proprietor of Glen Woollen Mills. He was an elder of the church and an official of many years standing. Both the church and the community will greatly miss him. His outstanding feature was a winsome manner and a kind heart, and he will be long remembered for his deeds of unselfishness. Mrs. Barraclough who survives was formerly Miss Ida F. Stirrat, whose home was renowned for its hospitality, a grace which marked Glen House, the home of the Barracloughs.

#### East Selkirk, Man.

MacBeth Presbyterian Church celebrated recently its fourth anniversary. The neat little church was suitably beautified with flowers and large congregations participated in the services. Rev. W. M. MacKay, Synodical Missionary preached, Mr. J. S. Clark, the missionary in charge, presiding. Mr. Garnet Best of Winnipeg contributed a solo and Mr. E. Margeson of Selkirk accompanied him.

On the Monday evening a program arranged by Mr. Clark, consisting of solos, vocal and instrumental, and readings, was presented and was greatly appreciated. Refreshments were served by the Ladies' Aid at the close, the roomy basement serving admirably for this function. There a large birthday cake centered the table. A silver collection was taken.

#### Portage La Prairie, Man.

First Presbyterian Church lost a valuable member in the tragic death of Mr. William Oliver who was crushed by his tractor. He was a member of the Board of Managers and worked with unflagging zeal for the church. He was a man of few words, but active, and for him no task was too great, and no sacrifice too heavy, if it meant the wellbeing of the church and the community. His fidelity, generosity, and sincerity have been an inspiration to all who knew him.

#### Coulson's Hill, Ont.

At the anniversary services on Sunday, October 18th, the missionary in charge, Mr. M. Long, delivered the messages morning and evening, the former upon Christ's invitation, "Come unto Me all ye that labor and are heavy laden," and in the evening

upon the assuring words of Paul, "All things work together for good to them that love God." In leading the musical part of the service the choir was assisted by a quartette from Bradford in the morning, and in the evening by the choir of the United Church, Queensville.

#### W.M.S. GOLDEN JUBILEE

It was in 1886 when the missionary spirit was aroused in the hearts of Presbyterian women of Ontario that Mrs. (Rev.) Alexander Grant invited Mrs. (Rev.) Daniel Gordon of Harrington to come and organize a W.M.S. Auxiliary in Knox Church, St. Mary's. Mrs. Grant for many years with energy and devotion presided over the little organization, conferring each year from the minister's meagre salary a Life Membership upon some members of the auxiliary. The Golden Jubilee was celebrated on September 9th with Mrs. (Rev.) A. W. Hare in charge. Mrs. J. W. Turnbull read the history of the Auxiliary while Miss E. McCannel conducted a solemn Service of Remembrance. An Honorary Life Membership was presented to Mrs. Geo. D. Wood, one of the workers of the Auxiliary, and a Life Membership to Miss Ruth Walz of the Mission Band.

The names of all those in attendance were inscribed in a book of blue and gold, prettily decorated by Miss Valerie Marshall of the C.G.I.T. The Sunday School auditorium simply draped in blue and gold was the banquetting hall where the birthday cake mounted with the Presbyterian crest and flanked with tall golden tapers stood on a table spread with a golden cloth. Reminiscences of early years were eagerly listened to; letters of congratulation from absent members and friends were read, and flowers tied with gold were presented to Mrs. A. Mennie of Ste. Anne de Bellevue, Quebec, the only remaining charter member, and to Mrs. E. Showers who in spite of her ninety-four years was also an interested visitor.

Greetings were brought from Stratford Presbytery by the Moderator, Rev. C. Oke.

#### Kenyon, Ont.

This congregation in the Presbytery of Glengarry tendered to its minister, Rev. Donald M. MacMillan, Ph.D., a very hearty reception on his return from a period of absence bringing with him as his bride Miss Jean MacLean of Ottawa. The reception took the form of a supper and an interesting program with a shower of gifts affording the newly wedded couple a good beginning in housekeeping. Mrs. MacMillan is a granddaughter of Robert Young of Ottawa, one of the stalwarts of the Presbyterian Association, who devoted himself earnestly to the preservation of The Presbyterian Church in Canada.



## Victoria, B.C.

An event in the life of the Chinese congregation here was the celebration of the 25th anniversary of their minister, Rev. M. F. Leung. A ministry covering that period is one of distinction and the members of the congregation showed their appreciation of Mr. Leung's work and their affection for him by attending in large numbers to offer their congratulations and by the bestowal of gifts, among them, a silver-mounted walking stick. Canadians as well as Chinese participated in this tribute. Addresses were given by Rev. James Hyde, Moderator of the Presbytery and Rev. Samuel Lundie, who spoke for the Synod. Other speakers were Rev. Peter McNab, Mrs. J. Cotsford, who brought greetings from the W.M.S. Presbyterian, and Mrs. J. A. Kennedy for the Mission Band. Many messages were received also from other parts of Canada, specially from Chinese who had come under the ministry of Mr. Leung. The Superintendent of Chinese Missions, Rev. David Smith, spoke at some length reviewing the work, rejoicing in the success that followed Mr. Leung's ministry there, which was known not only in distant parts of Canada but also in China.

Mr. Leung is a graduate of the Theological College, Canton, China, and before coming to Canada had experience of mission work there. He was responsible for opening in that area some six new preaching stations. In 1919 he was ordained by the Presbytery of Victoria. Mr. Leung has a Session of five Chinese, a very active W.M.S., and a body of young men and women eagerly preparing to assume responsibility for Christian work.

## Wanham, Alta.

Rev. W. R. Atkinson is in charge here and reports the second anniversary of the opening of the church. He conducted both services and was assisted by Miss M. Grigor, deaconess. The choir and local talent combined to make the musical part of the services of a special character. The attendance, particularly in the morning, was very good. On Monday night the Ladies' Association served supper in the deaconess' home. This was followed by a very excellent program rendered by the choir and other talent. The celebration of this anniversary has been the means of greatly encouraging the congregation.

## Fingal, Ont.

Our Church here recently celebrated its 99th anniversary by special services conducted by Rev. J. M. Macgillivray of St. Andrew's Church, Sarnia. Very large congregations marked both services. On the Monday following over 500 assembled in social fellowship at the supper provided by

the ladies of the congregation. The proceeds from the Sunday services and the Monday evening gathering amounted to \$700. The minister is Rev. Walter Moffat.

## Lansdowne, Ont.

A tablet has been erected in the Church of the Covenant of which Rev. Dr. Norman A. Macleod is minister. The unveiling of this memorial took place recently, Mr. John D. W. Darling, the donor of the tablet, performing the ceremony. With respect to this the minister said that it was erected in memory of the founders of the congregation in 1872; it honored the first minister of the Church, Rev. Andrew Dowsley, B.A., who served from 1874 to 1876, and then devoted himself for eighteen years as a missionary in India and China, and Dr. Elizabeth Beatty and Miss Irene Stringer, missionaries of our Church to India. In thanking Mr. Darling for this gift Dr. Macleod referred to his sustained and generous help in contributions and work afforded the congregation. The text of the tablet is

1872-1936

To the Glory of God

And in loving memory of the members of the Presbyterian faith who in the year 1872 founded the Presbyterian church in the village of Lansdowne, and in remembrance of those faithful men and women who throughout the 64 years of continuous worship supported the congregation in doing the Master's work.

In honor of Rev. Andrew Dowsley, B.A., the first minister in 1874; and our missionaries in India, Rev. Andrew Dowsley, B.A., in 1876; Dr. Elizabeth R. Beatty and Miss Irene Stringer; in grateful recognition of the services of Mrs. J. D. W. Darling, as Superintendent and Sunday School teacher.

In appreciation of these who so successfully carried to completion the present church building: J. D. Darling, George H. Darling, Andrew McCormack, David A. Haig, Byron W. Stringer, Allan Stuart McKay, Wesley Moore, W. Wallace Shipman, George E. McKay, Henry Guild, Floyd D. Stringer, Hubert F. Fitzsimmons, William A. Trickey, Anthony Kempt, John Davis, Hugh O'Connor, Frank Kenwood, George Randall.

The Rev. Norman A. MacLeod, Ph.D., D.D.  
Erected by the congregation in 1936.

In all thy ways acknowledge Him.

## Kinistino, Sask.

The student in charge of the work in this place in northwest Saskatchewan, Mr. W. C. McBride, writes that a Young People's Society has been organized and that there has been an attendance of eighteen members, a very good record for a small congregation. At another station,



Crescent Hills, a Sunday School has been opened with an attendance of twenty. Work among the young therefore is of great promise. Mr. McBride has forwarded a picture of the church at Kinistino as it was decorated for the Harvest Home Service. This shows a comfortable and beautiful interior. (See next page.)



Presbyterian Church, Cymric.

#### Cymric, Sask.

To Mr. R. M. Scott of Regina, President of the Young People's Society of First Church, we are indebted for a report in full of the incident mentioned by Mr. Barclay in his last Budget Record, page 369 of the December Record, when Rev. Samuel Farley called an airplane to his assistance to keep an appointment for the opening of a new church. Mr. Farley's destination was Cymric, and Mr. Scott accompanied him. When a few miles south of Lumsden the fan-belt of the motor was found broken. Mr. Scott secured a farmer's truck and drove to Lumsden to procure a new belt. The delay however made it impossible for Mr. Farley to reach the church in time.



Rev. S. Farley and the Plane.

When the party therefore reached Lumsden an airplane was requisitioned from Regina and "pilot Charlie Skinner hopped

off, picked up the minister at Lumsden and landed him at Cymric in time." (Regina Leader and Post.) From this incident the name, Sky Pilot, acquires new significance.

Cymric is part of the Arlington Beach and Strassbourg charge and is under the care of Mr. A. A. Downey, catechist.

Mr. Farley preached in the afternoon and evening to large congregations and dedicated the new building. This church will seat about 200. It is built by voluntary labor, and though the people in that district have suffered sorely from the depression and a series of crop failures the congregation at a special thanksgiving service placed more than \$800 on the plate, a sum sufficient to pay off the mortgage on the church.

#### Portage La Prairie, Man.

The congregation celebrated on November 1st its sixty-third anniversary and enjoyed the privilege of having Rev. Gordon Maclean of First Church, Winnipeg, as the preacher morning and evening. The history of Presbyterianism in this district goes back seventy-four years, when preaching services were held in the homes of the early settlers. Organization was effected in 1873 and rapid growth followed requiring a succession of churches to meet the increase in the congregation. In 1897 a large edifice was built which still stands, but is now in possession of the United Church, as a consequence of union. The Presbyterians who did not enter the United Church organized and erected a building in 1927 which is known as First Presbyterian Church. The church has the distinction of being the third oldest Presbyterian congregation between the Great Lakes and the Pacific and is the second in the province of Manitoba. The struggle during the last ten years has been great, many valuable members having been lost through death and the economic conditions adverse. Notwithstanding this the work has gone steadily forward and under the present minister, Rev. Clifton J. MacKay, the church is playing its part in moulding the life of the community.—The Session.

#### Indian Head, Sask.

The congregation of Indian Head and Qu'Appelle, rejoice greatly over a visit from Rev. Dr. Malcolm A. Campbell, Moderator of the General Assembly. He addressed the Qu'Appelle congregation in the morning and that of Indian Head in the evening on November 8th. In the morning the people assembled from a radius of ten miles and constituted quite a large congregation. The Moderator was most heartily welcomed and the whole company remained after the service to extend personal greetings. Dr. Campbell's message



was the setting forth of God's high purpose in subjecting his people to trial. It is by this that we learn to live and to accomplish God's work.

At Indian Head in the evening the Moderator was confronted with a congregation which overtaxed the space available and chairs had to be placed in the aisles and in every corner of the building. The combined choirs of Indian Head and Qu'Appelle lead the service of praise. To the advantage of the service a violent wind storm which prevailed an hour before was followed by a period of perfect calm with a cloudless sky. The Moderator impressed upon his hearers the fact that God has given to each his work and corresponding gifts by which all obligations may be discharged. The Moderator was welcomed in his coming and both by his personality and messages exerted a gracious influence. The minister in charge of these two congregations is Rev. James Evans, to whom we owe the report of the Moderator's visit.



Presbyterian Church, Kinistino.

#### High Bluff, Man.

On Thursday afternoon, November 12th, services under Presbyterian auspices were resumed in the large church here, erected over thirty-four years ago, after a lapse of eleven years. This was therefore a great day in the experience of this people. For the re-opening representatives from the Presbytery of Regina, Rev. C. MacKay Cameron, Rev. Samuel Farley, Rev. H. R. Horne, and Rev. James Evans, were in attendance. The sermon was preached by Mr. Evans, and greetings were brought to the congregation from First Presbyterian Church, Regina, by Mr. Stewart Muirhead and from the Indian Head congregation by Messrs. William Gibson and George Ferguson. Re-possession of this property came about in a very interesting way. Rev. James Evans of Indian Head was called by long distance telephone to Lemberg, a town about forty miles distant, by the son of a life-long Presbyterian, requesting Mr. Evans to administer the communion to his father. This man with his relatives were responsible for the erection of the church

at High Bluff. Since Union the only services held have been under Lutheran auspices and in German. The only English speaking service was held in a small Anglican church about a mile distant, for which the Presbyterians are very grateful to the Church of England. As a result of Mr. Evans' visit he consulted those who held the title to the church property, who immediately consented to transfer the property if the Presbyterian Church would resume services. The matter was carefully considered at the next meeting of Presbytery and as a result this fine building was restored to The Presbyterian Church in Canada by the unanimous vote of the congregation of High Bluff.

Toronto, Ont.

Very fittingly the congregation of St. John's Church arranged a service in memory of Dr. Goforth. For over twenty years this congregation has supported this able missionary and for this long period has maintained a very practical active interest in him and his work and this has been done in addition to generous support of the Budget of the Church. In this particular it has a very worthy record indeed. By invitation of the Session Dr. Rochester was asked to give the address. He spoke upon Dr. Goforth as a man and a missionary. A missionary must first be a man, it will be conceded, and this standard Dr. Goforth upheld for embodied in him were the manly virtues of truth, courage, energy and patience. Speaking of his missionary career Dr. Rochester brought under review the fact that Dr. Goforth was a man of strong convictions, that he was most consistent, profession and life being in fullest harmony; that in him consecration to a high purpose and concentration on his work were most evident and that in Christian enthusiasm he was second to no one of the greatest missionaries of our Church.

This congregation recently observed its forty-eighth anniversary with Rev. Dr. Charles Stewart of North Presbyterian Church, Buffalo, brother of the minister, Rev. Dr. R. G. Stewart, occupying the pulpit morning and evening.

Meath Park, Sask.

A farewell social was held by the members of the congregation in Zion Presbyterian Church on the eve of the departure of Rev. James Wilson for his new field at Biggar. Following a short program a purse was presented to Mr. Wilson as a slight tribute to his untiring zeal as pastor and organizer on this large northern mission. Mr. Wilson in a few words expressed his appreciation of this tribute and of the hearty cooperation with which he had always been met in his work here.



## Orangedale, N.S.

The Presbyterian Church here laments the passing of one of their beloved elders, Mr. Allan MacLean, at the age of seventy-two years. He was a native of Ashfield, N.S., and his life was spent in devotion to the interests of the church here.

## Elmira, Ont.

The special services in celebration of the 68th anniversary of Gale Church were in charge of the minister, Rev. G. D. Little. The occasion brought out the fact that Presbyterian history goes back seventy years, and sixty-eight years have passed since the church was erected. A group of former members of Chalmers Church at Winterbourne were the founders of Gale Church. In connection with the musical service of the day a notable feature was the fact that the choir of seventeen was constituted entirely of members of one family, the Fulcher family of Elmira and Toronto. The venerable mother of four of the Fulcher sons, now eighty years of age, was honored by the congregation by the presentation of a banquet.

## Elmira, Ont.

Gale Church mourns the passing of its oldest member, Mrs. Phillip Christman. Mrs. Christman was one of the pioneers of the church and had attained the age of eighty-eight years. Although unable to hear she was seldom absent from public worship. She was past President of the Ladies' Aid and an active life-member of the W.M.S.

## FROM KOREA

It was our pleasure to welcome to the offices recently two visitors from Korea, Mr. and Mrs. Gerald Bonwick, in whose work our Church is deeply interested and to whom we are indebted for much consideration accorded our missionaries. Mr. Bonwick is Secretary of the Christian Literature Society in Korea with headquarters at Seoul, a post he has occupied for almost thirty years. Mr. and Mrs. Bonwick are on furlough and spent several weeks in Toronto visiting their daughter and addressing meetings.

## PRESBYTERY CLERK

Rev. Dr. S. Davies, of St. Andrew's, Charlotte County, N.B., has been appointed Clerk of the Presbytery of Saint John in succession to Rev. Dr. A. Craise.

## AN ANNUAL

A friend in the Province of Quebec sends the sum of \$15.00 in cash, an annual contribution, "to help send the Gospel to the heathen."

## LEGACY

The work of the Church during the past year has had timely assistance through a legacy of \$1,000 from Mr. Robert Gellatly of King, Ont. The Treasurer received this legacy early in the year, but acknowledgment in public form is only now possible. This gift was designed for the general work of the Church.

## REV. A. E. HANNAHSON

The Presbytery of Sarnia records with deep regret the death of the Rev. A. E. Hannahson, which took place at his summer home, Ipperwash Beach, Ontario, on July 25th, 1936, in the 75th year of his age and the 41st of his ministry.

Mr. Hannahson was born at Orangeville, Ont., on September 4th, 1861. He graduated from the University of Toronto in 1880, and from Knox College in 1893. After spending a year in mission work in the West he was inducted into Arkona and West Adelaide in 1896. In 1906 he accepted a call to North and South Nissouri, and in 1919 was called to St. Ann's and Welland Port in the Presbytery of Hamilton. In 1925 he returned to his former charge in Arkona and West Adelaide, and in 1928 became minister of Centre Road and West Adelaide, where he labored until his retirement in January, 1936.

Mr. Hannahson was an earnest and evangelical preacher, a loving and sympathetic pastor who gave of his time and his talents untritingly to the service of his Master and the advancement of His kingdom.

## ROBERT MOORE, M.B., M.D., C.M.

In the passing of Dr. Moore on November 7th the congregation of Fort Frances lost a highly respected member and office-bearer and one who was both the doctor and friend to hundreds throughout the Rainy River district. He was born at Maple, Ont., in 1866 and in 1897 came to Fort Frances, where he followed his profession to the time of his death. In 1899 he was married at Rat Portage, now Kenora, to Miss Janet MacDougall of Eastern Ontario, the present Editor of the Record, Dr. Rochester, performing the ceremony. A staunch Presbyterian, Knox Church elected him to the eldership. When in 1925 the congregation lost the church it was largely due to Dr. Moore's energy and liberal support that the present brick edifice was erected, the foundation stone of which he laid in 1926.

No soul of any nationality or of any condition need be without a home and a welcome in Christ.

## FEEDING THE MULTITUDE

Give ye them to eat. Mark 6:37.

**I**T was Jesus who used these words and you will remember that when He spoke He addressed His disciples. The disciples were anxious about the multitude that gathered to hear Jesus for there was no

That explains why in the days when China suffered from famine on account of floods, Christian people all over the world sent shiploads of food. This explains, too, why at the present time, as we did other years, we send carloads of fruit and vegetables to the people in Manitoba and Saskatchewan and other places in the West who have



REINDEER IN A CORRAL

The horns of these reindeer have almost attained their full size but are still covered with the velvety coating present during their growth.

means in that place by which their hunger could be satisfied. It was the desire of the disciples to send them away, but Jesus said, No, let them remain, and you feed them.

This incident happened nearly 2,000 years ago so that it is now a great way into the past and one would think it has no connection with to-day. The followers of Jesus however look upon that still as a command and, in the spirit of compassion that moved Jesus at that time, they do all that is in their power to feed the hungry.

been deprived of the blessing of the harvest for year after year. Very gladly indeed do the people in the East respond to the cry of need which comes from the West. They hear Jesus saying again, as if He were standing among us, "Give ye them to eat."

There is a very interesting story, too long to be told here in full, of how one man put into effect these words of Christ. He was a missionary of the Presbyterian Church in the United States, whose field was in that great northwest land which



AN ARCTIC COAST REINDEER CORRAL

A reindeer corral built of split poles of drift-wood. The narrow neck formation is to ensure that it will be possible for only one animal at a time to pass through when the reindeer are being counted and marked.



reaches into the Arctic Ocean. He was a missionary in Alaska and his name was Sheldon Jackson. Bye and bye he was made the General Agent of Education in Alaska for the United States. Forty-six years ago he went on a voyage on a Government vessel which every year made a cruise in the Bering Sea and the Arctic Ocean, calling at many places on the Alaskan and Siberian coast. The people who live in the Arctic region are called the Eskimos, and on this trip Dr. Jackson found many of them in a state bordering on starvation. Their food is obtained chiefly by the slaughter of the whale, seal, and walrus. This source of food for several reasons was rapidly diminishing and in consequence these people suffered sorely and hundreds died of hunger. Missionaries of the Church of England in Canadian territory on the Arctic circle have reported sore need in the districts with which they are familiar. In Siberia the reindeer herds were very large and afforded rich supplies of food and material for clothing. Dr. Jackson therefore concluded that, as the people in Siberia had the reindeer for food, the Eskimos and others might have the same source of supply. The next year therefore he brought sixteen reindeer to Alaska and the year following 171. Now in Alaska alone there are over 200,000 reindeer. Another animal therefore has come to take the place of those upon which the natives depended for food and raiment. Dr. Grenfell, of whom you have all heard, the great missionary of the Labrador, felt that he must do something so that in years

to come the people of his wide parish, often in great straits for food, should have a regular and ample supply. He therefore imported 250 reindeer from Norway. About these there is a story which we cannot now give.

What is of signal interest to us is that our Canadian Government has followed the example of Dr. Jackson and Dr. Grenfell and taken steps to see that Canada shall have herds of reindeer for those in her northern parts. About six years ago the Government purchased 3000 reindeer in Alaska and then began an extraordinary journey extending over years. These animals had to be brought from the west coast of Alaska to the delta of the Mackenzie River in the northwest part of Canada. What a journey lay ahead of this herd and those who cared for them is shown in the fact that the long trek occupied over five years. In charge of this great drive there were four men from Lapland, called Lapps, and some Eskimos. A very short time ago the papers reported the return to his own country of Mr. Andrew Bahr, the man in charge of the Lapp and Eskimo herders. The reindeer is useful also for travel and accompanying the herd there were sixty sleds drawn by reindeer carrying the supplies necessary for those in charge. The drive was completed about the middle of March, 1935, and the report to the Minister of the Interior a year later states that "the reindeer are now on their range in excellent condition and the prospects are bright for a generous food supply for the great northern area."

Before the herd was brought into Canada the Government had to make sure of food for these animals for years to come. Two young men were sent into the north to explore the country. They were brothers, Messrs. A. E. and R. T. Porsild. The former was a botanist. Both had lived several years in the Arctic and knew the Eskimo language. They started on their exploring trip in 1926 and spent two winters and three summers in the part of the country to be examined. They reported that east of the Mackenzie delta and around Great Bear Lake large parts of the great northern plain and adjoining tracts of open timber lands between the Coppermine



and Mackenzie rivers are "eminently suitable to reindeer grazing and will support vast herds of these animals." The picture of the sled with the sail shows one means of travel in the north adopted by these brothers in seeking suitable places to establish the reindeer. They employed of course various means as required, but the picture shows a sled drawn by a team of dogs and equipped with a large sail, nine feet square, which was hoisted when the wind was favorable. If the wind could not drive the sled as it drives a boat over the water it could greatly help. The wheel shown however was not to help the sled; its purpose was to record the distance travelled, serving much as a speedometer on a motor car.

Much more may be said about this wonderful venture in supply food. It is a story of deepest interest and both for the pictures and the information we are indebted to the Department of the Interior, Ottawa.

The last word now to be said is that the Government of our land has looked with compassion upon these needy people of the north and in keeping with Christ's words, "Give ye them to eat," has provided a source of supply of food and raiment for all the years to come by bringing from Alaska this great herd of reindeer.—R.

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**Note:** The remarkable feat of transferring this herd of reindeer from Alaska to the delta of the Mackenzie River in the North-West has found a place in literature. We take great pleasure in commending to our readers a novel by a Canadian, Mr. Allan Roy Evans, now in its second edition, entitled, *Reindeer Trek*, published by McClelland and Stewart, Toronto. Though a novel the reader will find in this book truthful representation of the amazing difficulties and perils of this extraordinary journey. In addition to travelling a trackless waste making their way near the end of the journey through a mountain range never before traversed, there were perils from storms, wolves, and hostile natives that would have daunted the bravest, and yet that sturdy leader, Jon, dauntless Andrew Bahr, pressed on. As a man he was a marvel of intelligence and endurance, and he persevered to the end. That end would have come earlier had not the Government in its anxiety sent an aeroplane to discover and bring help to this leader and his herders. Had not "Silver Wings" appeared when the sturdy leader anticipated death from the spears of hostile Eskimos, this trek and this triumph probably would not have been accomplished.

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He who would write well ought himself to be a true poem.

## CANADA'S FIRST SUNDAY SCHOOL UNION

The first week in December there was celebrated in Montreal the one hundredth anniversary of the first Sunday School Union in Canada and the second on the North American Continent. The Canada Sunday School Union was organized in July, 1836, by a group of business men under the leadership of James Court, a leading Presbyterian elder. By a strange coincidence the very day on which this Union was organized the first train in the Dominion ran from La Prairie to Richmond.

The purpose of the Union was to promote the circulation of literature suitable for training the young in religious knowledge. It experienced many vicissitudes but gradually extended to Upper Canada and the Maritime Provinces. A vast amount of literature was distributed and in 31 years by the work of one man 1,200 Sunday Schools were organized. Now its work is carried on in Quebec by the Religious Education Council. Fitting centenary services were held on Friday and Saturday, December 4th and 5th. A business men's luncheon was held in the Windsor Hotel, at which over 125 leading business men of Montreal gathered and listened to an inspiring address by Mr. Denton Massey, M.P., of Toronto. On Friday evening a centenary service was held in the Church of St. Andrew and St. Paul, participated in by Rev. Dr. G. H. Donald, Rev. Dr. A. M. Hill, President of the Religious Education Council, Rev. Dr. Leslie Pidgeon and others. A fine historical sketch of the organization, which has been published, was given by Mr. Sydney Conner of Montreal. Greetings were received from the Governor-General, from the different religious education councils in Canada, from the Boards of the several churches, and from the international organization in the United States. The message from Dr. Kannawin representing the Board of S.S. and Y.P.S. of The Presbyterian Church in Canada was most cordial and congratulatory. The speaker on this occasion was again Mr. Denton Massey on the subject, *Where Shall We Find Our Growth*.

On Saturday departmental discussions were held, the morning leader being Dr. Kannawin. In the evening at a centenary dinner 150 assembled under the chairmanship of Rev. Dr. Hill. Two splendid addresses were given, one by Dr. Kannawin on *The World's Sunday School Convention at Oslo, Norway*, and the other by the Very Rev. Arthur Carlyle, Dean of Montreal on *Our Spiritual Equipment*.

The Record extends its congratulations to the Religious Education Council of Quebec on having attained its 100th birthday.



## THE PEACE RIVER PROJECT

**T**HE Ontario Provincial Young People's Society has heartily adopted the project of raising \$5,000.00 during the ensuing year, to assist The General Board of Missions to carry on the work of the Church in the Peace River District. This worthy project has made a strong appeal to the young people of our Church, and within a week or two after the Convention held in Hamilton contributions began to reach the Church Treasurer in Toronto.

Many requests have come to the office of the General Secretary for information about the district and the work of our Church amongst the pioneer settlers.

The Peace River District is in the north-western part of the Province of Alberta. It comprises a territory about 300 miles from east to west, and 100 miles from north to south. It derives its name from the Peace River, which flows through the centre of this vast area. The country is wooded, not with the gigantic trees to be found on the coast of British Columbia, or the hardwoods of Ontario and the Maritimes; but the trees are large enough to be used in the construction of log houses and for providing lumber for all purposes. This is a great help to the settlers, but it adds greatly to the work of clearing the land.

More than one hundred years ago this district was traversed by fur traders, and the Hudson Bay Company established posts along the rivers. Not until somewhat recently was it found that the land, though so far north, is suitable for agriculture. The district is well watered, and the soil, for the most part, is a deep rich loam.

The first farmers to find their way to that district were a fine pioneering type. They made their way through the woods and across the rivers with great difficulty. Supplies had to be brought from Edmonton, three or four hundred miles away, and the yearly trip to that city had to be made in winter when the rivers were frozen.

When the wonderful possibilities of the district were realized, the Alberta Legislature succeeded in having a railway built. This railway runs in a north-westerly direction from Edmonton. At McLennan the road branches. The south branch continues almost due west through the territory south of the Peace River, and passes through Wanham, Prestville, Grande Prairie, Pouce Coupe, and terminates at Dawson Creek, 496 miles from Edmonton, and 230 miles west of McLennan. The north branch crosses the Peace River at the town of Peace River, and runs west through the territory north of the river, passing through Grimshaw, Berwin, Brownvale,

Fairview, and terminates at Innes Creek, 115 miles west of McLennan.

Since the building of this railway the population has increased very rapidly. Settlers from the dried-out areas of Southern Alberta, Saskatchewan and Manitoba, have flocked to this more favored territory. But most of these settlers were in destitute circumstances when they reached their destination, having spent everything they possessed before deserting their drought-stricken homesteads. Thus they had to begin their pioneering experience all over again, though many of them were void of the youthful enthusiasm which was an invaluable possession when they first went to Western Canada. Many new Canadians also are here to establish homes.

Most of these settlers are living under very primitive conditions, and it is amongst these people that The Presbyterian Church in Canada began missionary work twenty-six years ago.



At present this work is being carried on from five centres, Fort St. John, Grande Prairie, Wanham, Brownvale, and Dixonville. In addition to these five places, a number of other fields are occupied during the summer months, by student missionaries. The most important of these summer fields is Pouce Coupé, with adjacent stations.

Fort St. John is the farthest point to the west. It is situated a few miles north of the Peace River, the banks of which, at this point, are about 1,000 feet high. It is 60 miles from the end of the railway, and west of the Alberta line in the British Columbia block.

Our missionary at Fort St. John is the Rev. Gordon Peddie, B.A. He preaches at

several outlying points which have to be reached over crude trails.

Grande Prairie is 410 miles from Edmonton and is the largest town in the district. The Rev. Alexander Forbes, D.D., was the pioneer missionary of our Church in the whole Peace River District, and his centre of influence was Grande Prairie, where he built a log church and hospital. At present the Rev. C. E. Fisher is our missionary there, and he preaches at Bear Lake, Flying Shot and Five Mile Creek. In the winter he serves Pouce Coupé eighty miles away.

Wanham is 62 miles north-east of Grande Prairie. It is the centre of a wide territory, and our worthy representatives there are Rev. W. L. Atkinson, and Miss Margaret Grigor, deaconess. These two missionaries carry on services at Wanham, Prestville, Heart Valley, Westvale, and fortnightly at Blueberry Mountain fifty miles north-west of Wanham.

On the north side of Peace River, 85 miles by road from Wanham, is Brownvale, which is situated in the centre of what promises to be a fine agricultural district. Here our Church is represented by Rev. J. M. Fraser and Miss M. Todd, deaconess. They serve a wide area including Brownvale, Blue Hawk, Burntlee, Figure Eight, Griffin Creek, and Last Lake.

About 50 miles from Brownvale, and 38 miles from a railway, is Dixonville, our farthest north station. This point is well known to the Church because it is the home of Dr. Margaret Strang Savage—the little doctor—who, for the past six years, has carried on a very remarkable work. Our Church was particularly fortunate when she volunteered for pioneer work, and settlers around that northern outpost cannot speak too highly of the services she has rendered. Many of them owe their lives to her medical skill, and her untiring devotion.

Just recently the Women's Missionary Society added to the staff of workers a trained nurse, Miss Helen Madill. Her headquarters are at Last Lake, about 15 or 20 miles north of Brownvale. The settlers erected for her a log house, the W.M.S. (W.D.) having provided the money necessary, and from that centre she covers a wide territory, bringing comfort and healing to scores of homes, where women and children especially are living under most primitive conditions.

The writer of these notes has visited the Peace River District, and is personally acquainted with all of the missionaries here mentioned. He knows at first hand the character of the work they are doing, and he cannot commend too highly their con-

secrated zeal and devotion to the service of God, and the good of those settlers. They all left surroundings where they had friends, companions, and many material advantages. They have chosen to serve the Church in the hard and needy places, and are deserving of our loyal support. The hardships they endure would daunt less courageous and consecrated souls. Distance, cold (sometimes 40 and 50 degrees below zero), almost impassable roads, crude methods of conveyance, only spur them on to greater effort. The compelling power is human need and suffering, and souls groping for the light which only the Gospel of Jesus Christ can supply. They hold services at all the places mentioned, and more. They visit school houses, and organize and supervise Sunday Schools and Mission Bands. Organizations for teen-age boys and girls occupy much of their time, and the lady workers conduct camps in the summer time, where much useful instruction and training is imparted.

We are not surprised that this work has appealed so strongly to the Presbyterian Young People of Ontario. They want to have a share in this most worth-while enterprise. The support of this work will not interfere with other calls. It requires a gift so small that we hesitate to mention it. Here it is,—**Just five cents, per member, per month,—sixty cents a year.** Stay at home from a couple of picture shows, or deny yourself a few ice-cream cones, and you will enable the Mission Board not only to support the present work, but also to open new fields. An ordained minister is very much needed at Pouce Coupé, and a nurse or two in other needy places.

Do not let a month pass without calling the attention of the whole society to the Peace River project, and, at every meeting, pray for these representatives of our Church in the far north.

W. M. Kannawin,  
General Secretary,  
The Board of S.S. and Y.P.S.

**Note:** This, however, should be made clear. Three of the workers referred to above—Miss Grigor, Miss Todd and Miss Madill—are supported entirely by the Women's Missionary Society (W.D.). The \$5,000, which the Young People's Societies of the Province of Ontario have undertaken to raise, will go directly to the Missionary Budget of the Church, and each congregation will get credit in its Budget allocation for the contribution made to this fund by its Young People's Society. Send all contributions to Mr. E. W. McNeill (Church Treasurer), Room 702, 372 Bay Street, Toronto, Ont.



### A YOUTHFUL ENTERPRISE

Under the leadership of their minister, Rev. A. Raeburn Gibson, the Young People's Society of Knox Church, Mitchell, Ont., have completed a work which has engaged their efforts for four years, namely, the redecorating of the church.

The auditorium is done in a soft creamy green with a base of pale green and a gold band of ancient scroll running around the walls. The whole effect is chaste and very pleasing, especially under the softening tone of the lights. The furnishings, too, have all been brought into harmony with the general color scheme. The work was done by Mr. R. Chapman of the Board of Managers, and the opening services were conducted by Rev. Dr. J. W. MacNamara, and Rev. Dr. W. M. Kannawin, whose stirring messages were welcomed by large audiences.

### Y.P.S. CONVENTION

Knox Church, Walkerton, Ont., was the scene of a very helpful gathering under the auspices of the Executive of the Presbyterian Y.P.S. of Ontario. The opening meeting was attended by about 200, of whom seventy-five were registered delegates, representatives of the four Presbyteries of Stratford, Maitland, Saugeen, and Bruce. The company was welcomed by greetings from the minister of Knox Church, Rev. J. V. Mills, the President of the Ministerial Association, Rev. E. J. Fischer, and by the Mayor, Mr. Campbell Grant. In keeping with the theme of the convention, Lord Plant My Feet on Higher Ground, very stimulating messages were given by the minister of Knox Church, Mr. Mills, based on the words of Psalm 61:2, "Lead me to the Rock that is higher than I," and on Sunday morning on Paul's words in Colossians 1:18, "That in all things he might have the pre-eminence." The sermon of the evening by Rev. H. M. Kerr of Geneva Church, Chesley, was directed against the timidity that too often is in evidence when one is confronted with an advance or an opportunity to rise to higher things. The need of the Peace River district was presented by a series of lantern slides and the attention of the convention drawn to the pledge made at Hamilton to raise \$5,000 during the coming year for our work in that area.

### A YOUNG PEOPLE'S RALLY

The Young People's Society of the Presbytery of Peterborough held their annual meeting in the autumn in St. Paul's Church, Peterborough. The program was opened with a banquet in the Sunday School room, followed by a period of devotion conducted by Rev. J. B. Rhodes of Cobourg, the presentation of reports, and an address by Rev. J. W. Foote of St. Paul's Church, Port

Hope, which was an appeal for more intimate fellowship with the Lord Jesus.

The Dutton banner, the gift of Mr. James Dutton, was won by the Brighton society for the highest percentage of members on the roll attending the rally and the distance travelled. Another award was the Mason Trophy, which was presented by Rev. G. R. Duncan, to the Y.P.S. of St. Andrew's Church, Cobourg, for the highest percentage in contributions to the support of the Church and the Budget and of members attending all meetings and taking part therein. The officers for the ensuing year were installed by the minister of the Church, Rev. Dr. A. T. Barr, Convener of the Presbytery's committee on S.S. and Y.P.S.: President, Miss Jean Bothwell, Millbrook; Vice-President, Mr. Harden, Brighton; Secretary, Mr. Douglas Ferguson, R.R. 4, Cobourg; Treasurer, Miss Helen Pellow, Cobourg.

### HONORED

The Y.P.S. of Knox Church, Manotick, Ont., held a banquet in honor of one of their number who enjoyed with another the distinction of gaining first place in the oratorical contest at the Provincial convention held in Hamilton in the autumn. The guest of the evening was Mr. Thomas Keenan. There were over sixty in attendance at this banquet. Miss Lila Cummings, President, occupied the chair, and, following various toasts accompanied by suitable addresses, Miss Della Waddell, Past-President of the Y.P.S. of Ottawa Presbytery, expressed to Mr. Keenan the Society's appreciation of the honor he had brought to himself, the Manotick Society and the Ottawa Presbytery. On behalf of the Ontario Provincial Society Mr. Gordon Faraday, presented the cup to Mr. Keenan which was the prize in this contest. Mr. Keenan expressed his deep gratitude for this recognition of him made by the local society.—Hazel Sloan, Secretary.

### INTERNATIONAL S. S. LESSONS

January 3

**The Son of God Becomes Man.**

John 1:1-18.

Golden Text—The Word was made flesh, and dwelt among us.—John 1:14.

January 10

**New Life in Christ.**

John 3:1-17.

Golden Text—Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.—John 3:3.

January 17

**Jesus the Water of Life.**

John 4:7-26.

Golden Text—Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.



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# MUTUAL LIFE

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January 24

### Two Miracles of Mercy.

John 5:2-9; 6:8-15.

Golden Text—The same works that I do bear witness of me, that the Father hath sent me.—John 5:36.

January 31

### Temperance Lesson.

Proverbs 21:17; 23-20, 21; Matthew 24: 45-51; John 6:26, 27, 35.

Golden Text—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?—Isaiah 55:2.

February 7

### Jesus the Light of the World.

John 8:12, 31, 32; 9:1-11.

Golden Text—I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

## OUR CHURCH CALENDAR

Alberton, P.E.I., Mod., Rev. Edwin White, Tyne Valley, P.E.I.  
Appin and Melbourne, Ont., Mod., Rev. John McNair, D.D., 8 Christie St., London, Ont.  
Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

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Centre Rd. and West Adelaide, Ont., Mod., Rev. G. M. Young, R.R. 1, Ailsa Craig, Ont.

Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.

Corunna, Courtright, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Fort Coulonge, Que., Mod., Rev. J. Logan Vencta, 146 Carling Ave., Ottawa, Ont.

Marshfield, Mount Stewart, P.E.I., Mod., Rev. T. Owen Hughes, Cardigan, P.E.I.

Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. E., Prince Albert, Sask.

Micksburg, Lake Dore, Douglas and Scotch Bush, Ont., Mod., Rev. Geo. W. Conners, Ph.D., Cobden, Ont.

Montreal, Que., Cote des Neiges, Mod., Rev. Dr. Allan S. Reid, 3485 McTavish St., Montreal, Que.

Mount Brydges, Komoka and N. Caradoc, Ont., Mod., Rev. D. McKay, 674 High-bury Ave., London, Ont.

New Westminster, B.C., St. Aidan's Church, Mod., Rev. R. Creelman, 4410 W. 8th Ave., Vancouver, B.C.

New Westminster, St. Andrew's Church, Mod., Rev. D. J. Donaghue, 2205 Walker Ave., New Westminster, B.C.

Niagara-on-the-Lake, Ont., St. Andrew's Mod., Rev. Dr. Frank S. Morley, 31 Church St., St. Catharines, Ont.

Richmond and Stittsville, Ont., Mod., Rev. C. L. Mitchell, Vernon, Ont.

Rodney, and New Glasgow, Ont., Mod., Rev. J. M. Dickson, Dutton, Ont.

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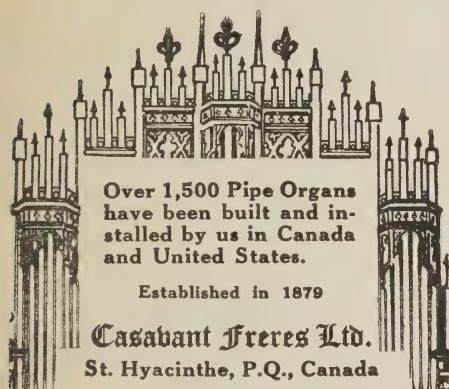
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3	2	" 4 and 5 years old
6	1	" 5 and 6 years old
6	0	" 6 and 7 years old
5	2	" 7 and 8 years old
4	2	" 8 and 9 years old
4	1	" 9 and 10 years old
6	0	" 10 and 11 years old
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cember 3rd.

Listowel, Ont., Rev. W. E. Kelley, Ont.,  
December 8th.

God is a refuge for us.

Do justice and judgment.

Perfect love casteth out fear.

Fine words butter no parsnips.

Happy is youth when provident.

Time is precious; do not waste it.

Learn on how little man may live.

To soften trouble comfort another.

Let gentleness thy strong enforcement be.

Man is created to become more of a man.

The sense of true dignity is infinitely rare.

If we abandon law we surrender to caprice.

Life is won or lost by its master thoughts.

God made goodness with a smile on her face.

No proud heart ever heard an angel singing.

We are all and always disciples of some chief.

Do what you should and confide yourself to God.

There are always a thousand reasons for taking courage.

No man is big enough to be the object of his own existence.

People seldom improve with none but themselves as models.

Simple trust in our heavenly Father scatters anxious care.

Regular exercise of the faculties will alone prevent rust.

Without prudence and conduct there is no real value in talent or learning, and no virtue in genius.

The chief lesson taught by Nazareth is the possibility of a pure home and a spotless youth in the very face of the evil world.

A first failure is often a blessing.

Anxious care is a denial of God's love, knowledge and power.

When God calls "I want you tonight" none can write an excuse.

No haughty eye ever saw God's glory in the sky, or ever shall.

We praise God for what He is; we thank Him for what he has done.

We need to be as careful of our printed as our living companions.

The tendency persists to put secondary things in the primary place.

Happy are they whose sacred sources of enthusiasm are not exhausted.

It is for us to arm, to fight, to suffer, but never to lose courage.

True joy flows into the joy of heaven as a river flows into the sea.

A man young in years may be yet old in hours, if he has lost no time.

The exercise of every habit naturally tends to strengthen and improve it.

There is no sound method of making men happier without making them better.

There is the old boat, the old nets, the old fishers, but a new Presence.

It becomes necessary to rediscover the thing we seem to have known so long.

Be careful in judgment; the mind as well as the eye adds something of its own.

Though concerned with serious issues the Christian religion ensures happiness.

Slavery robs a man of more than half his worth; Christianity more than doubles it.

The man who perceives his worth is better morally than he who depreciates himself.

Christianity has tendency to limit the power of kings but none to abrogate their office.

When the light of faith is extinguished evil and suffering lose their significance and seem but odious jokes and sinister farces.

*Selected.*



NEC TAMEN

CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, FEBRUARY, 1937

No. 2



St. Paul's Church, Port Hope, Ont.

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### THE RECORD

The enclosed postal note for \$1.00 is in payment of my renewal subscription to The Presbyterian Record for 1937, which is still our only link with the work of our Church, though we have made an arrangement by which we occasionally get to Church in Port Hope and the minister, Rev. Mr. Foote, has called.

\* \* \*

I have been checking up on the Record and think we can take the usual number. One of the faithful, an aged lady, passed on last fall but read the Record as long as she could see. I have not yet found anyone to take her place, but will take a chance on it rather than cut down in number. I hope to have the money all collected by February, as I have called on some already. One old man in his seventies climbed three flights of stairs to the office to pay me last week. He will also read it the rest of his life.

Question not, but live and labor  
Till the goal is won;  
Helping every feeble neighbor,  
Seeking help from none;  
Life is mostly froth and bubble,  
Two things stand like stone;  
Kindness in another's trouble,  
Courage in your own.

—Quoted by Earl Haig.



# The Presbyterian Record

VOL. LXII.

TORONTO, FEBRUARY, 1937

No. 2

## BY THE EDITOR

### RAX ME THAT BIBLE

THE language is not modern and the sentence at once arrests attention. "Rax" is of course in our speech "reach," and the ringing sentence constituted a final appeal in a matter under dispute in the General Assembly of the Church of Scotland. It certainly must have been startling for this one brief ringing sentence diverted attention from plausibilities and confronted the Assembly with the final authority upon all matters of Christian faith and service. Both sides of the case had been ably presented and after argument, declamation, and appeal had had their play, something quite novel was interjected and one stern and final appeal took the place of extended debate.

It happened almost one hundred years ago, to be exact, in May, 1840, and the speaker was Rev. Dr. John Erskine of Edinburgh, the revered leader of the evangelical party in the Church of Scotland, then seventy-six years of age, a learned man and, notwithstanding his years, an able debater.

He had already spoken and in his capable fashion had reviewed the case in the light of history and the teachings and genius of Christianity. The speeches however of the other side, and in particular that of Rev. Mr. Hamilton of Gladsmuir, seemed to have aroused him afresh and when Mr. Hamilton concluded he immediately rose and cried out, "Moderator, Rax me that Bible." On the desk before the Moderator, lay the Bible, and the significance of Dr. Erskine's clarion-like utterance was that everything else should be brushed aside and the Assembly should turn to the law and the testimony, to the word of God for direction in this vital matter. The appeal was impressive and conclusive but the result disappointing. No professing Christian can consistently question that authority. To him it should be final. Hugh Miller in his book, *The Headship of Christ*, in which he reports this incident in great detail, says,

"The Church of Scotland has her appropriate Scripture motto, born in reference to the burning bush seen by the prophet in the wilderness. Were she not so well pro-

vided,—were the label still to inscribe,—we could imagine many worse suggestions than that it should be occupied by the laconic though quaintly expressed request of Erskine, Rax me that Bible."

The request so pithily preferred seems to have strongly impressed even Mr. Hamilton for, as Miller says, he could never after hear unmoved these four words, and if an acquaintance wished to see him redden and become silent, even in his gayest moods, he had but to whisper, Rax me that Bible.

The debate centered upon two overtures, one general and the other more specific and supplementary, calling for an advance in foreign mission work. The proposal was defeated and by a vote of fifty-eight to forty-four the overtures were "dismissed," and again as on many another well-fought field Dr. Erskine, disappointed but undismayed and with consciousness of integrity, was on the losing side.

The specious pleading that swayed the Assembly is epitomized in the following:

"It would be highly improper and absurd to propagate the Gospel abroad while there remained a single individual at home without the means of religious knowledge."

They say that history repeats itself and obviously it does, and particularly, perhaps we may say, in Church life and work. For example, again and again arguments against Christianity presented now as new, but perhaps in slightly different form, have been raised and met centuries ago.

We know of no church debate at present of the character here disclosed that constitutes a repetition of history, but we do know that the sentiment dominant in that discussion ninety-seven years ago is too generally in evidence in our Church, and we could cite instances; and whether it be the members, office bearers, or ministers of our Church who view askance our missionary work at home or abroad, ruling it out of their program, treating it with indifference, giving it secondary place, or apologizing for it, we believe that nothing could better meet the situation than Dr. John Erskine's cry, Rax me that Bible. Let us turn to the law and the testimony and base our convictions and order our life and service by the precepts which are a "lamp unto our feet and a light unto our path," and particularly by the teaching of Him our Leader, who is "the way, the truth, and the life."

## D. L. MOODY

This month there will be a widespread recognition of this great figure in the realm of evangelism by the celebration of his centenary. On the North American Continent and in the British Isles, perhaps no Christian worker has been so conspicuous, so successful, and so worthy in person and work as Dwight L. Moody. He was a layman and the secret of his wonderful career, in the main, lies in the high ambition which he early cherished for Christian service, his unswerving adherence to that purpose and his resolute determination in complete surrender to God to discover "what could be accomplished by a consecrated layman." It would not be possible to estimate his accomplishments. In the years of his arduous labor he preached to millions, and multitudes under his influence were brought to confess their faith in the Lord Jesus with large numbers giving themselves entirely to Christian service. He was an extraordinary force for good and his manifest integrity, independence, and zeal, won abiding respect. He was always himself, natural, unique, true, and selfless. He aped no man and followed no course which did not commend itself entirely to his judgment. He was a most effective speaker whose addresses were marked by simplicity, directness, homely illustration, and earnest appeal. He was a great organizer and everywhere gathered about him hundreds of helpers, from all ranks, high and low, learned and unlearned, rich and poor. Among these there stands out the writer, Prof. Henry Drummond, whose association with Moody is indicative of the latter's discernment and broadmindedness. He is only one however of many outstanding men and women whose services were enlisted in behalf of Christ's Kingdom by the sincere, earnest, and commanding evangelist. Moody would neither tolerate sham, nor pander to popularity. Sincerity, straightforwardness, thorough integrity, unselfishness, complete surrender, and unwearied toil marked his life and placed him high in the number of those who have served the cause of Christ with great distinction.

His schools in Mount Hermon, Mass., and in Chicago, indicate further the breadth of his mind, for he provided for the education of those enlisting in the service of Christ. To consider his person and his work is to gain fresh inspiration for better living and for ardent service. One may not reproduce his method but certainly his great qualities may earnestly be cultivated and his singleness of purpose, high aim, and steadfast devotion be emulated by all and in particular the workers in the service of our Lord and Master.

Triumphant faith and profound peace go hand in hand.

## THE PRESBYTERIAN CHURCH OF AMERICA

IN the United States, following the organization of a new church, The Presbyterian Church of America, by former members of the Presbyterian Church in U.S.A., legal action was taken by the latter body to restrain the former from using that name. The case has come to trial and the following judgment, as announced by The Presbyterian Banner, has been delivered:

It seems futile to deny that the original name: The Presbyterian Church in the United States of America, is not substantially copied by the defendants in their adoption of the name: Presbyterian Church of America. It also appeals to common sense that the use of this latter name must lead to confusion among those who worship under the name of Presbyterians as such form of worship is conducted under the churches among those who may be desirous of making contributions to the original organization, or attending its colleges of learning, missions, or other auxiliary organizations. This is not a monopoly. It is merely a natural and protective right that belongs to organizations, religious and otherwise, to safeguard them against organizations attempting to adopt their time honored and descriptive name, or one so similar to it as to lead to confusion and tend to deceit.

## DOCTORS SNOWDEN AND MACHEN

TWO eminent clergymen in the United States lately finished their course.

Rev. Dr. James Henry Snowden of the Presbyterian Church in U.S.A., Editor of The Presbyterian Banner, Pittsburgh, entered into rest on the 19th of December, 1936, at the age of eighty-four years. He was an able preacher, a successful journalist, a keen debater and a leader in education. His work for religious education was extensive and his books have had a wide circulation.

Rev. Dr. J. Gresham Machen, formerly of the same Church as Dr. Snowden, but later in that body called The Presbyterian Church of America, died at Bismark, N.D., on the first day of the year, while on a speaking tour. He was at one time on the staff of Princeton Seminary, from which he resigned in 1929 to found Westminster Theological College, Philadelphia. His differences with the Board of Foreign Missions of the Presbyterian Church in U.S.A. resulted in his setting up an independent board, and in 1936 with others he founded a new church called The Presbyterian Church of America. He was a frequent visitor to Toronto. He was recognized as scholarly, a capable teacher, a persuasive speaker, and a strong controversialist. He was taken at the early age of fifty-five years.



## A HAPPY MAIL

**M**INISTERS cause the postman to have some quite serious bundles of material to deliver at their manses toward the end of the year but we trust the good fellow, though "sair trauchled" in his rounds of Yuletide season has some compensation in realizing how attractive the manse looks when adorned with so many of these beautiful cards, which grow more appealing every year. But what of the minister's feelings after that avalanche of kindly greeting is over and done for another year! How lacking in interest each delivery now! So drab by contrast and so likely to be made the reverse of acceptable by reason of the bills that never fail to signalize the beginning of a new month. Well, the writer's mail has just got to that stage early in January when lo! one delivery brought rejoicing to his heart. Hence the title to this page. Let explanation be made.

The Happy Mail contained three letters which came to him because he happens to be Budget Convener. One was from Mr. Doran, that very efficient official whose soul would revolt at such methods of arriving at total income as Dean Inge confesses to using when Income Tax authorities demand his annual returns. The Dean first adds upwards over the long column of receipts and then adds downwards and, as he inevitably gets two different results, he adds them both and divides by two to arrive at his TRUE income. But Mr. Doran makes no mistakes and his letter was to let the Convener know that "We have received for the Budget to-day (Jan. 7) \$11,050.42, very good for one day." Up goes the Convener's heart because, even though some of that money should perhaps have come in earlier, still it is a good day's total and a few more like it would relieve many anxieties.

Letter No. 2, from somewhere on the Western Ontario front, was addressed to our busy but always cheerful Treasurer, Mr. E. W. McNeill, and he sent it on to the Convener to be another "gleam of sunshine," and since such good things should be passed on here is a sampling of it for you to read—all but a wee word or two kindly intended to encourage the Convener, which we'll just denote by a line of printer's dots. . . .

"Enclosed please find cheque for \$253.41, the past quarter's voluntary givings to the Budget from our Church family. We are also making a special drive through this month to clean things up in full for 1936. The Budget graphs in the Record are very worth-while, and our Church Family are studying them with me one Sunday a month. Things which we see in this practical manner prove that figures cannot lie and do speak for themselves. May your efforts . . . reach the goal of our earnest prayers."

Letter No. 3 was from the Convener's own congregation's Budget Treasurer, showing the figures for 1936 to be a little over the allocation and detailing the special donations which made it possible to get the desired total. More than one-quarter of the whole came in the last weeks as the result of friendly buttonholing of likely subscribers and showed how many good Presbyterians had sacrificed so that the allocation might be met. Bless them every one! We need have no deficits if every shoulder is to the wheel with a dedicated will.

Well, here's the Happy Mail! If Mr. Pitts will graph the effect of it he will find that the Convener's curve of hopefulness mounts spectacularly; which statement is to be taken as a reminder that the books for 1936 are to be kept open for some weeks yet and, who knows, there might be another Happy Mail and then, perhaps Mr. Pitts would find that the said Convener's curve of hopefulness would rise above even that of our proverbially optimistic Treasurer, Mr. McNeill. Time will tell.

WILLIAM BARCLAY,

Central Church, Hamilton.

THE STATE OF THE CHURCH  
AT HOME

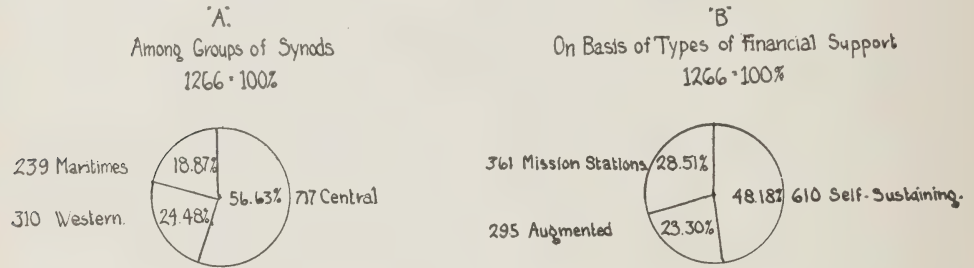
By Rev. W. H. Fuller, Th. B.  
B. As to Congregations

THE article on The State of the Church in the Record for November, 1936, showed that in 1935 the total number of congregations in the Presbyterian Church in Canada was 1266.

In Chart 2, below, this total is treated as

from mission funds (is self sustaining), or it receives aid, by grants from such funds. Congregations receiving grants are of two kinds: 1. Augmented, which has an inducted minister, but cannot pay all his stipend; and 2. Mission Station, which has a missionary appointed by the General Board of Missions, and which contributes a smaller part of the stipend than does an augmented congregation.

CHART 2.  
Distribution of Total Congregations, 1935.



100% and broken up into parts for comparison. Chart 2 indicates in Circle A. how many congregations are established in each of the three Groups of Synods, and the proportion of the percentages to one another.

Chart 2, Circle B. changes the comparison from congregations in localities to those in financial Types throughout the denomination. A congregation either needs no help

It is incorrect to conclude from Circle B, that the 48% of self-sustaining congregations financially supports the whole expense of stipends among the 52% of aid receiving congregations. For, except in some pioneer mission fields, or non-Anglo-Saxon, or institutional work, each aid-receiving congregation pays the larger part of the stipend. It is to be remembered, also, that grants come out of that portion

TABLE 2.  
Distribution Among Groups of Synods on Basis of Types of Support, 1935.

Congregations by Groups of Synods		% of Total	% of Sub-Total in each Group	Percentages of each Type, in each Group		
Area and Types	No.			Self Sust., 610	Augmented, 295	Mission Station, 361
1	2	3	4	5	6	7
MARITIMES	51,597 sq.	mi. 1 Con-	gregation in	215 sq. mi.		
Self Sustaining .....	77	6.08	32.21	12.62		
Augmented .....	106	8.37	44.35		35.93	
Mission Stations .....	56	4.42	23.43			15.51
Sub-total.....	239	18.87	100.00			
CENTRAL SYNODS	1,001,697	sq. mi.	1 Congre-	gation in	1,397 sq. mi.	
Self Sustaining .....	490	38.70	68.34	80.32		
Augmented .....	106	8.37	14.78		35.93	
Mission Stations .....	121	9.55	16.87			33.51
Sub-total.....	717	56.63	100.00			
WESTERN SYNODS	1,114,697	sq. mi.	1 Congre-	gation in	3,595 sq. mi.	
Self Sustaining .....	43	3.39	13.87	7.04		
Augmented .....	83	6.55	26.77		28.13	
Mission Stations .....	184	14.53	59.35			50.96
Sub-total.....	310	24.48	100.00			
TOTALS: All Synods 2,167,956 sq. mi. ....	1,266	100.00		100.00	100.00	100.00

As an example for the use of this Table, note that 77 (Col. 2) self-supporting congregations in the Maritimes are 6.08% (Col. 3) of all the congregations, 1,266, in the Church. They are also 32.21% (Col. 4) of all congregations, 239, in the Maritimes. They are at the same time 12.62% (Col. 5) of all Self Sustaining congregations, 610, in the Church. Col. 1 shows the areas, and density of congregations in each area.



of the Budget Funds devoted to Home Mission work. And to the Budget, every congregation in the Church is supposed to contribute: such contribution is a condition to receiving a grant, according to the rules of the Board.

In Table 2, opposite, the facts of Circle A. and Circle B., Chart 2, are co-related. It shows the number and percentage of congregations of each financial Type in each Group of Synods.

Conclusions:

1. That only 8.2% of the Presbyterian Population of Western Canada are church members (Table 1, Col. 8) is now explained, in part at least. This vast area has scattered over it 310 congregations, one in 3595 square miles. They must be widely separated. Only 43 are self-sustaining. The remainder must be congregations comparatively small in number. In fact, 59% are only mission stations. Hence the field of activity of any one of them, and its attractive power, must be quite limited; the equipment in buildings, supplies, and leaders correspondingly meagre.

2. The strength of the Church is in the

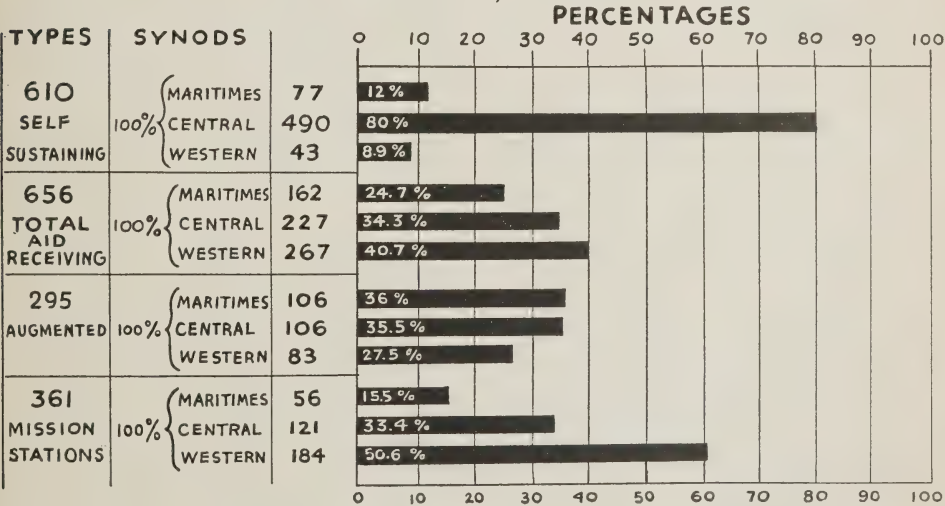
Central Group of Synods, which has 86% of the membership (Chart 1, Circle 6), and 80% of all self sustaining congregations (Table 2, Col. 5).

3. Nevertheless, the Central Group has a mission problem, since it is clear from the ratio of churches to area (1 congregation to 1397 sq. mil) that large tracts are without congregations. Although 33.51% of all mission stations lie in this Group, they have not succeeded in bringing all parts of the territory within access to preaching points.

4. The Maritimes are compact in area, and the ratio of churches to area is about 1/6 of that in the Central Group and 1/17 of the Western Group. Yet only 1/3 of its churches are self sustaining, and less than ¼ are mission stations. Thus with 44% Augmented Congregations the Maritimes present a far different type of home mission problem than the other two Groups of Synods. Hence one might suppose that different methods should be devised to solve this problem than are to be used in the other Groups.

The next article will indicate the trend of growth in membership and congregations from 1925 until 1936.

CHART 3.  
Types of Congregations on basis of Financial Support, 1935.  
Total: 1,266.



MORE "HAPPY MAIL"

On December 15, 1936, the Treasurer received the following from a field in Alberta:

"Enclosed you will please find \$55.75, the Budget money for the ——— field.

"This is not all that we would wish to send, but when it is known that this is our first year as a self-supporting field and that up until two years ago we were drawing \$400 a year from the mission funds, you

can see that there is some advance. Seven years ago when I came to this field we did not have a manse and had \$600 debt on our church. We have now a nice five-roomed manse free of debt and have paid the debt off the church, and this year we had to remove the church building owing to a faulty foundation, which cost about \$600, and owe only \$200 on that.

"With the continued blessing of God we will pay back what has been paid to us in former years."

## THE SACRAMENT OF LIFE

Rev. Daniel J. Fraser, D.D., LL.D., Principal Emeritus of the Presbyterian College, Montreal.

This do in remembrance of me.

THE symbolism of the Holy Communion is suggestive of the sacramental character of all life. A homely meal is made the channel for communicating spiritual blessing, and this is a poetic way of reminding us that even the most commonplace experiences may serve a sacramental purpose. To him who has become as a little child in discipleship to Jesus, "the earth and every common sight" is "apparelled in celestial light"; all nature is the visible token of God. To the Christian, every experience is a means of grace, refining the soul, developing the character, transforming the life into the likeness of Christ. To him who is a fellow-laborer together with God, every deed is an act of worship, of divine service, of ministry to the needy in the spirit of the Master. All life, its toil and play, its trials and pleasures, its giving and receiving, is a Holy Sacrament, a visible pledge of our attachment to the unseen God, a symbol of our distribution of body and blood among the needs of humanity. The Lord's Supper reveals the significance of the commonplace, the glory of the ordinary, the divinity of the human.

Every meal is a Holy Sacrament. The bread we eat and the water we drink each day are symbols of the Divine. They are tokens of God's mercy, types of Christ. They are meant to attach the worthy partaker to God as the source of all goodness and the kind and gracious supporter of His children. They are intended to convey to us gifts greater than themselves, the bread of heaven and the water of everlasting life. In the spirit of the Holy Communion, therefore, these daily mercies are to be received, as the channel of spiritual blessing, with the thankful acknowledgment of God, and with the reverent recognition of their symbolical significance. If we eat and drink our daily food, forgetful of God and of our needy brethren, we do not eat and drink in remembrance of Christ. To eat bread and drink wine which are won by dishonesty and oppression of the poor is to lay polluted bread upon the altar of the Lord. To eat and drink, like the epicure, simply for sensual gratification, is to make contemptible the table of the Lord. If our daily food does not serve the sacramental purpose of attaching us to the unseen God, if it is not received as supplying strength for the generous service of humanity, we dishonor the request of Jesus: "This do, as often as ye eat and drink, in remembrance of me."

Our common work in the world is a Holy

Sacrament. Be it skilled labor or menial toil, it is a Sacrament of Worship, raising our thoughts to Him who has given us the strength to toil and the reward of labor. It is a Sacrament of Grace, with its refining, educating, disciplining effect on our own character. It is a Sacrament of Service, to be performed not selfishly, for the sake of the fee, but in the interests of others, for the support of those we love, for the betterment of society, for the welfare of humanity. If we would not desecrate the Holy Sacrament of Toil, by dishonest methods and ungrateful hearts and selfish motives, we must heed the call of Christ in shop and factory and office: "This do in remembrance of me."

Our recreation, too, is it not sacramental? As we enjoy the beauty of nature, in flower and field, in earth and sea and sky, in sunrise and sunset, in the serene stars; as we enjoy the beauty of art, in the wonders of poetic speech and majestic music and breathing marble and eloquent picture, are we not reminded of Him who has given us natures capable of such high and noble fellowship? So is our enjoyment a Sacrament of Worship offered to God in the beauty of holiness. If we accept our pleasures from the hand of God, if we pursue only innocent and elevating enjoyments, they are to us a Sacrament of Grace, channels of spiritual blessing. If we generously share our pleasures with others, carry the contagion of happiness to the poor and unfortunate and shut-in, they are a Sacrament of Service, the medium by which we give ourselves to God for the redemption of his children. But if our pleasures are such as shut out the consciousness of God, and impoverish our higher nature, and make us less generous and thoughtful for others, we desecrate one of God's Holy Sacraments. "This do in remembrance of me" is the call to consecrate our pleasure as well as our toil, to pursue the happiness that is divine, to seek the entertainment that is real recreation for body and soul, to learn the blessedness that consists in giving rather than receiving.

The remembrance of Christ everywhere and always, this is the poetry of the Christian's life. It is the voice of an unseen Presence whispering to the mason at his routine of labor: "Raise the stone and there am I," and to the carpenter at his monotonous toil: "Cleave the wood and there may I be found." It is a noble sentiment that cannot allow the life of the Christian to become flat, stale, unprofitable. The religion of Jesus puts a new song in our mouth, and transforms the drudgery of our daily toil into a source of joy. "In remembrance of me!" How these words glorify the common task and dignify the trivial round! What new meaning they impart to the routine of life!



"Forenoon, and afternoon, and night!—  
Forenoon,  
And afternoon, and night!—Forenoon,  
and—what?  
The empty song repeats itself. No more?  
Yea, that is life: make this forenoon  
sublime,  
This afternoon a psalm, this night a  
prayer,  
And time is conquered, and thy crown is  
won."

### THE BIBLE

#### By the Moderator

The General Assembly recommended that the objects of the Bible Society be commended to our Church by a letter from the Moderator to all Sessions.

Dr. Campbell sent his message, as given here, to the Bible Society and this was embodied in a letter sent to all our ministers by the Society.

The Bible is the best-loved book in all the world. It teaches men how to get safely through this world and happily into the next. Men buy other books and are under the delusion that they read them, but as for the Bible, men read this book and inwardly digest its contents. It is the most popular book in all the world. Publishers tell us that not one book in a hundred enters its second edition, but the Bible Society publishes each year about 12,000,000 copies. Not one book in a thousand is translated into foreign languages, though an occasional book like Uncle Tom's Cabin finds its way into many foreign lands, but the Bible has been translated into over 700 languages. The Bible is the most widely quoted book in all the world: Jurists quote it in support of their decisions, poets quote it to enhance the beauty of their pages, orators quote it that they may wing their swift words; philosophers linger over the Bible as bees linger over the clover-field. Among all wise books the Bible is the most practical hand-book on right living to be found in the library. Great is the influence of tools and inventions upon man's upward progress; wonderful the contribution of art and science and commerce; but back of all these forms of civilization stand the great souls who have created these arts and literatures, these tools and laws. But back of these great souls is the Bible, whose teachings have entered into man's thoughts and life, as bread and meat have entered into the rich blood of the physical system.

The Presbyterian Church in Canada looks with very great satisfaction upon and deep appreciation of the work being done by The British and Foreign Bible Society in Canada and Newfoundland. This work is commended to all the people of our Church with the hope of their hearty support.

### A TORONTO SUNDAY

Rev. George McPherson Hunter, D.D.

Dr. Hunter is the minister of First Presbyterian Church, Mannington, West Virginia, U.S.A. He spent a Sunday in Toronto last year preaching in High Park Presbyterian Church. He here gives his impressions of some aspects of Toronto, but in particular, as the heading indicates, of the weekly rest-day in that centre.

COMING from the Metropolitan area of New York where Sunday is a day of noises, honking cars, shouting excursionists bound for a lake resort, Toronto's Sunday was as quiet as a setting hen.

Whatever else the city does or does not do it keeps the day of rest. Movies, ball-games, trafficking in goods are all barred and the city has gained by the citizens being allowed to repair the wastes of the spirit.

A statistical book says the city has three hundred churches, ministering to over 600,000 people, mostly British descent. Presbyterians rank third in numbers, but there was nothing third-rate about the church I was slated to preach in. A comparatively new structure it combines beauty and utility in a nice blend.

A fine sense of rest and quietness pervaded the building and the people. As life becomes more hectic, crowded, tense, worship and quietness will become more needful.

Canadian Presbyterians have preserved many of the customs, traditions, theology, and spirit of the mother church in Scotland.

The elder on duty asked me if I would pick the hymns. Sing hymns in a church where the Psalms could be sung? Never!

If there is such a thing as Psalm hunger, I had it badly.

When one considers that all the poetry the average person ever reads or hears is in church how needful it is that he should have the best. And there's nothing better for lifting the soul upwards than the Psalms.

They fit every mood and tense of human experience. Did you ever see a woman suddenly discover some of her old wedding finery in an old trunk? How she lingers over it, fingering it with reverence, having a rebirth of wedding emotions? I felt like that woman as I fingered over the leaves of the book. I picked two. To me they had precious memories, of boyhood days, church balconies, hard, high-backed pews, with doors, and a precentor with a tuning fork to lead the praise.

And my mother's low, rich voice singing alongside of me. For the second time in thirty years I heard a congregation sing the Psalms. I was stirred to the depths, and swallowed some lumps in my throat. What I did for the people I do not know, not much, I imagine, but the congregation singing those old Psalms put a halo 'round the

thirtieth day of August. They made the day a memorable one to me.

After church we drove around the town. The Exposition that had throbbed with life the night before was as quiet as that setting hen I mentioned.

Toronto's Général Hospital, to use the slang of the street, is "some building." Bigger than the Presbyterian Hospital in New York, or the new one in Jersey City. Pittsburgh's medical centre may come near it some day for size. . . .

We passed the University, two theological schools, a big library, a place where open-air symphony concerts are held, a science hall, scores of houses with rock gardens on the lawns, rows of brick houses like those of London, Liverpool and Manchester, without the dirt and dinginess. Beautiful little homes recently built and big ones deserted. Churches! Certainly I saw one hundred. Some belonged to microscopic sects, others evidently of the "come outer" type.

Hebrews outnumber Baptists in Toronto by nearly two to one, so the book records.

I did not see a synagogue but I was taken to evening service in a Baptist church.

"How many have you?" I whispered to the Deacon.

"About fifteen hundred."

"Oh. How many did you say?"

"Fifteen hundred. Sunday night congregation is a little down. It's summer, you know."

I guessed forty per cent of them to be young people, neither rich nor poor. They live in the happy hinterland between these extremes.

The service was bare. The choir fair; not as good as mine, but I am prejudiced; deeply so.

The guest preacher was built on large lines. Quiet in bearing, he read the lesson with distinctness. He did with his text what a ball player does when running bases, touches them and goes on home.

His language was simple, without arresting phrases, haunting sentences or illustrations that stick in the mind. His adjectives were few and ordinary, at times over vehement. And he had never cultivated the dramatic pause. He had no subtilities of thought or suggestion, a man who wisely knows his metier and uses the broadsword rather than the rapier, but he had that baffling quality that makes preaching a mystery. He gripped his audience with the first sentence, and held them for twenty-four minutes. Even the two boys in the front pew listened.

Great is the mystery of preaching.

Wherever there's a high percentage of people going to church, I have noticed there is always a high standard of preaching.

Kipling says:

"The cities are full of pride,  
Challenging each to each—"

We have larger and richer cities than Canada will ever have.

For this supremacy in numbers and wealth perhaps we have bartered the verities by which the souls of men live.

When the moralities are lost, mixed or diluted, there's a price to pay. Toronto has grown slowly and with it has kept what Stevenson called "moral pith".

Money can never buy that, and without it money has no value.

And yet some here want professional baseball on Sunday.—Ed.

### JOHN KNOX'S LITURGY

THE first of a series of special lectures by members of the Faculty of the Presbyterian College, Montreal, was given on Sunday, December 13th, by Principal F. Scott Mackenzie. These lectures will be given monthly on Sunday afternoons throughout the session.

The subject of Principal Mackenzie's lecture was John Knox's Liturgy. This was the first authorized service book of the Church of Scotland, having been sanctioned and approved by the General Assembly in 1564, and recognized for many years as an authoritative manual for the regulation of public worship. This book, the full title of which is *The Book of Common Order of the Church of Scotland*, was really a remodelled and revised edition of an earlier book known as the *Book of Geneva*, which was also prepared by Knox and used in the English Church at Geneva of which he was minister before his return to Scotland in 1559.

This book has been quite accurately described as a discretionary liturgy. Forms of prayer are prescribed, which the minister may use, though not required to do so. Ministers may frame their prayers in their own language, but in any case the prayers are expected to be the same in substance as those prescribed, and no liberty is permitted to make changes in the order of the service. Principal Mackenzie pointed out that the popular prejudice against set forms of prayer has no justification in the history of Presbyterian worship. The revolt of the Scottish people was not against the use of a liturgy as such, but against the attempt to impose an alien liturgy and a new form of government upon their Church, though in that revolt there was undoubtedly a pronounced swing to the opposite extreme and a dislike created for all liturgical forms, the effects of which may still be seen. He expressed the opinion, however, that if the Scottish Church had been allowed to work out its own destiny, free from outside interference, its history in this respect might have been very different.

Both Knox and Calvin favored a frequent



observance of the Communion Service. The suggestion in Knox's Liturgy is that the Communion should be celebrated monthly, though it is doubtful if this practice was ever commonly followed in Scotland. It was difficult in the early days owing to the scarcity of ministers, especially in the rural parishes, and quarterly Communion became the general practice.

Questions relating to form and order of worship, Principal Mackenzie said, may not be the most urgent and important questions which the Church has to face in these troubled days. At the same time they are by no means unimportant, and if the distinctive genius of Presbyterian worship is to mean anything at all, there is need to know what the traditions of the Church are, and to preserve a common order. "We are not slaves to ecclesiastical tradition," he said, "While we prize our traditions, we recognize that it is not necessarily in literal fidelity to these traditions that we may best honor those who have passed them on to us. We believe that the Holy Spirit is present in the Church to-day, just as truly as in Reformation days, or in the days of the Apostles, and that we need to have our ears open that we may hear what the Spirit is saying to the churches in this twentieth century. We belong to a Church which has always claimed the right, under the guidance of the same divine Spirit, to administer its own government and direct its own worship without hindrance. This is at once a liberty which we shall not surrender and a responsibility which we shall not try to evade. But nevertheless, we who love the Church and wish to perpetuate its distinctive witness, will appreciate knowing something of what the historic features of that witness really are."

### DUE CREDIT

In our report of the Diamond Jubilee of the W.M.S. (E.D.) we noted, immediately after the issue of that number from the press, that we had not given credit for the group picture which appeared in that connection. It was through the courtesy of the Halifax Herald that we were able to present this to our readers.

### CLERK OF PRESBYTERY

Rev. H. S. Graham, Musquodoboit Harbour, N.S., is now Clerk of the Presbytery of Halifax and Lunenburg.

Great assemblies are exhilarating, but they may render ordinary church services tame and uninteresting and may increase the difficulty of maintaining the Christian calling in unobtrusive and unpretentious retirement.

### AMONG THE CHURCHES

#### Niagara Falls, Ont.

A very impressive service was held in Drummond Hill Presbyterian Church when a beautiful new organ and a set of memorial chimes were dedicated. The organ was a gift of the congregation and is modern in every detail. The beautiful chimes were the gift of Mrs. Lillian Henderson Beam, wife of the late Horace H. Beam, to whose memory the chimes were erected. The memorial included an amplification system for both chimes and organ through the tower, and the chimes can be heard for several blocks.

The dignity and beauty of the memorial are in keeping with the service that the late Mr. Beam gave to his beloved church. He had been a member of Session and Mission Treasurer of Drummond Hill Church for several years prior to his death. In every field of the work he was always ready to give service and he will be greatly missed since he has gone to his higher service beyond.

#### Duart, Ont.

The minister of this congregation is Rev. Dr. Geo. G. Traenor who having served the congregation for nearly two years as stated supply was inducted as minister near the close of 1936. The promising condition of the work there is shown in the offering taken at the anniversary services in the autumn amounting to \$380. Associated with Duart is Turin, and the two congregations now enjoy entire freedom from debt and aspire to do much better for the Budget in the near future. Three elders were recently ordained and inducted. The congregation at Turin has been worshipping in the Advent Church nearby, having lost its beautiful building and manse at the time of union. The death of one of their members of Session, Mr. John S. Gesner, has been keenly felt.

#### Vancouver, B.C.

During the past few years it has been the practice of Fairview Presbyterian church to hold evangelistic services in the month of November, conducted by the young men and boys of the congregation. The result has been the deepening of the religious life of the congregation, particularly in the case of the younger members who have taken part.

During the month the members of the Junior Christian Endeavor have delivered personally over 3,000 invitation cards to people living in the district, supplementing them whenever possible with a few personal words.

As a congregation we have pride in the workers who have gone from us to Montreal, to the Peace River District, the interior of B.C., Formosa, China, and those working in the city among the Chinese, in

the smaller Sunday Schools, and those taking part each year in the Sunday School Mission of the interior.

In the autumn classes in preparation for church membership are held. These have been well attended, both by those anticipating joining the church and church members.

#### Minnedosa, Man.

Knox Church laments the death of the senior elder and Clerk of Session, Mr. William G. Brown. He was a man of sterling character and rendered great service by keeping together at the time of disruption a minority group of which he was the mainstay. He rendered valuable service as Mayor of the town for five years and was beloved by the citizens for his philanthropy.

#### Gravenhurst, Ont.

At the time of disruption the Knox Presbyterian Church passed into the possession of the United Church. It was later sold to the Independent Order of Oddfellows, now a small group has been organized and has re-purchased the building. Services are held every Sunday at three o'clock in the afternoon, conducted by Rev. Mr. MacInnis of Bracebridge, who is deeply interested in the work there and is assisting to the utmost.

#### Durham, Ont.

When Mr. John McGowan was called by death, the Presbyterian Church sustained a great loss, for he had been both an elder and member of the Board of Management, and took a leading part in furthering the work of the Church. He was highly respected for his quiet and consistent Christian life and for the promptness and thoroughness with which he discharged his duties.

#### Cobourg, Ont.

The 102nd anniversary of St. Andrew's Church, Cobourg, was celebrated recently with Rev. John G. Inkster, D.D., of Knox Church, Toronto, officiating at both morning and evening diets of worship. Both services were largely attended, particularly the one in the evening when the congregations from Trinity United and the Baptist Churches joined with St. Andrew's in a service of goodwill and Christian fellowship. An augmented choir led the services of praise and added much to the day. An offering of over \$400 testified to the deep interest of the members and friends of the congregation in the welfare of their church.

Almost five hundred people sat down at the anniversary supper arranged by the St. Andrew's Helpers, one of the very busy and thriving women's associations, with the assistance of other organizations. The celebration was the occasion of rich spiritual blessing to the entire community.

St. Andrew's has suffered heavily during

the past year in the loss of such stalwart members as Mrs. M. J. Wood, Mr. T. R. Harvey, Mr. Wm. Burnett, and many others. All were pillars in the church and three in particular did much to consolidate the congregation following the disruption of 1925.

St. Andrew's has made rapid strides since the induction of the present minister, Rev. J. B. Rhodes, three years ago. The membership has been substantially increased, a purged roll showing 368 members. The work with the young is deserving of particular mention, as indicated in the large attendance at the Sunday School, and the activity of young people's organization. In the congregation is manifest a fine spirit of harmony, unity and optimism.

#### Note:

Since placing the above in the hands of the printer the beautiful and spacious edifice of St. Andrew's Church fell a prey to fire and was completely destroyed, with the beautiful organ installed in 1925 at a cost of \$25,000. To replace the structure and equipment would involve an outlay of \$100,000. The insurance was \$30,000.

#### North Battleford, Sask.

Celebrating the 30th anniversary of the founding of Presbyterianism in North Battleford splendid congregations greeted Rev. Dr. K. H. Hunter Palmer, of St. Paul's Church, Prince Albert, both morning and evening in St. Andrew's Church, December 6th. Undaunted by the extremely cold day, the thermometer at over forty below zero, Presbyterians assembled with enthusiasm to hear two most helpful sermons by Dr. Palmer, who spoke in the morning on the Proof of Immortality and in the evening on the story of the Rich Young Ruler.

The first Presbyterian Church was opened in the fall of 1905, during the ministry of Rev. W. S. Thompson. This, a small building, was the first Protestant church to be erected in what was then a little village. Growth however was rapid and in 1912, with Rev. Donald Munro as minister, a new and beautiful church was erected and named Knox Church. Happy and prosperous days followed until 1925, when this edifice passed into the hands of the United Church. With splendid courage the Presbyterians constituting the minority purchased the former Methodist church and the former Presbyterian manse from the United Church, and adopted the name, St. Andrew's. The congregation called Rev. Peter Fisher, who ministered successfully for the first five years after union. He was succeeded by Rev. D. K. Perrie, who carried on the work until the autumn of 1934. The present minister, Rev. Thomas Murphy, was inducted in April, 1935, and



under his leadership the congregation is prospering. This was indicated in an anniversary letter sent to members and adherents and friends over the signature of the Session and Board of Managers.

"That same spirit of heroism, devotion, faith, and self-sacrifice which brought the church into being in the pioneer days, and which maintained it through the troublesome days of the disruption in 1925, has been well sustained. Indeed we feel sure that never before was there such a splendid spirit of co-operation and enthusiasm as now. In the essentials for which the church stands, spiritual and the eternal, there is abundant evidence of progress."

A notable feature of church life is the growing interest of the men of the congregation. Recently a club was formed, known as St. Andrew's Presbyterian Church Club, with an initial membership of seventy. Amongst other things the members are pledged to regularity in church attendance and to loyalty in the support of the church. It includes in its membership young men also who have been trained for leadership in the church and the organization is a tower of strength to the minister.

#### Moosomin, Sask.

In April last year our minister, Rev. Peter F. MacSween, was called to Old Kil-donan Church, Man., after having served the combined charges of Moosomin and Whitewood faithfully for many months. Following his departure the work for the summer was undertaken by Mr. Arthur C. Young of London, a student in The Presbyterian College, Montreal. He commended himself greatly to the congregation both personally and by his work, and upon his leaving to resume his studies in the autumn gatherings in his honor were held both at Whitewood and Moosomin and presentations made. He was succeeded for the winter by Mr. Arthur Widdowson of Toronto.

#### Lakeview, Que.

Fraser Memorial Church was dedicated in the early autumn of last year by Principal F. Scott Mackenzie of the Presbyterian College, Montreal, and Rev. Henry Cousins of Lachute, assisting, Mr. W. S. Sutherland, the student-missionary presiding. In his dedication sermon Dr. Mackenzie emphasized the supremacy of spiritual values and their consequent prior claim upon our attention. The distinctive mission of the Church is to witness to the things unseen and eternal, and in this way only will man's highest good be attained.

The building is Gothic and stands in the midst of a large community of summer residents from Montreal on beautiful lake Macdonald in the Laurentians. For many years there has been a serious lack of

church accommodation for this rapidly increasing summer population. There has been a church at the Glen, a mile or so distant, but a few years ago permission was given to road builders to use the church for a camp as services had been discontinued. The building was badly damaged and all movables destroyed. Mr. Sandy Fraser and his sister, Miss Christie Fraser, opened their home for church services until proper accommodation could be secured. On Mr. Sutherland's appointment to the field in 1933, seeing the splendid opportunity for our Church, he proceeded to raise the amount of money needed taking as his motto, Jehovah-jireh, and in three years he succeeded in obtaining the funds required. Mr. Fraser contributed a large sum in memory of his parents, pioneer settlers, and of his sister, Christie, a most devout soul, who had in the meantime died. Work was commenced in 1935, and after many disappointments and delays completed during the past summer. At one critical time there came to the help of the congregation Mr. William M. Cottingham, a builder from Lachute, who gave in labor and material the equivalent of \$200. The fine heavy doors were a contribution from the Margaret Rodger Church at Lachute. The church is a worthy memorial to the Fraser family and to the fine spirit of those who made its erection possible.

A few weeks after the dedication Principal Mackenzie presented the congregation with a beautiful pulpit Bible, suitably inscribed, and Rev. R. Orr Mulligan of Melville Church, Westmount, Moderator of Montreal Presbytery, obtained a fine collection of hymn books and presented them to the congregation.

The missionary, Mr. Sutherland, in a note to the Editor, reveals more fully the significance of this accomplishment. "More heroism is built into this structure than I would dare to tell. The few families who made it possible worked under the greatest difficulties. The church will supply a great need, as there are almost 200 summer homes in the community and no other church near. Our cause in Argenteuil County is extremely important and must be maintained. There are three preaching places, Crystal Falls, Lakeview, and Moss River, supplying an area of about forty miles by ten. The spirit of the people is wonderful. Though far from being well-off in the last four years they raised about \$3,000, with which they practically rebuilt two churches, renovated the manse, erected the new church and kept up their givings to the stipend and other church enterprises. In spite of depression, rocky farms, isolation and neglect they have maintained their faith in the Church of their fathers and are deserving of the highest praise."

For picture see page 56.

## Toronto, Ont.

A talented and gracious lady, widely known and beloved, for more than forty years a member of Knox Church, wife of Mr. G. L. Sutherland, prominent in the councils of our Church, died at her home on Sunday, January 3rd, after an illness of four years. A deep interest in the works of Dickens and an unusual familiarity with the Bible, from which she could quote copiously, were features of her intellectual life. While in health she was most active in all the women's organizations of the Church.

## Toronto, Ont.

As a tribute to Mr. Frank Yeigh, whose death took place a little more than a year ago, Toronto friends have equipped a ward in St. Mary's Hospital, Labrador, in tribute to his worth. There his picture that formerly adorned his Sunday School class room in the city now hangs. These friends have also issued a booklet containing the appreciation by Rev. Dr. Kilpatrick at Mr. Yeigh's funeral service.

## London, Ont.

Mr. Thomas Atkinson, who for thirty years was a member of Chalmers Church and a trustee and later a manager and treasurer, who died recently in his eighty-fifth year, left a great blank in that Church. He was known for fidelity and generosity.

## Vancouver, B.C.

Two Sabbaths at the end of November last were set apart for the celebration of the Silver Jubilee of Vancouver Heights Presbyterian Church, of which Rev. R. C. Acheson is the minister. On the first Sunday, services were conducted in the morning by Rev. J. R. Frizzell, a former minister, and Rev. F. G. Fowler in the evening. On the second Sunday very appropriately the services were conducted by the minister, that being the third anniversary of his induction. At the jubilee dinner a large gathering assembled and many addresses and letters of greeting, congratulation, and reminiscence were heard. The Synod was represented by the Moderator, Rev. Arthur Ellis, the Presbytery by the Moderator, Rev. C. J. Donaghue, and Rev. Henry Knox spoke for the Baptist Church. Letters were received from Rev. Dr. Douglas, formerly Synodical Missionary, from Mr. and Mrs. Summerville, early members of the congregation, and from Commissioner Fraser, representing the municipality of Burnaby, in which the church is located. Representatives of all the organizations also gave brief addresses. The occasion was marked by the presentation to the minister and Miss Acheson of a number of gifts, and by

the donation of a beautiful book mark for the pulpit Bible by one whose gift was anonymous. Acknowledgment is generally made of the goodness of God in the congregation, and confidence is expressed for the days to come.

## Merritt, B.C.

A pioneer in the service of the Church in the West passed to her reward recently, Mrs. Eliza White, widow of Rev. Dr. M. White, for many years Superintendent of Missions for the Province of Alberta.

## Kildonan, Man.

A notable event in the history of our Church in the West was called to mind last month. On the fifth day of January, 1854, the Kildonan Church was opened by the pioneer missionary, Rev. John Black.

## Kenora, Ont.

A step forward in the progress of our Church's work is the purchase of a lot as the site for a new church. This was a gift to the congregation.

## Port Elgin, Ont.

The death of Mr. John MacCallum, a respected elder in Tolmie Memorial Church, means a great loss to the congregation and community. Before 1925 he was forty years on the Board of Management and since Union served in the Session. He was deeply interested in the Record and served it loyally as Secretary for many years. He was 88 years of age and is survived by two daughters.

## WANTED

The congregation of Gravenhurst, Ont., a minority group which as indicated elsewhere has bought back the church building which passed into the possession of the United Church, and later the I.O.O.F., requires two dozen pews, six and a half or seven feet long, forty yards of carpet, or matting, suitable for runners in the aisles, and about twenty square yards of carpet for the pulpit platform. The congregation is anxious to learn of any material answering this description at the disposal of any congregation. As this is a small congregation struggling to maintain itself, the donation of such equipment if available would be most acceptable.

Address Mr. J. S. Gibson, Treasurer Knox Church, Gravenhurst, Ont.

Vast encampments of young Christians, now so common, mean very little to society unless their noble hearted and enthusiastic rank and file have been taught, armed, tried, in small groups, and, indeed, singly as well.





### PRESBYTERY OF PETERBORO

The picture is taken in front of St. Paul's Church, Port Hope, the members, ministers and laymen, standing on the steps. In the centre of the front row is

Rev. John M. Foote who at this meeting of Presbytery was inducted into St. Paul's, and to the left is the Interim Moderator, Rev. J. B. Rhodes of Cobourg.

#### REV. D. PARRY-JONES

Mr. Jones was recently appointed to Sutton West, Ont., and there on December 27th, 1936, after a short illness, he died. He was in his fifty-third year. He was a native of Wales, and at the Presbyterian College there obtained his theological training. His first ministry was in Liverpool, England. At the conclusion of his work there he came to the United States, and for four years ministered to a congregational charge near Worcester, Mass. Then he came to Canada and was called to Selkirk, Man. His next pastorates were Harrison, Ont., and Oshawa. He had been in his present charge only six months when the end came. He is survived by Mrs. Jones, two sons and a daughter. Mr. Jones was an able preacher and an ardent worker in the service of the Church.

#### REV. D. O. MACKAY

Rev. D. O. Mackay, former Moderator of the Synod of the Maritime Provinces, and minister of Elmsdale and Nine Mile River in the Presbytery of Halifax and Lunenburg since 1925, died of heart trouble at the manse, Elmsdale, N.S., on Sunday morning, December 6th, after an illness of four months, aged sixty-seven.

Though born in California, where his parents resided for a short time, Mr. Mackay was of Nova Scotia and Pictou origin

and training. Having passed through the local schools at Scotsburn and Pictou Academy, he entered Dalhousie University where he had a brilliant career, winning the Munro and other bursaries. Later he entered Princeton College, N.J., and after graduation in 1894 was licensed and ordained by the Presbytery of Halifax and entered upon his work in the mission charge of Carleton and Chebogue. Later he served the Presbyterian Church in U.S.A. in the state of Ohio. Returning to Nova Scotia in 1921 he was appointed Instructor in English in the Halifax Academy, serving for four years. Following Union, he accepted the charge at Elmsdale, to which he ministered up to the time of his death. He leaves a wife, two daughters and a son, Rev. Malcolm Mackay of our mission staff in Japan. Mr. Mackay was a loyal and highly esteemed member of our Church and of the community. He was courteous, courageous, and diligent, a good minister of Jesus Christ. Largely owing to his zeal a new church was built in a section of the congregation and completely paid for, and a heavy equity against the manse was discharged to the United Church, largely because of his self-sacrifice and personal liberality.

Christ has a gift of inward peace for his followers amid the worst that can happen.

### MRS. (REV.) BUNYAN McLEOD

Mrs. Pearl McColl McLeod, beloved wife of Rev. Bunyan McLeod, D.D., Perth, Ont., passed away on December 2nd at Bennettsville, S.C., the place of her birth. Richly endowed in mind and heart and equipped with a good education, she endeared herself to the congregation in Perth and exerted a wide and gracious influence during the ministry of Dr. McLeod. The funeral was held in her home city, Bennettsville, in the beautiful church erected while Dr. McLeod was minister, and the remains were laid to rest in the cemetery where lie those of three generations of her family.

### HOME MISSION PROBLEMS IN TRANSYLVANIA

Rev. Frank Kovacs

**I**N countries like Canada, where dozens of kindred Protestant denominations are usually able to gather up and care for our small groups or individuals of Presbyterian faith, the problem of home missions is comparatively simple. I say deliberately "comparatively," inasmuch as it "would be" our duty by all means to look after all small, or large, scattered groups and have a survey made and keep track of individual Presbyterians throughout the country, until with the advent of better times we could increase the number of our home missionaries. But the fact is, we can at least say in Canada that our Presbyterian brethren are worshipping with fellow-Protestants. But just here lies the tragedy of the scattered groups of Hungarian Presbyterians in Transylvania. For they are surrounded by Greek Orthodox Roumanians and while every inducement, temptation, and even force is in vain applied by the government and church authorities to make the adults adopt the religion of the invaders, the children, who attend the public schools, fall an easy prey to the movement, whose slogan is to make Transylvania Roumanian and Greek Orthodox.

What an outcry (and a just one) was raised on the invasion of Abyssinia by the Italians! In the case of Transylvania the "Abyssinians invaded Italy". The writer heard scores of intelligent persons in the occupied and unoccupied parts of Hungary declare with all seriousness that if Hungary was divided by enlightened countries like Britain or France, they would not object, but the spreading of the Balkans with their semi-asiatic morality and customs and religion within the heart of Europe makes them desperately discouraged. Considering the purely religious aspect of the situation, we can easily say that Calvinism, let us say, Evangelical Christianity, is exposed to the mercy of orthodoxism. What is the Transylvanian Church doing about it? The

great war, the confiscations of the new regime and general poverty have exhausted all the reserve financial energy of the Church. But let us observe that, as it was proven in so many other cases, external pressure helps to bring about a spiritual awakening and where there is a will to live God usually finds a way to sustain His children in their efforts to maintain His kingdom.

Soon after the great tragedy of separation from the mother Church, the brethren in Transylvania surveyed the situation. Aside from the routine task of maintaining the remaining churches and institutions, there was the greatest task of encouraging and caring for the scattered groups and individuals. Ministers and laymen in every district combed their territory, listing every Presbyterian, including children, ascertaining their facilities for public worship, seeking individuals who could conduct Bible classes or even services in case a minister could not visit often enough, the number of Bibles and hymn books available, the prospects of building houses of worship, in fact, tabulating with great thoroughness all the facts concerning the situation and possibilities of maintenance of small congregations. In certain cases a half a dozen small groups would be visited by the neighboring minister. But if they had a Presbyterian school teacher in their midst, he would conduct services, and if there was no Presbyterian school, a home would serve as a place of meeting. Most interesting is the case of the theological students of Kolozvar, the headquarters of the Church of Transylvania. These students go out according to the instructions of their Presbyteries in a certain district, and settle in the largest group, spending all summer visiting every individual in the district, organizing them into sub-missions. Usually there are members who give assistance in the teaching of children and young people's work. The young men visit their respective missions every possible Sabbath during the winter months.

The most difficult problem is building a church. The people usually offer a piece of land from their own, also timber and their time to make brick, but windows, doors, roofing, etc., must be bought with cash, and if there is no wealthy individual in the group, operations cannot even be started. These young men go to city ministers who assist them in every way in securing contributions from individuals and architectural drawings free of charge. But there are still a great number lacking just a comparatively small sum to complete their buildings. Such a situation was discussed in the manse of a Transylvania minister as the writer visited him last summer. A student was enthusiastically describing the number of groups under his care, the loyalty of the parents, the joy of working



among the children, and the plans for building several tiny churches with the voluntary help of the people. But in each case from 5,000 to 15,000 leis (\$30 to \$90) were needed to complete the finances. The writer's friend assured the young enthusiast of his goodwill and co-operation. No doubt, some of these faithful workers are rewarded by gratifying results. But large numbers of groups vainly wait for financial help.

We cite the case of the scattered missions to indicate the difficulties confronting the Reformed brethren in Transylvania and their courage and resource in meeting them. In their trying experiences however they do not feel left alone. Everywhere in Transylvania our brethren have talked with gratitude of the prayerful interest shown in their plight by the World Presbyterian Alliance, our own Canadian Church, and especially the Church of Scotland, whose offices in Edinburgh were visited last summer by the writer. At the time of our call Dr. Macdonald Webster was just making plans to revisit the churches of Central Europe. He mentioned the Calvinists of Transylvania as real heroes of faith who are defending their sacred heritage at the very gate of the East.

### THE PRESBYTERIAN CHURCH IN THE MARITIME PROVINCES

Rev. Samuel Davies, Ph.D., Clerk of  
Presbytery of St. John

At a recent meeting of St. John Presbytery it was recommended that a short statement be sent to The Record for publication setting forth some aspects of our work in the provinces along the Atlantic coast. There were two reasons why the task was allotted to me. First, because as Clerk of Presbytery the information given would carry the imprimatur of the Presbytery, and secondly as my residence in the Maritimes was of comparatively short duration the task would be approached with an unbiased mind.

The growth of our Church in the Maritime Provinces during the last ten years compares very favorably with that of the Church at large. The communicant membership reported to the Synod near the close of 1925 was 16,802. The reported membership in 1936 was 19,143. This shows a gain after the passage of eleven years of 2,341, or at the rate of slightly over 200 per year on the average. The gain of last year over the preceding year is reported at 435. Thus the gain in the last year is more than twice the average gain for the period of eleven years, which reveals a very healthy and hopeful outlook for the future.

Although a very large number of our congregations were left without church

buildings, practically all our people are now comfortably housed in appropriate and comfortable church homes. This however has necessitated the expenditure of large sums of money, and caused many of our congregations to carry, during the lean years, an almost unbearable financial burden. Yet our churches in the Maritimes, true to their traditions of loyalty to the whole Church, have not neglected their larger responsibilities. The liberality of our people in this part of the Church compares very favorably with that of the whole Church. The last report of the General Assembly states that the contributions of the whole Church per communicant for all purposes was \$16.44 while that of the Maritime Synod per communicant was \$16.79, and that of Saint John Presbytery, \$20.73. Thus it can be clearly seen that the people of the Maritime Provinces have shown a liberality equal to those in other parts of the Dominion. The Budget has received a fair support, especially so when all the circumstances are considered; and with the rising tide of financial conditions will undoubtedly receive a larger share of the contributions of our people.

A careful survey of conditions in the Maritimes, and especially in New Brunswick, has made it abundantly clear that there are many Presbyterian communities without the ordinances of our Church. Many large groups have remained loyal to their Church through eleven years, and appear to be ready to support the Church of their choice. Furthermore our elders no less than our ministers feel that the future of our congregations in the larger centres will be determined by what we do now to give ordinances to our scattered people in the rural communities. If we fail to minister to the people in the country districts now, the self-sustaining congregations will be deprived of that steady inflow from the rural churches which has always been the natural source from which our city churches have drawn their membership. If a greater effort is put forth to minister to the needs of our rural communities, there is every evidence that our people will respond more liberally to the missionary and Budget demands of our Church.

Finally, we are hoping that with the assistance which our ministers and elders are ready to give, a thorough survey will be made of the Church in the Maritime Provinces and especially in New Brunswick and that some effort will be put forth which will result in supplying ordinances to our people who have been neglected for more than eleven years.

A missionary church is not only to have its eyes on the ends of the earth but upon the crowds which gather round its own doors also.

## A GREAT ADVENTURE

One Hundred Years of Medical Missions  
William C. Cadbury

"THE claims of China are great. She has mind, wealth, an ancient civilization, and hundreds of millions of immortal souls. The work to be done in this vast empire must be great; our faith in God must be proportionate and our efforts also, but, for our encouragement, let us remember 'My God is rich.' The greatest honor is that I go forth as a missionary of Jesus Christ." Thus said Peter Parker, the world's first medical missionary, as he was about to embark from America for Canton, China. On arrival there, just one hundred years ago, obstacles presented themselves on every hand. With other Europeans and Americans he had to live in an outside segregated area and could not enter the city under pain of death. In the eyes of the Chinese people he was an "outer barbarian." A small room in an American shop was set aside for his dispensary. The first day no patients came, next day a single woman, with an eye affection, called to see him. But soon the sick and diseased were coming by hundreds, and even one thousand in a single day. The chief Chinese merchant, Howqua, seeing the wonderful cures that this missionary doctor was accomplishing, gave him his entire shop, rent free, declaring, "My heart likes this business."

A patient came requiring the amputation of an arm. The doctor urged it and said that no fee would be charged, but the patient would not submit to what he felt would be mutilation of his body. Then William Jardine, one of the founders of the great British trading company, Jardine Matheson and Company, offered to give fifty dollars if he would have the arm removed. The operation was performed and the sick man recovered.

The private secretary of a high official came suffering from cataract. By the operation of couching, Parker restored his sight, and so grateful was he that when he left the hospital he requested permission to send a painter to take Dr. Parker's likeness, so that he might bow down before it every day.

When the European and American merchants in Canton saw how Parker had won the confidence of the Chinese people, they organized a Medical Missionary Society, the first in the world, and took over the responsibility for the Canton Hospital. More doctors came out from England and America. Sir Thomas Colledge, physician to the British East India Company, had already opened a dispensary in Macao, and, while he remained in China, was a constant source of help and support to Parker. He became the first president of the newly

organized Society and held this post until he died forty years later.

The London Missionary Society sent out Benjamin Hobson and William Lockhart to work under the auspices of the Society. The former translated the first scientific medical books into Chinese. Dr. Lockhart soon moved to Shanghai and founded the first medical work in that city. He then moved on to Peking and laid the foundations for the great medical institution now known as the Peiping Union Medical College.

When war broke out between England and China in 1839, Parker was asked to serve as middle man to act in negotiations between the two nations. Years later he was appointed the official representative of the United States Government to Peking, and negotiated the first treaty between China and the United States. It was remarked by the British Commissioner of Trade that "Peter Parker opened the gates of China at the point of a lancet, when European cannon could not heave a single bar."

Parker was followed by Dr. John G. Kerr, who labored at the Canton Hospital for forty-four years and near the end of his life established the first hospital for the insane in China. Dr. Kerr helped in the organization of the China Medical Missionary Association. He was its first president, and also the first editor of the Chinese Medical Journal, now its official organ.

During the last hundred years of its history many other doctors labored in the Canton Hospital or went forth from it to carry the blessings of Western medicine to the people of China. The story has been recounted in detail in the Centenary history volume, published last year.\* Here the first surgical operations were performed. The Canton Hospital doctors were the first in China to use chloroform and ether. Here the first X-ray machine was used and the first lectures on Public Health were given. Here was organized the first medical school, and from the hospital went forth the first Chinese doctors to apply scientific medicine to their own people. Furthermore, this was the first medical school to throw open its doors to women students.

In 1886, Sun Yat Sen, alone and friendless, knocked at the door of the hospital. Dr. Kerr welcomed him and invited him to study medicine. Classmates, still living, tell of the great enthusiasm shown for his medical studies by this future leader of his people. It was during this time also, that his spirit was stirred with the determination to overthrow the corrupt rule of the Manchus and to make China into a great republic. At the request of Dr. Sun Yat Sen, nearly forty years later, a tract of land

\*At the Point of a Lancet: One Hundred Years of the Canton Hospital, 1835-1935. Shanghai and London. Messrs. Kelly and Walsh. Price 10/-



was donated to the Canton Hospital, which realized 100,000 dollars in Chinese currency for the construction of the new hospital block in 1935. A poor Chinese coolie entered the hospital wards and was cured. Later he moved to Australia and made a fortune. At his death he left a legacy for the hospital worth 50,000 dollars. With these two gifts the greater part of the money was provided for the new building just completed.

The Canton Medical Missionary Society, made up entirely of non-Chinese, continued to administer the hospital until 1930, when the trustees unanimously transferred the property to the Directors of Lingnan University, a group composed mostly of Chinese gentlemen. President W. K. Chung, of the University, was at first hesitant to assume this added responsibility. Some time later he was taken seriously ill. No hope was held out for his recovery. A site for his grave was selected, and his burial garments were all prepared. A committee of forty members of the University staff was appointed to make arrangements for the funeral. Then doctors from the Canton Hospital were called to see him. An operation was performed and providentially President Chung made a complete recovery. During the weeks of convalescence, while he was lying in the hospital, he resolved that something must be done to put the institution on its feet. He visited Nanking and secured a grant from the National Government for new laboratory buildings for the medical school. The school will be named in memory of Dr. Sun Yat Sen, its most distinguished pupil. Plans for the amalgamation of the Hackett Medical School of Canton with Lingnan University were completed and so, after one hundred years, we face the new century with great hopes for the future.

In 1838, Sir Thomas Colledge, Senior Surgeon, East India Company, and President, Medical Missionary Society in Canton, made the following statement: "The great object of this Society is to aid the missionary of the Gospel, and the philanthropist, in the execution of their good works, by opening avenues for the introduction of those sciences and that religion to which we owe our greatness, by which we are enabled to act a useful part in this life, and which fit us for the enjoyment of a better life hereafter; and to effect these purposes, it is necessary that a favorable impression with regard to ourselves be first made on the minds of the Chinese people."

That this object has been fully emphasized throughout the hundred years of the hospital's history there can be no doubt. Countless numbers of men and women who entered its doors in despair and without hope in this world, left it radiant with joy

in the new life that had been revealed to them.

As one reviews the history of these last hundred years, there appear times of seeming defeat as well as of triumph. On three occasions the work was abruptly brought to a close; first, by war in 1839, then by fire in 1856, and finally by the political unrest of 1926, when the doors were closed for three years. Carefully worked out plans and policies were repeatedly defeated by lack of co-operation and short-sightedness; mobs from without threatened to kill and destroy, strikes from within disrupted the service to the sick. On many such occasions it was only the calm and heroic action of the doctors and nurses that saved the situation; disaster was averted and the work went on.

It is true that, throughout, the hospital has stood for high ideals, and it was for these that heroic men and women sacrificed and labored. Behind them also were the devoted Christian people in the home lands who, through mission Boards, sent them out to China. It was not one land nor one Church that sent them forth. Great Britain, the United States, Canada, Germany, New Zealand, Australia and Scandinavia—each gave its sons and daughters to the work of the Society, besides the many heroic souls who came from China itself. The hospital was indeed an international institution and there was not any narrow denominationalism. Among the different missionary societies which contributed to the staff of the hospital, one may note the following: American Board of Commissioners for Foreign Missions, the London Missionary Society, the American Presbyterian Mission and the Reformed Presbyterian Mission, the American Baptist Missions, both Northern and Southern, the New Zealand Presbyterian Mission, the United Brethren Mission, the Society of Friends in Philadelphia, the Church Missionary Society, the English Methodist Mission, the Missionary Societies of the Canadian Presbyterian Church and the United Church of Canada, and the Trustees of Lingnan University.

As to the men and women who labored in the midst of all manner of obstacles, they "died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them."<sup>†</sup> These were men of unusual natural endowments, who, for the ideal of a great cause, gave up all things, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Such were the founders of the hospital who brought the healing art to the people of China, prompted by a spirit of Christian love and service, with no thought for any earthly reward.

<sup>†</sup>Hebrews 11:13.

## SYNODS

## British Columbia

THE Synod of British Columbia met in Central Church, Vancouver, the Moderator Rev. J. S. Patterson presiding. After the Moderator's sermon based on John 1:10 and Matthew 16:13, and the constituting of Synod, Rev. Walter Ellis of Vancouver was elected Moderator. Two important addresses delivered early in the sessions were by Rev. C. L. Wood, who for the time being is spending his furlough at the Coast, on our work among the Bhills in India, and by Colonel E. G. Edgett on Peace, War, and Communism. The report of Church Life and Work and Evangelism presented by Rev. R. C. Acheson recommended observance of the Week of Prayer following the program of the World Evangelical Alliance, the appointment of a Synod Evangelist at the earliest opportunity, the holding of evangelistic services and Presbyterian Convectives as far as possible. The W.M.S. through Mrs. T. Wilson, Vice-President, presented a most interesting report of its work. Mrs. Wilson requested on behalf of the Society that the Secretary of Girls' Organizations be a member of the Synod's Committee on Welfare of Youth. Following the presentation of the report on Missions, Synod recommended appointment of a small advisory committee to confer with and assist Mr. Hollingsworth in exploring the province with a view to furthering our Home Mission work. An overture was adopted requesting the General Assembly to hold in the two colleges of the Church both summer and winter sessions, the summer session to alternate between the two institutions, and to be available only for students doing the regular work upon mission fields. The Synod also recommended the annual visitation of aid-receiving congregations and mission fields, and an every-person canvass before applications for a grant would be considered. Rev. Dr. Malcolm A. Campbell, the Moderator of the General Assembly appeared before a large gathering at an evening session and was very warmly welcomed.

In the report of S.S. and Y.P.S. emphasis was laid upon the necessity of encouraging and maintaining the attendance of all members of the family at the regular diets of public worship, a communicant class in each congregation, missionary instruction in the Sabbath School and Y.P.S., and attention to the memorizing of Scripture and the Primary and Shorter Catechism. Attention to the Cradle Roll and Home Department is important with a view to fostering religion in the home.

Report of the Lord's Day Alliance was heartily commended, and the Dominion and Provincial Governments asked to do their utmost in the interest of single, unemployed

men. An earnest appeal for wise efforts to reduce the sale of intoxicating liquors was issued. In the resolutions the Synod expressed its sense of loss in the death of two leaders in the Church, Dr. Goforth, and Dr. E. D. McLaren, and in the death of Rev. J. A. T. McLagan. A message of sympathy was forwarded to Rev. Dr. Duncan Campbell who through illness was unable to attend.

The following is a resolution passed with respect to the retirement of Dr. R. J. Douglas, Synodical Missionary:

"The Synod of British Columbia desires to place on record its sense of loss at the retirement of Rev. R. J. Douglas, D.D., from the position of Synodical Missionary, and the active ministry of the Church, and also to express sincere appreciation of his long and faithful years of service. Since coming first to the province forty-nine years ago as a teacher, then sixteen years later as a minister of the Gospel, he has played a signal part in the early life of this province and contributed not a little to the pioneer mission work of the Church. For thirty-three consecutive years Dr. Douglas has attended the meetings of this Synod, a record of which anyone may well be proud. For many years, too, he acted as Clerk of this Court, as well as of the Presbytery of Westminster, while for the past eleven years as Synodical Missionary he has given the Church loyal service, seldom sparing himself in his anxiety to rebuild following the disruption of 1925. As a minister, adviser, and friend, his name is known throughout our congregations and in the homes of our Presbyterian people. We, therefore, as a Synod, would seek, at this time, to do him honor for his long years of faithful work and pray that God in His infinite goodness, will give him speedy recovery from his present illness which makes retirement necessary."

The Synod in this connection recommended, as a temporary appointment, that Rev. D. A. Smith meanwhile serve as successor to Dr. R. J. Douglas while pursuing his work as Superintendent of Chinese Missions.

## Alberta

Rev. Andrew Walker of Lloydminster, was elected Moderator succeeding Rev. M. S. Blackburn of Medicine Hat. In his opening sermon the retiring Moderator, Mr. Blackburn, related the vision and vow of Jacob at Bethel to the Church of to-day from the standpoint of its conception of its mission and the duty of the hour. One of the first duties of the new Moderator was to introduce the Moderator of the General Assembly, Rev. Dr. Malcolm A. Campbell, who brought greetings and spoke of the evidence of awakening of the Church to newness of life, as indicated particularly



in the activity of youth. Dr. Campbell on the day following conducted the Communion Service. A feature of the Synod was the introduction of new members, who to the number of fourteen were presented. A sympathetic hearing was given to Rev. George Webber of the Lord's Day Alliance and a hearty resolution was passed urging support of this organization in its work for the preservation of the Lord's Day. Women's work was very ably presented by Mrs. Sykes who was accompanied by a deputation from the W.M.S. This Synod also commended the holding of a summer and winter session in the colleges, the additional session to be held alternately in the two institutions. One evening was largely devoted to a review of the work in the Peace River district. Mr. Horne, Synodical Missionary, gave a bird's eye view of the work and his address was supplemented by addresses by Rev. Gordon A. Peddie, Fort St. John, and Rev. J. M. Fraser, Brownvale. Rev. Bela Bucsik spoke on behalf of the Hungarian work pointing out that within the bounds of the Synod there were some 7,000 Hungarians, distributed in various centres, Calgary, Warburg, Lethbridge, Taber, Raymond, and Brooks. The consideration of the best means of promoting this extensive work was commended to the Presbyteries for the purpose of making suggestions to the Board of Missions.

The Budget report presented by Mr. Jack of Red Deer urged more earnest attention to educational work on missionary lines by ministers and students, as well as earnest direct effort to collect the amount required for the Budget. It recommended in this connection very strongly in view of the information supplied by this means of the church's work at home and abroad that the Presbyterian Record be placed in every home and that the people's attention be drawn to it with a view to securing that it shall be carefully read. One important recommendation in the S.S. and Y.P.S. report was that with a view to reaching isolated Presbyterian families that the Sunday School by Post be utilized. The following overture to the General Assembly was approved. This deals with settlement of differences with the United Church:

#### **Overture Re Settlement with United Church**

The following overture to the General Assembly was approved on motion of Messrs. Lennox and Blackburn.

"Whereas judgments given by the Privy Council, the Supreme Court of Canada, the Supreme Court of Nova Scotia, and the Ontario Court of King's Bench have established:

(1) That the only legal vote on Church Union was that taken under the federal Act.

(2) That 'the United Church of Can-

ada' did not answer the description of 'the Presbyterian Church in Canada', as the latter church existed before the United Church came into effect.

(3) That 'the negotiating churches entered Union without loss of identity' is not tenable.

And whereas in reply to a request from the United Church of Canada received at the last General Assembly, that a committee be appointed to confer with a similar committee from the United Church, that the differences between us might be finally settled.

Therefore, we, the Synod of Alberta humbly overture the General Assembly to take all necessary steps to secure from the United Church of Canada an early settlement in conformity with the judgment and implications of the same, which she sought and secured, and we respectfully suggest a settlement on the following lines:

I.—Restoration of all Presbyterian bequests secured by the United Church of Canada since 1925 on an assumption disallowed by the Supreme Court of Canada on her own appeal.

II.—Complete acceptance of the decision of the Courts, that the Presbyterian Church in Canada is outside and not within the United Church of Canada.

III.—That notice be given the Pan-Presbyterian Alliance, by the Presbyterian Church in Canada, that in response to her own appeal, the highest legal tribunal in Canada has given judgment that the United Church of Canada 'does not answer the description of the Presbyterian Church in Canada, as the latter church existed before the United Church came into effect.'

IV.—Immediate discontinuance of her propaganda in the press, and before the Church Courts of the Empire and the United States, declaring the Presbyterian Church in Canada went into the Union."

It was agreed that a copy of the above overture be sent to the Board of Administration.

The time and place of the next meeting was fixed as the last Tuesday in October, 1937, in Grace Church, Calgary.

#### **Saskatchewan**

The report of the Saskatchewan Synod has not yet come to hand. A press report however forwarded to us gives the full text of an Overture passed by the Synod to be forwarded at the next General Assembly bearing upon our Church's relation to the United Church of Canada. This is substantially the same as adopted by the Alberta Synod, here reported.

The Synod expressed a deep sense of loss over the departure of Judge A. G. Farrell of Regina to reside in Toronto. His services on the Legal Committee and in connection with the Budget were most valuable, as well as his work in other particu-

lars. A resolution expressing gratification at the recovery of Dr. D. G. Cameron from a recent illness was adopted.

Urgent attention was given to the preservation and better observance of the Lord's Day and definite opposition to sweepstakes in behalf of hospitals and other benevolent institutions was the subject of a strong resolution. The necessity of wider and more intense educational effort for temperance was emphasized by the Synod, and homes, Sunday Schools, and public schools urged to do their part. The relation of members of the Church to social problems was the subject of a resolution:

**That this Synod place on record its conviction that those Christian people who constitute the Christian church should take an active interest in all problems that demand a thorough-going readjustment; the object always being social justice for all the people to the end that the promotion of a vital righteousness may become a living reality in the Church and nation.**

The time and place of next meeting of Synod is the first Tuesday of November, 1937, in St. Andrew's Church, Saskatoon.

### MISSIONARY NOTES

#### Szeping kai, Manchuria

Rev. Allan Reoch writes: We were greatly shocked when on October 10th we received a cable telling of Dr. Goforth's death. All here feel the loss deeply and our hearts go out to Mrs. Goforth in her sorrow. To Mrs. Goforth we cabled "The eternal God is thy refuge and underneath are the everlasting arms." We have since received more detailed report of his passing. How beautiful it was that he should go to sleep on earth and wake in glory.

The Chinese have suggested a memorial to Dr. Goforth. I said that the best memorial would be that the mission continue along the lines upon which he founded it. With this they agreed, but so great is their desire to manifest their love for him that already a movement has started to erect a tombstone on his grave. The Christians on our field hope to send this gift to Canada with me when I go on furlough early next year, 1937.

The Newchwang Evangelistic Band has been with us over two months and will be on the field until about Christmas. The churches have received much blessing through their ministry. . . . There has been a continuous evangelistic effort in Szeping-kai throughout the year.

\* \* \*

#### Formosa

Rev. James Dickson, Tamsui, has forwarded a picture of the preaching staff of the North Formosan Church. This was taken at a recent conference. There are now seventy-five preachers in North For-

mosa, nineteen of whom are in self-supporting churches.

Mr. Dickson reports that they are still busy with the Japanese language and hopes to complete the second year's work by spring.

The cheering announcement is made that the native church is seriously attempting to establish a union theological college in Formosa with a higher standing than the present two colleges, and further that a plan is under consideration whereby in fifteen years the Church will be completely self-supporting so far as dependence upon mission funds from abroad is concerned. All grants are to be given on a decreasing scale, to reach the vanishing point in fifteen years.

\* \* \*

#### Our Bhil Mission

A sad message was conveyed by the Mission Board to Rev. D. E. McDonald, Barwani, Central India, that his mother, residing in Toronto, Mrs. Sarah McDonald, had passed away Friday morning, January 8th. She was in her eighty-fifth year and had been a widow for twelve years.

\* \* \*

#### Bird's Eye View of Toran Mal

Toran Mal is a fort built by a Gwal Raja in the distant past. It is situated in the Satpura Mountains and has an artificial lake one and one-third miles in circumference and 3,318 feet above sea level. The fortified area is a flat surface twenty-one miles in circumference and about 3,800 feet above sea level. It has an equitable climate with a light rain fall of from twenty-two to twenty-five inches yearly.

The mission has made use of it for thirty-eight years, holding here a Bhil Summer School for Bible and other study. Here also Miss Robson has had a Teachers' Training Class established for a number of years. During the months for the Bible school, April and May, Bhil young men are afforded the opportunity for industrial training in carpentry, masonry, and cement work. Some of these students are beginners, others more advanced, and some even come from the theological classes. To all instruction in the Bible is given in keeping with their ability to master the truth.

On the south-east side of the lake is Dr. Buchanan's bungalow and the church school. The latter is a substantial Gothic stone building, largely the fruit of a generous contribution from the late Mr. Arthur Grier, Montreal. It has a large hall and eleven class rooms. There, too, is a vegetable and fruit garden of about four acres, supplied through the kindness of the Government without charge by water from the lake. The syphon system in use is Dr. Buchanan's invention.

A further feature is a small herd of thoroughbred Sindh cattle with a view to



providing milk for the Bhils, and a larger tribute of oxen. This is intended as a contribution to rural reconstruction among the Bhils. The cattle are the personal possession of Dr. Buchanan.

The lake furnishes a supply of fish measuring from twelve to twenty inches.

Time was devoted recently to a special study of prayer as suggested by Dr. Alexander Whyte's book on that subject. In this connection Dr. Buchanan reports an example of the effectiveness of prayer. He sought in answer to prayer seven concessions from the Government. Six out of these were obtained and the seventh is in prospect for 1937. While three other concessions, most desirable but not solicited, were also added. This was largely through the kind offices of an energetic English officer, Mr. P. R. Dalley, who did duty for the regular Brahmin official, who had been granted a six weeks leave during the very hot weather.

Dr. Buchanan declares that it seems clear that God is so overruling events that Toran Mal may be developed and, under the blessing of God, accomplish for the well-being of the Bhils all that has been anticipated.

\* \* \*

#### A Presbytery Campaign

Through the co-operation of the General Board of Missions and the Sarnia Presbytery a very satisfactory arrangement was entered into by which Rev. A. A. Lowther, our missionary in Jhansi, India, was enabled to bring his message to every charge within the bounds of the Presbytery. The ministers were specially gratified with the results of this mission. A deep impression has been made upon every congregation that will in all probability bear fruit in larger contributions to the Budget. Mr. Lowther's presentation of the case of the sixty million untouchables in India, who are casting about to see to what source they shall turn to satisfy their spiritual longings, was especially effective. An opportunity is thus presented for Christianity to show that it can meet the needs of these outcasts as well as those of any other class in the world. Deep interest was shown by the young people of the Presbytery in these addresses. The Presbytery commends a like plan to every other Presbytery in the Church so far as arrangements can be made.

\* \* \*

#### South America

It is one of the consoling features in the modern ethnic situation, that in Brazil negroes are regarded as brothers and are being absorbed into a section of the Brazilian population. . . .

When Lord Bryce visited South America,

in 1913, one of the things that most impressed that great statesman and observer was the lack of intellectual activity in South American capitals. Few books were read, he said. There was comparatively little culture. Were he to visit Buenos or Santiago, Chile, or Lima or Mexico City to-day, he would find more cosmopolitan intellectual ferment than in any other great capital outside Paris. What I mean is this: In recent years, the Latin American book market, especially the South American book market, has been flooded by translations of the most representative works appearing in the leading languages of the world. Tagore scarcely publishes a book in English when it appears in Spanish. Bertrand Russell is only done denouncing Christianity when his words find an echo in Spanish guise. There is such a ferment there that if only Christian forces realized it and poured into that pot other ingredients, the best that is being said in their countries regarding Christianity, who could tell what might be the resultant product when the bubbling died down? . . . .

\* \* \*

#### Light On Spain

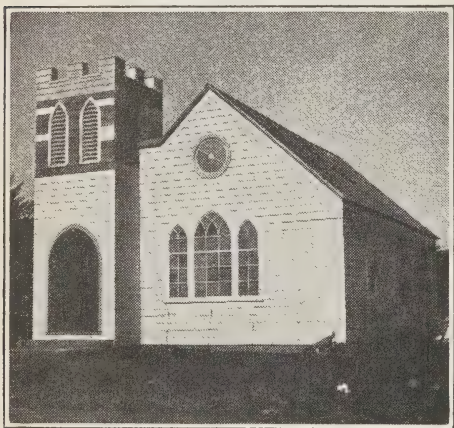
In 1931 the last of the Bourbons crossed the Pyrenees on his way to exile. The world was startled by one of the most remarkable revolutions in history, or at least in modern times—a nation so passionate as the Spanish people changing from absolute monarchy to democratic government without bloodshed. How did it happen? I have seen so far no answer to that question. Not many months ago, Madariaga, the late Spanish ambassador to Washington, gave a lecture in the University of Mexico. Among other things he said, "When my country was heading for militarism and dictatorship, it had but one statesman, and that statesman refused consistently to be anything more than a teacher. He refused to have anything to do with politics, even to become minister of education. "But," he added, "what has taken place in Spain to-day is the work of that one man, Don Francisco Giner de los Rios."

Don Francisco came from Andalusia at a time when Spain had no sense of mission, when there were no relations between teachers and students and during the fifty years he gave himself to the task of being the friend and the mentor of youth. He divided mankind into two classes, his friends and his intimates. "All mankind are my friends," he said, "and my intimates are you young fellows who accompany me in my classroom, or go with me into the country on week-end excursions." As his great nephew told me, the present minister of justice in the new Spanish Republic, one of the greatest of living politicians, the

maker, I might say, of the new Spanish Constitution—Fernando de los Rios—"Sooner or later Don Francisco would face everyone of his students with this question, "And you, my friend, what do you propose doing with your life?"

He had a profound sense of mission himself. He was a profoundly religious soul, a deeply Christian man, one who felt he had to leave the Roman Catholic Church because of the intolerance of that body. When he died his bones were refused burial in the cemetery of Madrid, where the bones of his loved ones lay, although another member of the new Spanish cabinet, Lusi de Zulueta, said of him, "A piece of our national soul went to the grave with him". Giner de los Rios was buried, like Christ, outside the religious heritage of his people, but Spain has risen again in him and through him.—John A. Mackay in *The Christian Mission in the World of To-day*.

Note: The picture of the preaching staff, North Formosa, is held over for next Record for lack of space.



FRASER MEMORIAL CHURCH, LAKEVIEW, QUE.  
See page 45.

### HOW SAD!

From a Correspondent.

"Two dollars enclosed, Oh, we part with regret,  
It pays for our Record, it frees us from debt.  
After paying the staff, paper, ink, and the rent,  
Give the poor editor the balance unspent."  
Our comment is in the form of the Mother Hubbard rhyme:  
And so the poor Editor got none.

What we are is more fundamental than what we do.

### IN QUIETNESS AND CONFIDENCE

The following is taken from the Sunday School Times, our attention having been drawn to it by a friend. It constitutes a helpful devotional message and will the more sympathetically engage our readers' attention because it draws from a chapter in our own Dr. Grant's life an illustration of the great truth it commends.

#### "They Shall Renew Their Strength"

CAN the Lord give strength,—physical, nervous strength? In the life of the Swiss pastor, Alexandre Morel, is this story from the lips of a hard-working deaconess:

"One spring I was taken down with typhoid fever, which left me without strength, and miserable. Vacation time arrived, and I certainly had urgent need of rest. But alas! we were but two deaconesses in that hospital, and this year it was my companion who should have the vacation. I went with her to the station and dragged myself back to the hospital with difficulty. I threw myself on my knees, and in fervent prayer said, 'Lord, since I cannot go up there on the heights to breathe the pure Alpine air I take refuge in thee that thou mayest make the breath of the Spirit pass over me.'"

And indeed it sufficed fully. "The prayer was so wonderfully answered," says Morel, "that at the end of the season the deaconess who gave all the signs of health and vigor was not the one who had had the privileges of the summer mountains, but she who had found the path to the sanctuary of God."

Even more remarkable is a story that comes from Canada. The Canadian Presbyterian Church has lost in Dr. Andrew S. Grant one of its ablest and most honored leaders. Dr. Grant was both physician and minister, trained in Montreal and Edinburgh. In his later years he was an outstanding statesman of the Church to whom it owes very much of its advance in home missions. In earlier life he made a shining record in the most difficult field of the time. For it was he who built the First Presbyterian Church and the Good Samaritan Hospital in Dawson in the hectic days of the great gold rush to the Klondike. He was in the thick of it in the awful White Pass at the beginning,—helping the sick, caring for the dying, rushing supplies over the almost impassable winter roads. Sir S. B. Steele tells how Grant saved the lives of the men of the Mounted Police Force when pneumonia struck them down.

"I was in Dawson before there was any Dawson," wrote this great home missionary. "It took me five months from Skagway to Dawson, a distance of 1,500 miles. We had to carry a year's provisions, 1,200 pounds, or the Mounted Police would stop us at the Pass. In June, 1928, the first



wing of the Good Samaritan Hospital was opened. We started in an epidemic of typhoid fever with one nurse to help." Accommodations were provided for forty, and its capacity was generally strained. "I have often gone from the operating room to the pulpit, and I didn't get a nickel's help from the outside. Because of the medical help they got from me on the trip in, and I treated about a thousand cases coming in,—many turned in and helped with the church."

For ten years as minister, healer, public benefactor, Dr. Grant filled this farthest outpost of the Presbyterian Church in Canada. He stood for the Christian conscience in a community which had left conscience behind, back home. He stood for Sabbath observance. He suppressed brutal prize-fighting. His success in defense of public morals found its best support in the community's gratitude for the doctor's Samaritan mercy. An officer of police, many years later, heard that Dr. Grant was in Edmonton and made a long journey thither to visit him. But the doctor was gone. Undeterred, he went over to the newspaper office, and in a signed communication put in print his exalted estimate of Dr. Grant's character and work. He declared that he was the kindest man he ever knew. He had been nursed back to life by those skilful hands in the old days.

Now comes the story summarized from The Presbyterian Record. The writer describes an arduous campaign which he carried on with Dr. Grant, which kept both on an intense strain for many days but from which, though he was generally exhausted, Grant would return fresh as when starting and ready to sit up until two in the morning if the occasion required. When at last he asked the Doctor if he never tired, the surprising answer came, "No, I have not been physically tired for twenty-five years." Then he went on:

"Soon after I went to the West I had finished my day and, dead-weary, was planning for my night's rest; but late at night a knock came at the door. A Mounted Policeman said that a man up the line was lying ill. Would I go? I replied that I was tired and had done my work, and wasn't going out that night. The policeman looked rather surprised, and because of that look I said, 'All right. I'll go. Where is he?' I was told two miles away. I threw my instruments into the bag, and started up the line on a night forty below zero. When I came to his hut I went in and discovered a man sitting beside an almost fireless stove, the rude hut cold, and in the corner, on a rough bed, another lying prone. On making examination I discovered that he had injured his leg and that gangrene had set in. 'My poor fellow,' I said, putting my hand on his brow, 'you

are not very far from the Great Divide.' He begged me to operate, though I knew there was not one chance in a thousand. We drove the fire and soon had boiling water. I amputated the leg. When it was all over I slumped down in my chair and began to think of wife and children in Toronto. I made up my mind that I was going back to them, that I had had enough of the West. Then I either went to sleep or was almost asleep, tired as I had never been before in my life, when suddenly I had a vision of Christ in Gethsemane and I woke up with a start and said to myself, "Cannot you watch one hour when he suffered and died for you? What kind of man are you?"

"Two or three weeks afterwards I put the man, recovered, on a dog sleigh and sent him up to Skagway. By every law of medicine he should have been dead.

"Since that time, in all the years, I have never been physically tired. I believe that I am drawing on a divine source of strength."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40: 31).

---

### Hymn

Lord, when we bend before Thy throne,  
And our confessions pour,  
Teach us to feel the sins we own,  
And hate what we deplore.

Our broken spirits pitying see,  
And penitence impart;  
And let a kindling glance from Thee  
Beam hope upon the heart.

When we disclose our wants in prayer,  
May we our wills resign,  
And not a thought our bosom share  
Which is not wholly Thine.

Let faith each meek petition fill,  
And waft it to the skies;  
And teach our hearts 'tis goodness still  
That grants it, or denies. Amen.

---

And he is dead who will not fight;  
And who dies fighting has increase.

---

Not of money alone may it be said that it is the root of all (many kinds of) evil. Stupidity and jealousy are in that class also.

---

Happiness depends much on righteousness.

---

It should be our care to avoid self-reproach.

## Children and Youth

### DANGER FROM WITHIN

The heart is deceitful above all things, and desperately wicked; who can know it?—Jer. 17:9.

THERE are many hard sayings in the Bible and this is not merely one of them but one of the hardest. We dislike to hear it and we find it difficult to believe it is true. What a terrible charge to lay against our inner life! What an unlovely picture of what lies within us! We shrink from it and say it cannot be true. About good news, we often say it is too good to be true, and this we are inclined to say with respect to this message of Jeremiah. It is too bad to be true. We would readily say that it is true of some. How hardened are they in countenance and how vile in life. This description we confess applies to some but it is not true of all.

However Jesus, without referring to this saying, spoke after the same manner when addressing the Pharisees. He told them they were very careful about the outside of the person, but were neglectful of what lay within. They would not eat with unwashed hands and were so zealous in observing all ceremonies but did not cultivate justice and love, which are inward graces. He told them quite frankly what their hearts were like and gave a list of the evils that flowed therefrom. These evils may not be in our life, but if we study ourselves we may see that some very bad things have from time to time been in our thoughts. We haven't committed murder, but we have hated; we have not stolen, but we have coveted. Hate leads to murder, and covetousness to theft and other evils. There is therefore danger from within as well as without. Others may deceive and mislead but we may deceive ourselves and go astray.

As we read the papers we have noted that of late there have been many serious fires in various places, some resulting in death and others in terrible injury. In many instances it was clear that the trouble began in the building, not from without, and in a place difficult to reach. A minister in Toronto, having need to enter his church, a beautiful and costly structure, at an unusual time, found flames breaking out from beneath the splendid organ. The exact cause of all these destructive fires has not in every case been discovered, but in many cases it was shown that the trouble began out of sight below the ground floor, as in this instance. Perhaps some rags, saturated with oil, taking fire of themselves caused the conflagration, or a dust heap which developed heat and consequently flames broke out.

Inspectors have been calling at homes in Toronto, messengers from the Fire Depart-

ment, to see that cellars do not harbor dirt from which fire might be started. They insist upon a cleaning of all dark and dirty places. Similar care should be taken with our own hearts. Ever watchful we should not allow any evil to find a hiding place in our thoughts but should drag it forth and expel it. Thus we safeguard our spiritual life.

The heart is like a deep, dark pool, and it is difficult to discover what lies lurking in the shadows and in the depths. This is brought out in another translation of this verse which we have chosen from Jeremiah,

"Deep is a man's mind, deeper than all else, on evil bent;  
who can fathom it?"

Yes, it is very deep and needs to be explored. With this danger threatening us how comforting is God's message as proclaimed by one of the prophets:

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, a new spirit will I put within you . . . and will cause you to walk in the way of my statutes."

The great work of God's Spirit is done within us and it is a process of thorough cleansing. Submitting ourselves to Him, this purifying work goes on and by His grace we are saved from evil deeds. Seeing a man on the way to his death for a crime he committed, a very godly minister said,

"There go I had it not been for the grace of God."

In addition to honest dealing with ourselves, in searching our hearts, there is the duty of directing the will to the task of purification and the great privilege of trusting in God in the confidence that "He which hath begun a good work in us will perform it until the day of Jesus Christ." This gladdening assurance may be found also in one of our hymns, No. 281, the last verse:

'Tis Thine to cleanse the heart,  
To sanctify the soul,  
To pour fresh life in every part,  
And new create the whole.—R.

### FROM DOWN UNDER

The Record goes literally to the ends of the world as witness this story. An article in the Record engaged the attention of a gentleman in New Zealand which resulted in correspondence with one of our ministers and the renewal of a close friendship formed in boyhood. Mr. W. McCullough of Napier, New Zealand, a ruling elder in our church there, read the comment on the



paraphrase, O God of Bethel, which appeared in the January Record and thus was brought into correspondence with his one-time fellow-Sunday School pupil, Rev. Dr. S. Banks Nelson. Six years ago Mr. McCullough when on a visit to Belfast, Ireland, heard Dr. Nelson was there, and sought him only to learn that a short time previous he had left the city. They were together as boys in a Sunday School class led by a Mr. James Guy, and later were fellow laborers in city mission work in Belfast. Thus messages are given wings, are carried we know not whither, and they become effective in bringing about these unions and serve many other beneficent ends.

Both physical and moral courage are essential to greatness.

Peace and good-will are won through suffering and conflict.

## MORE ABOUT THE REINDEER

A Hero and Heroine of the Trek  
R. M. Shaw in North Sydney Herald

FIVE years in the Canadian Arctic, driving the great herd of 2,300 reindeer, patrolling the fringe of the antlered horde night and day, in blizzards and in 70-below-zero cold, guarding them from the ravages of huge Arctic wolves, have thoroughly satisfied Matthias N. Hatta, 38-year-old Lapp from Matukaenu, northern Norway.

With his 26-year-old wife, Inga, whom he brought from Norway as a bride, and his two baby girls, Mary, 3½ years old, and Ingasasan, five months, he is on his way back to Norway, where he has a small farm.

With two other Lapps, Aslak Tornanses and Michael Polk, he was brought from Norway by the Dominion Government to help bring the herd, already on its way around the Alaskan coast from Siberia, in

(Continued on page 60)



JUNIOR CHOIR, THE PRESBYTERIAN CHURCH, NANAIMO, B.C.

This choir, recently organized, has contributed greatly to the interest in the church services and to their helpfulness. The leader is Mr. D. Arnett, who serves as organist, leader of the Senior Choir and, as a member of Session takes his part in the general work of the church. The junior choir leads in the morning service of praise and the senior in the evening. The gowns for the former were provided last

year through the generosity of two members of the congregation, Mr. and Mrs. Chapman. This gift greatly pleased both the members of the choir and their parents, and created deeper interest on the part of the congregation in the morning service. The gowns are in standard form and of recognized Presbyterian colors, white and blue.

(Continued from page 59)

charge of Andy Bahr, Laplander from Seattle, U.S.A., to the mouth of the Mackenzie. He built houses and corrals at the reindeer station and helped teach the "Huskies" (Eskimo) to look after their new charges.

The long trek in the blue-white Arctic, where day was distinguished from night only by a faint twilight in the south, is a memory of hardship in a battle against odds, but his round boyish face lights with a grin as he finds humorous incidents in the telling.

"In the winter of 1932 we went to meet the herd, travelling with dog teams. We got to them early in December. By March we got to Shingle Point, but we couldn't get any farther. There were storms and glare ice that the reindeer could not cross. We had to stay there nearly two years. It was February in 1935 before we could move them to Kittigazuit. There was snow on the ice then and they could cross. They are at Richards Island now, off the eastern outlet of the Mackenzie.

"It was a tough trip," he recalled. "We got froze plenty. We would have to be out watching the herd, walking around them, night and day, looking for wolves and chasing some of the deer when they would stray and get lost.

"It was 60 below, sometimes 70, and cold winds. We would work in shifts of 24 hours, but sometimes we would have to keep working for 48 hours or more. We didn't get much sleep any time.

"We were always looking for wolves. They wouldn't come very close when it was light, but they would come around in the dark and when it was stormy. You couldn't see them. You would just fire in the air and scare them away. But they got quite a few reindeer just the same.

"They were mostly white wolves like the snow, but some were brown. There were sometimes 20 in one bunch.

"We would move the herd about a mile a day. They would scrape the snow away with their front feet to eat the moss.

"We had to keep watch, walking around them, sometimes running like reindeer," he grinned. "It wasn't so bad while the deer kept close together in one bunch, but when some of them strayed we had to go after them."

His wife, Inga, told of her babies being born in the reindeer station. One, a boy, did not live. The baby was born in a tent last May. "We lived in a tent in summer and in houses in the winter," she said, "but we were always moving."

Matthias Hatta will take up his little farm when he gets home. "It's better farming," he said. "With reindeer, you wake up in the morning. Where are they? With a farm you wake up. There it is."

## THE TEN-ONE-THREE PLAN

Rev. W. M. Kannawin

THE Board of Sabbath Schools and Young People's Societies has inaugurated a plan which, if taken up enthusiastically, will greatly increase the enrolment in our Sunday Schools, and the efficiency of the work being done. It is called by the somewhat arresting name, "The Ten-One-Three Plan."

How did the name originate, and what is its significance? For some time it has been the conviction of the Board that the attendance at our Sabbath Schools is not what it should be; that there is too great a difference between the communicant membership of the Church and the Sabbath School enrolment. Moreover, the statistical report during the past few years has showed a gradual decline in that enrolment. Other denominations show a similar falling off. What should be done about this condition of affairs? Is it not time to call a halt? No one can dispute the fact that the boys and girls, young people and adults, who ought to be engaged in systematic Bible Study in our Sabbath Schools, are available; and the Board believes they would respond to an enthusiastic appeal to give themselves to this work.

It was therefore decided to set up, not as an ideal, but as a figure quite within the reach of every school, a ten per cent increase in enrolment and average attendance each year for the next three years. That is, a school with a present enrolment of 50, would, at the end of 1939, have 67 on the roll.

In order to increase the efficiency of the school the plan sets forth ten projects which are within the reach of every well organized school, a Cradle Roll, Home Department, the Memorizing of Scripture and the Catechisms, a Teacher Training Class, etc. The plan calls for the starting of at least one new project each year.

So now you see where the name comes from, a TEN per cent increase in enrolment and average attendance each year; the starting of at least ONE new project each year, and this special effort is to extend over a period of THREE years.

A brief pamphlet setting forth the details of the plan has been mailed to every minister and Sunday School superintendent. A wall chart to be hung in every school, has been sent to every Sabbath School secretary. Attention should be called to a Special Objective and a Special Project which the plan includes. The former is a one hundred per cent attendance of teachers and officers. That is, the teachers and officers engage to be present every Sunday, or to arrange for a substitute if prevented from attending by illness or other unavoid-



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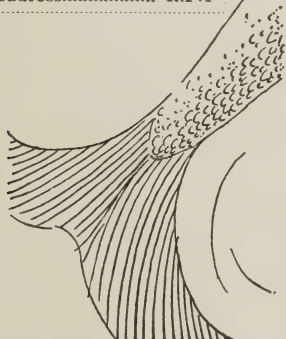
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able cause. The latter is the organization  
 of a branch Sunday School wherever there  
 is need for such. There are large areas, in  
 cities, and in the country, where there are  
 no Sunday Schools for children in Presby-  
 terian, and other homes.

Is there any department to which our  
 Sessions could more profitably give their  
 attention than to the Sunday Schools and  
 the work they are doing? Fully ninety  
 per cent of those who join the Church by  
 profession of faith come from the Sunday

School. The decline of the Sunday School will immediately be felt in every other Church organization.

The Board confidently believes that this Plan will receive the enthusiastic support of every minister in our Church, and that will assure its unqualified success.

Four days after the above mentioned pamphlet was mailed, a superintendent wrote to the General Secretary of the Board saying, "We are specially interested in Projects 5 and 6. Would you please send us additional information about these?" If every superintendent would manifest the same interest there would be far more than a ten per cent increase in enrollment, and there would be an all-along-the-line advance.

Let us, at the beginning of 1937, rededicate ourselves to the service of the children of our Dominion.

### NEW YEAR'S RALLY

The Sunday Schools of Montreal at the annual New Year's gathering held under the auspices of the Committee on Sabbath Schools and Young People's Societies and the Presbyterian Sunday School Association, Montreal district, had the pleasure of welcoming for the first time in a number of years the Moderator of the General Assembly. This year it was their privilege to have Dr. Malcolm A. Campbell present and to hear from him a brief message.

The address of the occasion was given by Rev. C. Ritchie Bell, minister of MacVicar Church, on the theme, Despise Not Thy Youth. Other ministers assisting were Rev. A. G. Rintoul of St. Matthews' Church, Rev. George Rowland of Maisonneuve, Convener of the Presbytery's Sabbath School Committee, and Rev. C. G. Carnegy. The President of the Presbyterian Sabbath School Association, Mr. Foster Robinson, was in the chair.

The prelude to the program was a song service led by Mr. S. F. Robins, who led the singing throughout, and selections by the Junior Choir of Kensington Church, led by Mr. Walter Clapperton, who also presided at the organ. A further contribution to the musical service was a selection by Chinese Sunday School.

The ceremony of saluting the flag was carried out by St. Andrew and St. Paul Boy Scout Troop, Mr. Thomas C. Fraser, leader; Boys' Brigade, First Church, Verdun, and Girl Guides of MacVicar Memorial Church.

Diplomas and prizes provided by Mr. W. J. Morrice and Mr. Hugh Paton, were presented by Mr. A. D. Kyle.

Loyal greetings were sent to King George VI, Lord Tweedsmuir, and Hon. William L. Mackenzie King, the Prime Minister. Fraternal greetings were exchanged with the Baptist and United Church Sunday Schools.

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### INTERNATIONAL S. S. LESSONS

February 14

**Jesus the Good Shepherd**

John 10:1-16.

Golden Text.—I am the good shepherd; the good shepherd giveth his life for the sheep.—John 10:11.

February 21

**The Power of Jesus Over Death**

John 11:23-28, 32-44.

Golden Text.—I am the resurrection, and the life.—John 11:25.

February 28

**The New Commandment**

John 12:20-33; 13:34, 35.

Golden Text.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

March 7

**Life Here and Hereafter Through Christ**

John 14:1-15.

Golden Text.—I am the way, the truth, and the life; no man cometh unto the Father, but by me.—John 14:6.

### OUR CHURCH CALENDAR

#### Vacancies

Alberton, P.E.I., Mod., Rev. Edwin White, Tyne Valley, P.E.I.

Appin and Melbourne, Ont., Mod., Rev. John McNair, D.D., 8 Christie St., London, Ont.

Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Warton, Ont.

Carl Luke and Binbrook, Ont., Mod., Rev. M. E. Roy, Boudreau, S.T.D., Caledonia, Ont.

Centre Rd. and West Adelaide, Ont., Mod., Rev. G. M. Young, R.R. 1, Ailsa Craig, Ont.

Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.



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The Parent Society began its year, 1936-7, with a deficit of nearly \$108,000, due largely to increased circulation.

Canada's financial year ends on February 28th.

There is still **opportunity** for you to send a gift which will **help forward the work in Canada and Newfoundland** and also **lessen that deficit**.

In this regard, the Parent Society states: "Though acutely conscious of the adverse balance of last year, we are not unduly alarmed about this deficit, for we have faith to believe that the Providence which has guided the Society in the past, still controls the work."

A special gift, or if possible, an increased annual subscription through your local **Auxiliary or Branch**, will be deeply appreciated.



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Rev. T. Owen Hughes, Cardigan, P.E.I.

Melfort, Sask., Mod., Rev. R. G. McKay, 64  
21st St. E., Prince Albert, Sask.

Micksburg, Lake Dore, Douglas and Scotch  
Bush, Ont., Mod., Rev. Geo. W. Con-  
ners, Ph.D., Cobden, Ont.

Montreal, Que., Cote des Neiges, Mod., Rev.  
Dr. Allan S. Reid, 3485 McTavish St.,  
Montreal, Que.

Mount Brydges, Komoka and N. Caradoc,  
Ont., Mod., Rev. D. McKay, 674 High-  
bury Ave., London, Ont.

New Westminster, B.C., St. Aidan's Church,  
Mod., Rev. R. Creelman, 4410 W. 8th  
Ave., Vancouver, B.C.

Niagara-on-the-Lake, Ont., St. Andrew's  
Mod., Rev. Dr. Frank S. Morley, 31  
Church St., St. Catharines, Ont.

Richmond and Stittsville, Ont., Mod., Rev.  
C. L. Mitchell, Vernon, Ont.

Rodney, and New Glasgow, Ont., Mod., Rev.  
J. M. Dickson, Dutton, Ont.

Scotstown and Lingwick, Que., Mod., Rev.  
M. Gillies, Box 74, Milan, Que. Gaelic  
essential.

Tilbury East, Valetta, etc., Ont., Mod.,  
Rev. J. L. W. McLean, Leamington, Ont.

Tisdale, Sask., Mod., Rev. R. G. McKay, 64  
21st St. E., Prince Albert, Sask.

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7	0	" 6 and 7 years old
5	2	" 7 and 8 years old
5	1	" 8 and 9 years old
3	2	" 9 and 10 years old
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Young, Jan. 7th.

Dishonest gains vanish in profligacy.

Youth without faith is a day without sun.

I wasted time and now doth time waste me.

Though He slay me yet will I trust in Him.

The errors of extremists do not alter truth.

Work is done well only when done with a will.

All wise work is honest, useful, and cheerful.

Every great heart is tender and compassionate.

They who trust God wholly find Him wholly true.

Make good thy standing-ground and move the world.

A brave belief in life is an enviable state of mind.

With brave people the work is first and the fee second.

Truth and justice are the immutable laws of social order.

Do justice to your brother and you will come to love him.

One hour of justice done is worth seventy years of prayer.

The spectator sees every fault, but one, that of being a spectator.

Our best blessings come from the performance of our most odious duties.

The constant thoughtless utterance of sacred words brings them into contempt.

The power inherent in a simple faith is an awe-inspiring and tremendous fact.

Struggle not for rewards and recognition but for personal and genuine worth.

Because God is in very truth our Father we shall receive all things at His hand.

Processions and convocations have their place but become a peril when regarded as more than an equivalent for practical consecration to God and humanity.

Great souls are reverential.

Turn necessity to a glorious gain.

Out of difficulties blossom miracles.

Still be willing to work and wait.

Too much modesty sinks to a weakness.

Spirit and enterprise are mainsprings of success.

Do what is obviously right but do not rest in this doing.

To extinguish poverty combat with it in its first elements.

Manliness never appears to so much advantage as when bravely religious.

We do not receive Christ truly unless we receive Him as He offers Himself.

If we wish for God's Kingdom we must do more than pray for it; we must work for it.

The child's character consists of these elements, humility, faith, charity, cheerfulness.

Every age has its book, but the Book of Books, the Bible, is for all ages—and eternity.

The Puritan does not live in history because of his weaknesses but because of his strength.

The question for every morning is not, how to do the gainful thing, but how to do the just thing.

If selfishness could be overcome a thousand fertilizing streams would issue from our abundance of wealth.

Good work is, with respect to men, to enforce justice, and, with respect to things, to enforce tidiness and fruitfulness.

The difference between self-love and selfishness is the difference between proportionate and disproportionate love of self.

Do thy day's work; dare  
Refuse no help thereto, since help refused  
Is hindrance sought and found.

From lies of tongue and pen,  
From all the easy speeches  
That comfort cruel men  
Deliver us, good Lord.



NEC TAMEN

CONSUMEBATUR



# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, MARCH, 1937

No. 3

## SO FAR AND YET SO NEAR

He healeth the broken in heart . . . He telleth the number of the stars.—Ps. 147:3, 4.

THERE are two thoughts of God often found together in Scripture. There is His majesty and His tenderness; His greatness and His love. . . . It is good to keep both thoughts of God in our minds. Without the sense of God's greatness, religion may lose its reverence and awe. . . . It helps us to keep humble. It should keep us in our prayers from all that is trivial and slovenly. We must not forget that "God is in heaven and we are on earth" . . . But there is another side to the power of God. "He healeth the broken in heart". A broken heart seems a very trifling thing alongside of the mighty stars. But God stoops to heal it. He cares for people, for their simple needs and wants. He thinks about our difficulties. He knows all about our troubles. . . . God seeks to be known in that way. He expects to be asked for things we need. If we have any trouble, Christ bids us shut our door and tell God about it. If we are worried, we should cast our burden on Him. If we have a shadow on our soul, He is ready to lift it and take it on His own heart in a love that forgives. There is no way of finding reality in religion, except by letting God into the details of ordinary life. The biggest minds have to begin with God there. Speculation on the mystery of life will not heal a broken heart. Trying to solve the great problems of faith will not bring the peace of forgiveness. The stars are mighty things. Some of them could hold our sun many times over. But when we are feeling our way along a rough road in the darkness, a little lamp in the hand is the thing we need. God knows that, and waits to light our path.

—REV. JAMES REID, D.D.

(See article page 91)

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I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

## New Bond Booklet

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# The Presbyterian Record

VOL. LXII.

TORONTO, MARCH, 1937

No. 3

## THE EMPTY TOMB

By Rev. Lewis Sutherland, M.A.,  
Stirling, Scotland

A Sermon in Scots Church, Sydney,  
Australia

He is not here; for He is risen.

—Matthew 28:6.

“JESUS has turned all our sunsets into sunrises.” The writer of Alexandria surely rose on the wings of Divine inspiration when he penned this beautiful tribute to his Lord. What a contrast this statement is to others made by certain noted scientists and masters of letters.

Supposing the resurrection story to be a myth, and the Christian faith untenable, what is the prospect, what are the principles on which life is to be lived, and what kind of result might we reasonably expect in human character and relations? It seems to me that we must force men to face the issue of their disbelief in the fact of the resurrection. We have every sympathy with those whose minds are genuinely perplexed with difficulties about the empty tomb, but we have none for those who treat the problem flippantly, and who make no attempt to explain the exultant Gospel of the early Christian Church.

What was the condition of mind of Christ's followers in the hours succeeding Calvary? Was it not a quiet acceptance that all was over? The blackness had come down, hope had been quenched and blasted. “We trusted that it had been He who should have redeemed Israel, but now we know it is not to be.” Gethsemane and Calvary, with bitter memories of blood and tears, and the poignant recollections of their own faithlessness, had brought them to the verge of spiritual collapse. They were so crestfallen and disappointed that they betook themselves to the safe retreat of the Upper Room, and huddled together like sheep, they awaited the ravages of the coming storm. They were in imminent danger. The political machinery that had brought death to their Master would soon be set in motion to remove them from the scene of action.

They had no hope, no faith, not a glimmer of expectation. “Have you shut that door?” they whispered. “Caiaphas and his gang will be after us; they must not find us.” Yes, it was very dark for these disciples. Hope had withered in disillusion. They realized the position they found themselves in after Calvary.

Do not let us be led away by those im-

postors who, in G. K. Chesterton's words, “attempt to discredit supernatural stories which have no foundation”. There is no doubt the disciples were living at the sunset. The last embers of hope had sunk beneath the western horizon. On the road to Emmaus, two of them walked, sad and weary, with red eyelids, grieving over the way in which their fond hopes had suddenly crashed to the ground. They had forgotten their Master's words about rising on the third day. They rose that morning every whit as dull and hopeless as before, and then the wonderful thing happened.

Christ had risen. The sunset turned into sunrise; the great streaming light scattered the darkness, and hearts were brave again and arms were strong. Then they knew that their terror had been futile, their despair unworthy. Christ had risen.

What can we discover for our inspiration this evening from this cardinal factor of our faith? Does it not emphasize for us anew the Divinity of our Lord? Before that cry, “He is risen”, broke the stillness, the minds of the disciples must have been torn with dark foreboding. Was he really God's Son, the Anointed One, the Chosen of the Father to bring redemption unto Israel? So long as He remained in the garden sepulchre, they were at a loss to explain the seeming failure of his mission to the Jews, but with that rallying shout, their disbelief vanished, their certainty was assured.

Paul recounts this fact in the opening chapter of his Epistle to the Romans: “Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead”. The power belongs to Christ who set the hearts of His followers beating with gladness. He is risen. Then they knew that He was none other than the Chosen of the Lord, to lighten all the sons and daughters of men. They realized that His perpetual presence was assured to them.

Not only was the Divine Sonship of Jesus established by the resurrection, but men were given new power through Christ's rising from the dead. A storehouse of fresh energy was available for the emancipation of the race. This fact is far older than any document of the resurrection. It gave them fresh confirmation of the tasks He wished them to accomplish. He raised them from dull apathy to a triumphant zeal, and sent them out with joy to preach the Gospel to every creature.

The existence of the Church of Jesus

Christ cannot be understood apart from the fact of the Apostles' belief that Jesus rose and manifested Himself to them, and remained with them always. The fact of the resurrection is far greater than any explanation of it. True it is that, however, much we may explain the Easter story, the fact itself turned abject terror into flaming courage, and transformed cowards into heroes and martyrs. It drove cringing men to go forth shouting a message to derisive audiences, a message punished with stripes and persecution, yet a message which has persisted on and on down the echoing centuries until the pagan world was conquered by a handful of Jewish fishermen, and a great Church reared its pinnacles to heaven to enshrine that message flung to the wind on the Day of Pentecost.

If the most authentic information about Jesus was that He had been laid in the grave, the religious mind of the world would never have got over it, and this Scripture would never have been the Book of the Revelation of Jesus Christ. It is for those who reject the historical fact of the resurrection to find another explanation, and to show how a creed rooted in mystery and illusion transformed the thoughts and ideals of the world.

We see in the flush and glory of nature's resurrection a type of how the Lord Jesus Christ in His own springtime laid down His life to take it up again in new fulness of power. We are literally besieged by suggestions of the resurrection, by the bursting glory at our feet. In Christ shall all be made alive.

Let us remember in this connection that this rapture does not come to all who come into contact with nature. The rapture only comes to those who bring something to nature first. John Mansfield beautifully illustrates this in his poem, "The Everlasting Mercy". The poor orphan Saul Kane had worked in the fields all his life, and it was only when a Quakeress spoke to him about Christ that he experienced that sublime ecstasy.

We must take something to nature before she can give us in return a sublime inspiration. We must have a new vision of the meaning of the Easter message, before we can see in the budding into fresh life at our feet a symbol of Christ's breaking asunder the bonds of death and the grave, to blossom as the lily of the valley and the rose of Sharon on that wondrous morning.

Are not some of us here just needing the miracle of spring to be wrought anew in our lives, to have the Easter power subduing our dead consciences and sending us forth to proclaim the Risen Lord with a new zeal which shall awaken this world, where all was dead and dying to Christ's new and glorious life?

Finally, the resurrection not only gives

us new power for the present, but it furnishes us with a new hope for the future. "Truly, there is nothing one can do in the face of death." These words were found written on a Second Century papyrus. They were written to a man and woman who had lost their only son, by a friend who had herself suffered bereavement, and who sought to sympathize in terms like these. What a pathetic picture it is; the desire to sympathize, and yet the terrible feeling of helplessness in the presence of this grim visitor. "Truly, there is nothing one can do in the face of death."

Contrast these words with those with which the Apostle Paul closes his first Epistle to the Thessalonians: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." Surely the abiding message of this Easter Tide is just that. Gibbon, the historian, is right when he says that "the reason Christianity swept like fire across the world was that it made men sure of a full immortality."

When some one we love and revere falls into that marble stillness which we call death, do we think of him as dead? Some-  
where in God's presence he is still carrying on his noble work. That was Matthew Arnold's faith as he sat in the chapel staring at his father's tomb. He simply could not think of him as in the grave. He was too massive a soul for that, and we can understand his feelings.

There are souls who have swum into our ken at whose passing we can say in the confident phrase of one who wrote of a man who had fallen in the full promise of his life on the field of battle, "A little thing like death cannot stop him".

But what need have we of further evidence? To shut down this belief in the life hereafter is to gag something in the human heart. We know that because Jesus lives, we shall live also. We do not need any psychic mysteries, any table rapping, or medium mutterings, to assure us of this. We get it through our loving fellowship with the Risen Christ.

Is this the consummation of your Easter faith? Do you believe that in Him the bonds which failed to keep his dauntless spirit in the place of death cannot keep yours, but that you must go marching on with Him on those highways where the air is clearer and the service is larger? Do you further believe that the truth you live and believe in shall abide for ever. No circumstance, however strong, can ever crush it or compass its defeat. For you as for Him there shall be victory all along the line. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those who love Him."—Austrian Christian World.



## The Church Militant

A WELL beloved Anglican clergyman, adverting in conversation to the difficulties of Church work in the face of the present lack of enthusiasm for religion, informed the writer that in his youth the most romantic career open to a student in Canada was offered by the Church. The new country was opening up and the trail-blazing sky-pilot was a popular figure whose task appealed to the imagination of a large church membership who were eager supporters of frontier work. In reply the writer ventured the thought that now the Church's back is to the wall, romance may again come to be associated with church enterprises.

Later on, to test out the wisdom or otherwise of his reply, the writer in the quiet of his study bethought himself of a means of getting an insight into the mind of our present theological students. He had the impression, both from the information of professors and from his own personal contact with individual students, that a very good type of man was being attracted into our divinity halls, ready for pioneering service in the interests of the Kingdom of God and likely to be resentful of any one's describing the ministry as a tame calling. He had read the first number of *The Presbyterian Student*, and liked it immensely; and the second number awaited his perusal.

A magazine like this produced by our own students might well prove, as it were, a mirror held up to reflect the dominant interests and hopes of the coming recruits for the ranks of the Church Militant. Two of the chief articles dealt with the great stand against the dragooning of the Church by the State being made by the Confessional Church in Germany. Sentences like the following leap out at one from the articles specified:

"The question is whether the Christian faith is to maintain its right to exist in Germany or not."

"Men who fear only God and nothing else are the best servants of their people."

Karl Barth—that great stalwart of Christian freedom who two years ago electrified one of their Synods by declaring, "If God wants a martyr I know where He can find one," was quoted from the *Manchester Guardian* as appealing for the backing of the British Church on the ground that the cause being championed by the Confessional Church in Germany is "the cause of the whole Christian world."

Fine incentive to brave thinking and planning lies in these pages produced by our students and young ministers on behalf of the present occupants of our Theological Halls. If romance had left the Church's field then it would seem as if it has returned, and that fact is further witnessed to by the plea of three of our Deaconess students who, in the same magazine, show that what is calling them to the Overseas Field is the fact that a war is on which gives no present promise of an armistice. "Fiends and angels" are seen in struggle interlocked and fresh chapters, worthy of being regarded as a continuation of the Book of Acts, are being added to the Church's story.

With the thought strong in his mind that our students' new magazine would not be of this quality if the romance of the tasks to which they are looking forward was in doubt, the writer reached to his desk for a letter recently received from Dr. Kagawa, now home in Japan, a circular epistle acknowledging the co-operation of those who had sponsored his meetings in the different cities visited by him on his recent tour of the States and Canada. There was a sentence in this letter which seemed in tune with the tone of our students' magazine. Here

it is, and he is a true and tested man, this Kagawa, who writes it: "The world needs to-day, more than ever before, a greater faith and conviction in Christian idealism and I am more than ever determined to do my uttermost for the cause of Christ, particularly in my own country."

Some of our students will go into far fields, "following the Gleam," some will man the home fields, but, please God, may they all find the courage needed for tasks of high endeavor that await them wherever the Church Militant carries its enterprises. Above all, may they find in any and every congregation with which they may have touch, an interest in the mission of the Church to the world that will keep the vision which called them into their ministry as alive and as compelling as it must be in the case of all ministers of God's Word if His Kingdom is to come and His will be done—as in heaven so on earth.

WILLIAM BARCLAY,

Convener of Budget and Stewardship Committee.

## THE STATE OF THE CHURCH AT HOME

Rev. W. H. Fuller, Th.B.

### III. Trends of Growth Since 1925

HAVING seen the state of the Church in 1935 as to Membership (Record, Nov., 1936), and Congregations (Feb., 1937), we now turn back to observe the trends of growth in both since 1925.

The figures are given in Chart 4 on next page, which are plotted on a ratio basis so that the angle of the curves to the horizontal lines indicates the rate of change in the trends. The trends can be divided into three periods of years.

1. Reorganization and Consolidation, 1925, 1926, 1927. The consolidation appears in the remarkably rapid increase of membership (11%). The reorganization appears in the large number of mission stations opened up (63% increase), which swelled the total number of all preaching points from 1,140 to 1,280.

2. Consolidation and Over-expansion, 1928-1929. The consolidation continues at a slower rate, the membership increasing only 4%. Under the impetus of the rapid reorganization of the first period and especially of the spur of "good times," 37 more congregations increased the total to 1,325; the number of self-supporting congregations increased by 31, and of mission stations by 14. Had there been no depression this could not be called over-expansion. In the light of later history the term appears justified. For from the heights of 1929 the figures fall away until in 1935 the total of congregations is less than in 1927, the number of self-supporting congregations is less than in 1925.

3. Readjustment, 1930-1935. The crest of over-expansion in membership lagged behind that of congregations, for the membership increased still more slowly (0.6%) until 1931, fell away in 1932, and remained fairly level until 1935. The loss

was less than 1% from the high point, in part recovered in 1935.

The Readjustment is seen in the closing of 4.4% of the total preaching points little by little from 1929 to 1935. It is natural to conclude that this loss was sustained among the weaker congregations, that is, the augmented charges and the mission stations.

While the number of self-supporting congregations decreased by 8.1%, this simply means that 54 of them weakened beyond the point of complete self-support, not that they ceased to exist. Doubtless almost all of them would be found counted as augmented congregations or mission stations.

Similarly, the decrease of 7.8% in the Augmented congregations is due to the fact that a few became self-supporting, while the remainder became mission stations.

Thus the almost continuous increase of mission stations is not because new work has been opened up, but because formerly augmented or even self-supporting congregations have required more help and have received it as mission points.

Because of falling revenues (see Record, Dec., 1936, p. 357, Figs. 1 and 2 given by Mr. Pitts) special effort was put forth in 1931 and 1932 to reduce home mission expenditures. (The reduction continued through 1935). The results of the effort show in the figures of 1932. Congregations having been urged to assume more self-support, the number of mission stations declined, as some evidently became augmented points requiring lesser grants. But as though to offset this the number of self-sustaining congregations decreased steadily. These with other aid-receiving congregations, were re-grouped into new self-supporting charges of two or more points; hence the number of augmented congregations decreased sharply through 1934. By such readjustments the falling

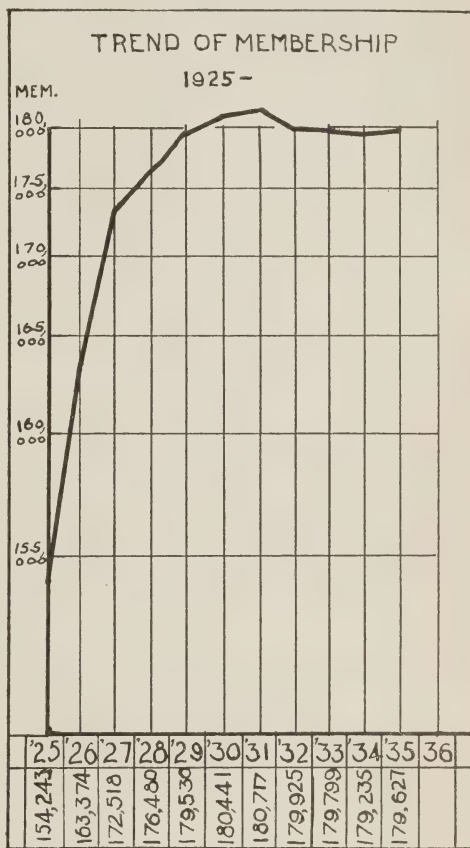
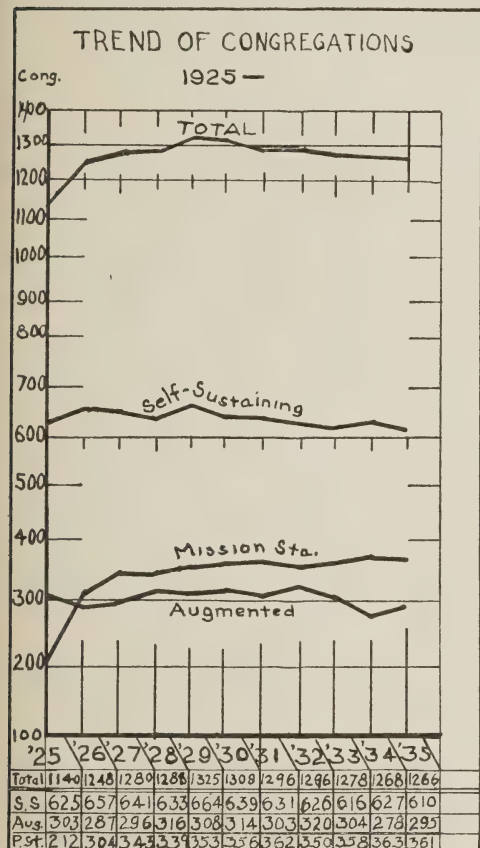


revenues were spread more thinly over the home mission work of the church.

4. It must be pointed out that in considering the decreases incidental to readjustment we may lose sight of the fundamental stability of the Church. A profound economic disturbance struck the nation shortly after a radical alteration of the

Church's congregational and denominational life. Scarcely any other sphere of national life can show as little proportionate ill effect from the depression as the Church, at least in its statistics.

The opening up of new work and the closing of old work since 1925 will be the subject of the next article.



### GIFTS

A letter addressed to Dr. MacNamara in response to his appeal in The Record, says:

"In the Presbyterian Record for October, 1936, I read your appeal for funds for Dr. Ephraim Scott Fund. Enclosed is post office order for thirty dollars (\$30.00) for this Fund."

\* \* \*

To the Record:

Would you kindly hand the enclosed Five (\$5.00) Dollars to the Church Treasurer to be applied to the Budget fund.

We are only a very small group here with no services in winter, but I would like to give my mite.

One interested.

### A LONDON (ENGLAND) ANNOUNCEMENT

Marylebone Presbyterian Church, George Street, Marble Arch, London, W.1, give a very cordial invitation to share their fellowship and worship to Presbyterians from Canada who may be in London for Their Majesties' Coronation.

It will give minister, office bearers, and people special pleasure to welcome their brethren from overseas.

J. GOLDBURN, Minister.

TRAVERS BUXTON,  
ALFRED C. ADAM,  
Session Clerks.

## BY THE EDITOR

REV. J. GRESHAM MACHEN, D.D., Litt.D.

WE have a communication from a pupil of Dr. Machen, Rev. W. Lyall Detlor, formerly our minister at Mel-fort, Sask., now taking post-graduate studies in Westminster College, Philadelphia, in which he reviews the life and character of this outstanding man. We have not space for this communication in full but would quote.

"Dr. Machen was professor of New Testament in Westminster Theological Seminary, Philadelphia, and at the first General Assembly of the newly-organized Presbyterian Church of America was unanimously elected Moderator. Through his books he was world famous as a defender of the faith once delivered unto the saints. . . .

"A man of some private means, Dr. Machen has contributed financially far more to the work of the Christian Church than he ever received for his labors. . . .

"Because of his unflinching stand for the faith he was thought by many to be a severe man, but to those who were privileged to know him intimately he was a kindly, sensitive, generous man of great good humor. It has been well remarked that one of the greatest rewards which he could have received on earth was the fact that he had the loyalty of the men who had studied under him as few teachers have had. . . .

"One of the very remarkable things about Dr. Machen was that he had the respect of those who disagreed most sharply with him. Since his death Mrs. Pearl Buck, whom he was responsible for having dismissed as a Presbyterian missionary on account of her doctrines, has paid high tribute to his sterling qualities. . . .

"During the disruption of 1925 in Canada Dr. Machen supported the Presbyterians, believing that they were standing for the faith of their fathers. It is not generally known, however, that in the subsequent years when we were badly in need of ministers he paid the travelling expenses of a number of students who came to Canada to help us in our work on more than one occasion.

"The Christian Church throughout the world is immensely poorer because of the loss of such a man as Dr. Machen."

The Presbyterian of Philadelphia quotes the tribute paid by Mrs. Pearl Buck as it appeared in the New Republic:

"In the days when he was hot upon the trail of my own too liberal soul I received from him, in the midst of his public protestations, a private letter saying that he hoped I would not misunderstand his de-

nunciations or in any way interpret them as being at all personal to me. He had, he said, the utmost respect for me as a person, but no respect at all for my views. I replied that I perfectly understood, inasmuch as this was exactly the way I felt about him, the only difference being that he had the same right to his views that I had to my own. He wrote again to say very courteously that I was completely mistaken, since views were either right or wrong, and his were right."

## THE SHUT-INS

WE are not particularly fond of this name and there are others formed after the same fashion to which we feel like offering objection, but these two words seem to define so well various classes of invalids and to describe the general effect of their infirmity that it would be difficult to find a proper substitute.

Those who answer to this description should receive very sympathetic and helpful consideration by the minister and session of every congregation. They cannot come to us but we may go to them and our duty to them was expressed by The Master when He proclaimed visiting as a form of Christian service, "Sick and ye visited me". Good may also be done by use of the printed word. Elsewhere we have noted the practice of two congregations in this connection and we are sure there are many more who do likewise. We draw attention to this to relate an experience of our own.

In a western congregation we were called upon to consider not only these, so far as homes were concerned, but the patients in the hospital and some who were not concerned, but the patients in the hospital and some who were not confined and who were not ill but who by virtue of their occupation had little opportunity of receiving Christian messages, lumbermen and miners. We solved the problem by entering into partnership with the local daily newspaper. On Friday morning we placed in the hands of the Editor the manuscript of next Sunday's morning's sermon. This was designed to occupy in print three columns of a sheet of letter paper. On Saturday the newspaper provided us with as many copies of this as we desired. Immediately after the delivery of the sermon on Sunday morning, these were available for those who would distribute them to the sick in the congregation, the aged, and to inmates of the hospital.

The streets and the hotels provided the opportunity of reaching the other classes we have mentioned who frequently visited the town. Wider circulation for the message was ensured by its appearing in the newspaper the week following. We were



amply rewarded for devising and carrying into effect this system, and it was maintained for several years, by the gratitude of those who received this ministration and by the knowledge that friends were sending the leaflets abroad so that they reached distant parts of the world.

It may not be possible to adopt this method in congregations to-day but here, at least, is a suggestion from a plan that very satisfactorily met the conditions with which we were confronted.

## THE EVANGELIZATION OF CANADIAN LIFE

### To the Christian People of Canada

This is a message from the Interdenominational Committee upon which our Church is represented by Rev. Dr. W. F. McConnell, Rev. John McNab, and Rev. W. M. Kannawin.

**L**AST autumn an effort was made under the leadership of the Interdenominational Committee on the Evangelization of Canadian Life to enlist the Churches of the Dominion in an effort to deepen the spiritual experience of their members and to lead men into the life in God. Our committee has had reports from all parts of the country which show that spiritual energies were then released which have profoundly influenced the Church, that the movement is proceeding along its own lines in the different branches of the Church, and that these Churches under the guidance of the Holy Spirit are adapting their methods to their own special needs with rich results.

As the Lenten period opens the committee calls the attention of the Church to the opportunity which it offers. We have not thought it wise to send out new material but we suggest that as we approach the time of our Lord's Passion the Word of the Cross is the message needed. The Gospel of the Cross is two-sided; it is at once the way of salvation and the supreme social ideal.

First, the Cross is the means of salvation provided at infinite cost by the love of God in Christ. This was what Christ meant when He said that He "came to give His life a ransom for many". The word of the Cross is still the power of God unto salvation to everyone that believeth. The need of a new definiteness in our appeal to the non-Christians about us and to the young people in Christian homes, and of a new presentation of the love of God in Christ is more urgent to-day than ever.

Second, the Cross is the sign of the crucified life which the believer who would follow Christ must live. Jesus set this forth when He called His disciples to renounce self, take up the cross and follow Him.

Each Man's cross is the instrument for his self-crucifixion. Self-investment in others' self-realization is the only way to follow Jesus in the perplexing conditions of the present hour. The denial of opportunity to youth, the injustice, the failure, and the insecurity from which men are suffering in the economic field, the threat of war and the universal longing for peace are evidences to us that we have failed to put the Cross at the centre of the Kingdom of God. The call of the moment, therefore, is for a new consecration to the task of establishing the will of God in the affairs of men. This purpose can be realized only as Christian people will, each for himself and each in his political and civic capacity, accept responsibility for creating and maintaining a way of life consciously directed to those ends. The acceptance of this purpose of God as the objective of our own lives constitutes the dedication to God which the Church now seeks. This dedication must be intensely personal; enlistment in the Christian life must be of particular men and women. These, banded together in the fellowship of the Church, work together for the fulfilment of the purpose and will of God as revealed in His Son. The object to which life is devoted is the salvation of men, the whole man and man in all his relationships. The Evangelization of Canadian Life is simply the effective presentation with a view to definite acceptance of the purpose of God for His children.

## BIBLE SOCIETY

The British and Foreign Bible Society furnishes 155 translations for the missionary work of the Presbyterian Church. Such service constitutes a debt for all Presbyterians, not only in Canada but throughout the world.

The present deficit on world funds of nearly \$108,000 is serious, and should speedily be wiped out through Christian liberality, but it becomes almost tragic as the Christian Church in all its branches faces the world situation.

The General Assembly, by resolution, commended the work of the Society to the liberality of its ministers and people, and such recommendation will not be neglected by any true member of the Presbyterian Church who is in a position to support the work of such a society, namely, the wider circulation of the Holy Scriptures, without note or comment.

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.

## OUR CHURCH ABROAD

Report by Frank W. Beare, B.A.

Professor Beare of the Presbyterian College, Montreal, was commissioned to represent our Church at certain General Assemblies and Synods in the British Isles and France and appeared at the great Calvin commemoration in Geneva, Switzerland, representing the Montreal College.

**I** WAS commissioned to convey the fraternal greetings of our Church to the General Assemblies of the Presbyterian Church in Wales and the Presbyterian Church of Ireland, to the Synods of the three French Reformed Churches, and to the Church of Geneva, on the occasion of the celebration of the 400th anniversary of the adoption of the Protestant faith by that city.

You are already aware that I was unable to visit the Irish Assembly in Belfast, because it conflicted in dates with the convocation of the Synod of the Evangelical Reformed Churches of France. I must now inform you that I could not attend the Synod of the Evangelical Churches of France, because it did not meet until October; and I was obliged to miss the Synod of the Reformed Churches of France, for the reason that it met at Agen, in the extreme south-west of France, shortly after the Genevan celebrations, and attendance there would have involved a trip of about a thousand miles, at a time when I did not feel justified in incurring the expense, and was moreover very tired of travelling. However, I met a number of ministers of these two churches, and had considerable correspondence with M. Bertrand, minister of the Church of the Oratory of the Louvre, where the statue of Coligny stands; he was most warm in his appreciation of the fraternal gesture made by our Church in sending a representative to them to convey her greetings; and when he found that I was finally unable to come in person, he undertook to read a little message from me to the Synod of the Eglise Réformée, of which he is President. I also met M. Georges Gros-jean, a graduate of this College, who is now Secretary of the Union des Eglises Libres Evangeliques, and minister of a large church in the quarter of the Gare de l'Est.

Of the Welsh Assembly I cannot say much, for all the deliberations were conducted in the Welsh language. They gave me a cordial welcome and seem well disposed toward our Church, so far as they know anything about it. I found so many of them completely in the dark about us and our relation to the United Church that I took occasion in my address to make a brief statement of our position. It will probably interest you to hear that one of the representatives of the Church of Scotland informed me afterwards that he had been in touch with the Canadian situation for years and had seen clearly that the

Anti-Unionists had not a leg to stand on. I just said, "Oh, indeed." But the Church of Scotland had two representatives; the other was a professor from Glasgow and he clapped me on the back and said, "Good man!" So we cannot conclude that the Church of Scotland is entirely in the dark concerning us. Strangely enough, the French ministers seemed to have a quite accurate knowledge of our position.

The National Synod of the Eglise Réformée Evangelique met at Rheims in a beautiful new church, which replaces a centuries-old edifice that was destroyed by incendiary bombs during the war, at the same time as the great Cathedral suffered its worst damage. A heap of stones from the old church has been built into a cairn, surmounted by the old iron cross, which was also saved from the wreckage, and this serves both as a war memorial and as a link with the church's past. The Synod gave me the warmest welcome I ever received in my life, and on the evening of my reception, the Protestants of Rheims filled the place to overflowing.

The three divisions of the French Reformed Church are now proceeding to unite, and there appears to be virtual unanimity. As it is, their ministers are all trained in the same seminaries, at Paris and Montpellier. A certain difficulty is caused by the fact that there is an extremely radical wing in the Eglise Réformée, and an ultra-orthodox wing in the Eglise Réformée Evangelique. The former are opposed to the union because they think their freedom will be curtailed, and the latter are opposed because they think the freedom of the radicals will not be curtailed. But I gather that their union will be consummated with no greater trouble than we experienced in 1875.

On Monday, June 8th, I was invited to attend the Annual Meeting of the French Protestant Union for Friendly Relations Abroad. (I think that will fairly translate the cumbrous name of the Society.) M. Adolphe Monod is Secretary, and M. Paul Fuzier, Privy Councillor of France (Conseiller d'Etat) is President. On arriving at this meeting, I discovered that everyone else had been informed that I was to be the guest of honor, and would deliver an address on church work in Canada! I had only about five minutes in which to whip together a few thoughts for a very distinguished assembly, and I fear I rather stumbled in my French. However, all this will indicate the warm interest which is taken by the French in things Canadian, and by the French Protestants in our Church.

In Geneva, with at least a hundred representatives from all over the world in attendance, it could hardly be expected that



your representative would receive much personal attention. I took part in all the "seances" and presented a little letter of greetings on your behalf to the Genevan Church.

On this occasion the "National Protestant Church of Geneva" issued the following appeal,

"At the moment when the National Protestant Church of Geneva celebrates the glorious achievement of the Reformers who willed that the honor of God should be held in respect by all mankind and that the Word of God, destined to save souls and nations, should conquer the entire world, she invites all Christian churches to unite in the insistent demand that in all countries absolute freedom shall be accorded to the preaching of the Gospel, and especially to the Christian instruction of the youth."

### AMONG THE CHURCHES

#### Burks Falls, Ont.

A recent event was the presentation to the Clerk of Session of St. Andrew's Church, Mr. F. R. Alexander, of an easy chair accompanied by an address which was read by Mrs. J. Wiseman. In the address attention was drawn to Mr. Alexander's untiring efforts on behalf of the church and particularly his faithful and zealous service in the duties of the eldership in the absence of a regular minister. Mr. William Morrison made the presentation on behalf of the congregation.

Last autumn services were begun at Cecede School, six miles west of Burks Falls, and have been carried on regularly throughout the winter. Hymn books were provided by the W.M.S. and bales of much needed clothing at Christmas time were received and distributed. The gift of an organ would be greatly appreciated at this station, there being no instrument for use in the service of praise.

#### Oxford, N.S.

By the death of Mrs. James Duncan the Presbyterian Church lost a faithful worker and a dearly beloved friend. She had attained the age of eighty-seven years and throughout her long life was a devoted follower of Christ and an active member of the Church until a few months prior to her passing. She was held in high and universal respect. She was a native of St. Mary, Guysboro County.

#### Macleod, Alta.

A very warm welcome was extended by St. Andrew's congregation to Rev. Arthur J. Sinclair, B.A., B.D., upon his entering upon the duties of minister. Mr. Sinclair came from the far east, Lunenburg, N.S., to undertake the work here, as he says, "A

great change from the sea to the prairie". Mr. Stanley H. Elliott, chairman of the Board of Managers, welcomed Mr. Sinclair, who expressed appreciation of the hearty reception accorded him. A feature of the evening was the meeting of the young people to the number of twenty-five, with the result that the Young People's Society was reorganized. This congregation has felt acutely the stress of the past year, but, at the time of sending the communication from which this information is taken, looks forward hopefully to meeting all its obligations.

#### Hespeler, Ont.

One to whom the Record is deeply indebted for faithful and sustained service, an honored elder of St. Andrew's Church, died quite recently, Mr. Henry Duckworth. He was a true friend, a loyal churchman and one whose gracious personality and unselfish spirit endeared him to all with whom he came in contact. In addition to his work in behalf of the Record, he was assistant teacher of the Bible Class. His devoted life won for him universal respect.

#### Prince Rupert, B.C.

A proposed merger or federation of the Presbyterian, Baptist and United Churches in this community has created quite a degree of excitement and called forth letters from the acting minister of our church, Rev. J. W. Stevenson there, as well as the minister, Rev. W. D. Grant Hollingworth, and one from the minister of the First Baptist Church. It would appear that owing to financial strain the congregation of the United Church had made a proposal of this character, and this was considered by a representative committee, called for that purpose. So far as we can judge somebody assumed more than the circumstances warranted in this connection as nothing further had been done than to respond courteously to the invitation of the representative of the United Church.

#### New Liskeard, Ont.

St. Andrew's Church of which Rev. E. J. Kerr, is minister, issues a weekly bulletin which carries the order of service for the day, announcements, and short devotional articles. What is noteworthy about it is that the Church is kept informed with respect to the work of the Church in general as well as locally. In recent issues attention is drawn to the interdenominational appeal for the evangelization of Canadian life, pointing out that it is a call to all to seek the deeper and fuller spiritual life. The congregation is reminded of the work in its almost immediate vicinity, that is the opening of Kirkland Lake, and the movements of the Synodical Missionary, Rev. W.

M. MacKay. In the interest of local membership there is a communicant class held regularly. Announcement is made that the Moderator of the General Assembly is expected in St. Andrew's in April and will visit Kirkland Lake. The congregation is reminded of its obligation as suggested by the red end of the duplex envelope, and it is pointed out that by the very modest contribution of 5c a member for each Sunday contributions to the Budget would be increased by one-third, making the amount \$435. Care is taken to show the use to which this money is put with strong emphasis upon the service rendered by our Church in the needy places in the home field. Notwithstanding this emphasis upon external obligations, it is evident that the church is prospering from the standpoint of its own finances. Obligations apparently have been fully met, very generous consideration of the minister and his household was made at the Christmas season, and he was accorded an increase of \$200 in stipend. The shut-ins of the congregation are remembered and for them the bulletin with its varied information on church lines and its devotional material is available.

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#### New Denver, B.C.

The letter which yearly brings the Record subscriptions from this small company of Presbyterians in the southern part of British Columbia invariably conveys some gratifying and stimulating report of the conditions in the congregation. There is a reduction in the number of Records ordered because this small congregation has suffered heavily by death and removals, the heaviest loss being that of the senior elder, Mr. J. D. Smith, who was called by death in the summer. Notwithstanding these losses our correspondent says: "Although our numbers are much reduced we are still carrying on and were able to meet our allocation in full. A revival of business is anticipated in the expected renewal of work in the mines, an expectation based upon the price of metals, which has risen to a point making mining profitable with careful management in that district."

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#### South Gut, N.S.

Mr. A. T. Gibson, a layman missionary in charge of South Gut and Englishtown for the past four years has removed to East River to undertake the work there in the Presbyterian Church. Prior to his departure he and Mrs. Gibson were tendered a farewell at the home of Mrs. K. A. Morrison. Mr. J. D. MacLeod, Clerk of Session, read an address expressing appreciation of the faithful services of both Mr. and Mrs. Gibson. On behalf of many friends he presented Mr. Gibson with a purse of \$50. This was supplemented by the gift of a

beautifully bound Teacher's Bible on behalf of the Christian Endeavor Society.

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#### Walkerton, Ont.

This is another congregation which through the diligent effort of the minister has kept constantly in view its obligation to the work of the Church at large. One of the bulletins entitled, The Knox Times, which too carries order of service, announcements, and helpful reading, presents an announcement with announcer delineated:

"To date we have \$907.48 for missions. We want \$90 more. This is the last call."

The full virtue of this announcement is not realized until one notes the date. It is made full three months before the end of the congregational year, and four months before the end of the Church year. It is noteworthy also that the amount contributed by this congregation represents almost \$4.00 per member. If that average were carried through the Church it would mean a Budget income of about \$700,000. Who dares to say that that is an impossible attainment on the part of our people? It would be a very modest demand upon our purses if that sum were reached.

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#### Holstein, Ont.

Recently there has been established in this congregation under the direction of the minister, Rev. M. G. Court, a weekly prayer meeting and Bible study class. This is well attended and deep interest is shown. The Epistle to the Romans was the subject of the year's study. A Ladies' Aid also has been organized and this body, which has already done excellent work, hopes soon to have sufficient funds on hand to enable them to proceed with the decoration of the interior of the church. A gift to the congregation by one of the elders, Mr. William Aitken, was a beautiful new name-and-notice board which stands before the church.

A feature of a recent congregational gathering for supper was the recognition of the minister's birthday, who was pleasantly surprised when on the table there appeared a birthday cake in his honor.

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#### Bala, Ont.

From the circle of the Presbyterian congregation there passed recently, to the grief of all the members and adherents, Mr. Thomas Burgess, who with the late Dr. Burgess and his brother John were for many years the representatives of a pioneer Presbyterian family. To these men the congregation is almost wholly indebted and that twice for a beautiful property comprising church and manse. The first property was lost in 1925 to the United Church and to provide the second, these



three men, the late Dr. Burgess, Mr. Thomas and Mr. John Burgess, did the heroic part and now the remaining brother John accepts the responsibility once borne by the three in generous support of the congregation. Mr. Thomas Burgess was an elder for many years and in that capacity the congregation's representative in the church courts. His loss affects every department of the work. He was a steadfast and devout attendant upon public worship under all circumstances, an earnest Bible student and he stood forth in the community as a fine Christian gentleman, an example to all.

#### Neepawa, Man.

The death of Mr. William Connell a pioneer farmer of this district took place recently. In 1878 at the age of twenty-six he left his home town, Guelph, Ont., for the west, travelling through the United States by rail and stage to Fisher's Landing on the Red River. Then by boat he came to Winnipeg and from that point made his way on foot to within two and a half miles of Neepawa where he settled on a homestead. He was a life-long member of the Presbyterian Church and an elder for over fifty years. He was active in the support of all worthy community activities and his gracious influence will endure.

#### Montreal, Que.

Rev. Dr. W. J. McIvor of Ephraim Scott Presbyterian Church has recently given attention to the choir for the encouragement of those who lead the service of praise, entitling his messages, In the Interest of the Choir. For one of these messages he chose the words of the 1st verse of the 95th Psalm, "O come let us sing to the Lord". He pointed out that the appeal of song is most effective for it touches the heart as does no other form of appeal. It is a medium of fellowship in which all can share and it effects a closer union of all believers. It enriches the life of the Church and is part of its equipment for the great work of evangelization and of perfecting the saints. Thus he magnified the service of the choir and brought encouragement to all who in this way assist in public worship.

#### Cobourg, Ont.

Already the congregation and its friends are active in anticipation of the erection of a new building following the destruction of their church by fire. Mr. and Mrs. R. T. Mohan have presented a new communion service, pulpit robes, and choir gowns. The gowns are of the modern type of dark maroon shade, and the ladies will wear velvet Canterbury caps to match. Much consideration has been shown St. Andrew's by the other congregations and acknowledgment of

this was publicly made by the minister recently. Other bodies have been eager to assist in providing temporary accommodation meanwhile for the church and Sunday School. It has been announced in the press that very generous response has been made to the appeal for funds toward the rebuilding of the church.

#### Hamilton, Ont.

One hundred years ago Knox Church Sabbath School was established in a building on the corner of Jackson and Charles Streets. In 1844 it became the Sabbath School of the Presbyterian Church of Canada, Hamilton. In that year following the disruption in Scotland, Rev. Mr. Gale with all his deacons and elders save one left the Established Church. During the building of their new church they worshiped in John Street Methodist Church and the Sabbath School in Dr. Rae's Grammar School behind the Lister Block, James Street. In 1845 the foundation stone of Knox Church was laid by the Hon. Isaac Buchanan, who promised two hundred and fifty dollars to the first fifty new churches that should be built in connection with the Free Church, calling themselves Knox Church. This Church and Sabbath School claimed the promise. The forty-nine other grants were also claimed in different parts of Canada. When in 1846 the new church at its present location was occupied Mr. John Fisher became Superintendent of the Sabbath School. In 1886 a new Sunday School was erected at a cost of over \$4,000.

In 1888, the Young People's Association opened a mission Sunday School on Bay Street, with an attendance on the first Sunday of fifteen, and by the end of the year one hundred and two. This school in 1909 separated from Knox and became Calvin Presbyterian Church. There was then a Sunday School attendance of 189.

In 1894 a new Sunday School was erected and on September 16th was opened by Rev. A. B. Simpson of New York, a former minister of the church, and it still stands, a monument to the zeal of Rev. Dr. Mungo Fraser, and his fellow-workers in the Sabbath School.

#### INDIAN DIAMOND JUBILEE

In the autumn of 1936 there was a great gathering of Cree Indians numbering several thousand at Mistawasis Reserve, about sixty miles northwest of Prince Albert, Sask. The occasion was the Diamond Jubilee of the signing of Treaty No. 6, between the Government and these Indians. After the purchase of the northwest from the Hudson's Bay Company the rights of the Indians were recognized and the Government entered into treaty with them, compensating them for taking over their lands by setting aside reserves and by mak-

ing provision of supplies and money and assuring educational privileges. This great gathering therefore was held in commemoration of the signing of Treaty No. 6, the parties being the representative of the Dominion Government in the person of, Lt.-Governor Morris, and the Cree Indians.

Mrs. Moore, the widow of Rev. W. S. Moore, formerly a missionary at Mistawasis Reserve, and mother of the present missionary, has furnished us with a report of this important event. Three features of the celebration are presented:

1. The religious service. Rev. W. W. Moore presided and conducted the devotions. There were present leading representatives of the Churches who had labored among these Indians. Each of these was asked to speak upon the history of the work done under the auspices of the body which he represented, giving the names of workers and citing events of interest in the experience of the missionaries and the conditions under which they labored. An illuminated address was presented to the leading representative of each Church in recognition of the great work done for the spiritual and moral training of these Indians.

2. His Excellency, Lord Tweedsmuir, Governor General of Canada, with Lady Tweedsmuir and party, was present on this occasion and held a reception upon the platform erected in the open. Miss A. W. Moore, the daughter of our correspondent presented to their Excellencies the Indian Chiefs and others. Among them were those who had labored forty-five years or longer in Indian work. The presence of His Excellency and Lady Tweedsmuir added great distinction to the occasion. Following the reception His Excellency was made a Chief of all the Cree bands and this was a very interesting and colorful performance. The Indians taking part were decorated in the old-time grandeur, feathers, beads, and all the other accessories.

3. A re-enacting of the preparation for and the signing of Treaty No. 6 with a rehearsal of the speeches made on that historic occasion by the Indians and Governor Morris. This was a wonderful feat of memory. Chief Dreaver, now at the head of the Mistawasis band, was the chief figure in this part of the demonstration. He was present sixty years ago when the treaty was signed at Fort Carleton. He was able to guide in reproducing the scene and prompted in the reproduction wherever necessary. Mr. Moore, through the medium of a loud speaker, interpreted to the great gathering of nearly 10,000 eager listeners, the rehearsal as it proceeded.

The suggestion of such a Jubilee celebration came from Chief Dreaver who said if King George could have a Diamond Jubilee so also could they, though of more humble character. The preparations therefore were

committed to Mr. Moore upon whom the heavy obligation rested of completing arrangements. It should be added that Lord and Lady Tweedsmuir and the leading representatives of the Churches taking part in the celebration were presented with specimens of Indian handicraft, all skilfully wrought by members of Treaty No. 6. Gifts of this character were sent also to His Majesty the King, and to the Prime Minister of Canada, Mr. W. Mackenzie King.

## SYNOD OF MANITOBA

The minutes of the meeting held in First Church, Winnipeg, November 17 and 18, have just reached us.

The sessions seem to have been deeply interesting for in addition to the work within the Synod itself, various important matters of wider concern were before the court for serious consideration.

The opening services were conducted by the retiring Moderator, Rev. E. L. Garvin, of Selkirk, assisted by Rev. Edward Lee. In choosing a Moderator the members of Synod called one of their newer members to the chair, Rev. Andrew H. Johnstone, of St. Andrew's, Fort William. The Moderator of the General Assembly, Rev. Dr. Malcolm A. Campbell, was present and was early introduced to the Synod, and later addressed the Synod. The Women's Missionary Society, whose President is Mrs. J. Stanley Flook, was heard early in the proceedings and gave a full report of the Society's standing and work. Regretfully she reported a decrease in membership, and in revenue. Death made heavy inroads upon the older members and new members have not yet fully taken their place. The financial situation throughout the Synod area naturally accounted for the decrease in revenue.

In reporting upon Church Life and Work Rev. W. Gordon Maclean, minister of First Presbyterian Church, directed attention to the interdenominational movement for the evangelization of Canadian life, indicating his disappointment in this connection in some measure, but rejoicing in particular that in this way the ministers had been brought into closer relationship, a very gratifying result. An overture asking the Synod of Manitoba to approve the transfer of the Presbytery of Superior from the Synod of Manitoba to the Synod of Toronto and Kingston, on account of a closer, natural connection, was lost by a vote of two to twenty. It was agreed that the overture of last Assembly, with respect to the holding of summer sessions in our theological colleges, be again transmitted to the General Assembly. The appointment of a Secretary for Missions at the earliest possible date was the subject of another overture, and it was agreed that the Assembly be asked to



make such appointment at the earliest date possible and that such an official shall be also General Superintendent of Home Missions and be entrusted with the duty of appealing for special contributions for the work of Home and Foreign Missions. It was resolved also to overture the General Assembly upon settlement with the United Church in keeping with certain court judgments in the same terms as adopted by other Synods in the West.

The Budget report, presented by Rev. J. H. Stewart, showed a decrease from last year of 4%. Rev. M. P. Floyd in reporting for Missions pointed out the pressing need for workers in the north among the miners, prospectors, and pioneer farmers. Work has been carried on at Flin Flon, which has a population of 8,000, but the appointment of an ordained missionary was very necessary for this centre. Reference was made to the erection of the new church on the Indian Reserve at Lizard Point and the generous service rendered by men and women, the former having done practically all the work, under the direction of a Canadian foreman, and the women having raised sufficient money to provide the basement. The report on S.S. and Y.P.S. brought out the fact that various camps for young people and teen-age boys and girls were held by the Presbytery of Winnipeg during the past summer at Gimli and had been very successful. A camp for the whole Synod, on account of the great extent of territory, was regarded as impracticable. Note was made by the Historical Committee of the Diamond Jubilee of Knox Church, Selkirk, the celebration of which took place in July last year, the Presbytery of Winnipeg joining in the commemoration. The Synodical Missionary who addressed the Synod in connection with the Home Mission report was the subject of a special resolution as follows:

"That the Synod of Manitoba records its appreciation of the valued services of Rev. W. M. MacKay as Synodical Missionary within its bounds and pays tribute to his ability to discharge the responsibility of his office and his faithfulness in doing so, and that the Clerk of Synod be instructed to forward a copy of this resolution to the Secretary of the Board of Missions."

The Synod recorded its deep sense of loss sustained by The Presbyterian Church in Canada in the death of Dr. Jonathan Goforth and paid grateful tribute to his "great qualities and achievements as a missionary of the Gospel of the Lord Jesus Christ." It was again decided that the next meeting should be held in First Presbyterian Church, Winnipeg, as the most convenient centre.

The Clerk, Rev. David Johnstone of Calvin Church, Winnipeg, reported correspond-

ence with Presbyteries with respect to the most favorable time of the year for the meeting of Synod. No action however was taken.

An overture submitted by His Honor Judge MacKay of Port Arthur relative to the organization of a Presbyterian company for the purpose of securing the erection of small churches in new communities at as early a date as possible was transmitted simpliciter to the General Assembly.

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#### REV. P. A. MacLEOD, D.D.

Mr. MacLeod, whose death occurred in Ottawa on the 21st of January, served in the ministry of our church for forty-five years and was an example of faithful, capable service. He was quiet, unobtrusive, but strong and true. He was an earnest student both in college days and throughout his ministry. His degree of D.D. was obtained by examination. His last charge was Maxville, Ont., from which he resigned in September, 1935, to retire from the active ministry. He was seventy-three years of age. His birthplace was Dundas, P.E.I., and, following his course of study in local schools he took his university course in Kingston, and pursued his theological studies in Montreal and again in Queen's, from which he graduated in 1890. His ministry was carried on in the following places successively: Sonya, Atwood, Ont., Truro, N.S., Kemptville, Ont., and finally Maxville, Ont. The funeral service was held in St. Andrew's Church, Maxville, and was under the direction of the Presbytery of Glengarry.

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#### BOOKS

##### Speaking the Truth—in Love

By George F. MacLeod, Student Christian Movement Press, 58 Bloomsbury St., London, W.C. 1, England. Price 3/6.

These addresses constitute a message to the ministry. They were delivered first before the School of Theology of Cambridge University and later at St. Andrew's and Edinburgh Universities under the Warrack Foundation. The tribute paid Mr. MacLeod by Cambridge is indicated in the fact that these lectures were primarily intended for ordination-candidates of the Church of England and he was the first minister of another communion to be asked to perform this service. We have read the addresses and can say they are quite different from any others in that realm known to us and so impressed us as to wish that some good angel would send us \$500 to place the book in the hands of every minister and theological student in our Church. It presents the things fundamental to a successful ministry in an extraordinarily fresh and unconventional form and the strength of its

appeal lies not only in the addresses but in the personality of a man of more than ordinary ability, devotion, and experience.

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### A Missionary Looks at his Job

By W. J. Culshaw, Student Christian Movement Press, London, W.C. 1. Price 2/-.

The fabled giant, Antaeus, was invincible only so long as his feet were upon the earth. In this book are recorded the reflections of a missionary upon his work while on his first furlough and these are concerned with facts and considerations most intimately related to the missionary's peace of mind, steadfastness, and success. They will help the missionary to keep his feet on the ground and to realize that whilst he cherishes ideals he has to do with new and untoward conditions which will sorely try faith, courage, and endurance. He should therefore reckon on these and guard against any break in his purpose of patient continuance in well-doing. This book is of great value also to all interested in missions, enabling them to enter more intelligently and sympathetically into the difficulties of the Church workers in the foreign field.

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### The Choirmaster and His Choir

By Rev. Alexander Smart, M.A. The church of Scotland Committee on Publications, Edinburgh, Scotland. Price threepence.

It is not often that a book of this character comes under our notice but here is one that we unhesitatingly commend to all in this branch of the Church's organization who desire to serve acceptably and successfully. The author deals with matters fundamental. For example he insists on reverence as the first and most essential requirement. Things practical however receive extended and just consideration and cannot but prove helpful to all who would be efficient in the service of praise. The vexing question of the anthem is not overlooked and the author reminds us that it is not to be regarded as a "musical performance", "a sort of showpiece", and his second word is that the choir should never attempt anthems which "because of their technical difficulty or their demand for massive balanced tone are beyond the powers of the choir to render worthily." Simple anthems sung well are much more to be commended.

He has this word to say about the vesper hymn, a feature of public worship in some churches. "It is about the most thoughtless and senseless innovation that was ever introduced into the Church service. What more beautiful and dignified and altogether proper close could be conceived to the service of worship than the benediction pronounced on a congregation standing reverently upon its feet. . . . The only seemly thing after the benediction is complete silence."

There is a word of counsel in the book to the choirmaster with respect to his choir and one chapter takes in the three parties leading in public worship, the minister, the organist, and the choir. He makes it clear that the chief end in view, whether minister, organist, or choir member be considered, is the glory of God. This paper, as it is called, is worthy of the widest distribution.

### MISSIONARY NOTES

#### Presbyterian Home for Girls 123 Yorkville Avenue, Toronto

In presenting our report of the Presbyterian Home for 1936 may we take this opportunity to thank the many friends whose interest and co-operation have been a never-failing source of inspiration toward greater service and have been instrumental in making the past year a successful one.

As we review the past months at this the close of another year, we feel that God has indeed been "standing within the shadow keeping watch." We humbly thank Him for enabling us to care for and make brighter the way of the 37 girls and 29 babies who have passed through the Home during 1936.

In teaching the girls, we have a twofold purpose namely: (1) to promote their spiritual growth and, (2) by a practical training in cooking, sewing, gardening and general home-making, to equip them for a life of usefulness in starting afresh.

Here in the quiet seclusion of our Home life there is a spirit of love and friendship prevailing, powerful factors which give rise to nobler aspirations in the lives of our girls and bring to life that "Better Self" which only needs the touch of human kindness to awaken it. To be able to answer the need of those under our care we pray for an understanding heart, so that we may feel as did the poet when he said,

"Could we but draw back the curtain  
That surrounds each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judged we should,  
We should love each other better  
If we only understood."

Myrtle McKinnon,  
Superintendent

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#### Kirkland Lake, Ont.

In accordance with the instructions of the last General Assembly, the General Board of Missions took steps to secure first-hand information regarding the prospects of starting work in some of the important centres in Northern Ontario. A deputation was appointed by the Board which visited the district and brought in a report recommending that work be started by our Church at Kirkland Lake as soon as possible



and the appointment of an ordained man. This was approved by the Executive, which decided to send in an ordained minister as soon as a suitable man could be secured. The Women's Missionary Society (W.D.) also agreed to appoint a deaconess to this district as soon as plans were completed for starting the work.

We are now in a position to report that Rev. Clifford J. Mackay, Portage la Prairie, has been appointed to Kirkland Lake and expects to be released from his present charge by the Presbytery of Brandon and to commence work on his new field about the first of March.

The W.M.S. has appointed Miss L. MacArthur, deaconess, who expects to be on the field about the same time.

The new missionaries will have the hearty co-operation of Rev. W. M. MacKay, Synodical Missionary for Northern Ontario and Manitoba, who plans to be on the ground and to prepare the way as far as possible for the holding of services at an early date.

The Church will watch with deep interest the success of this new venture in the North.

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#### British Columbia

In response to an Overture from the Synod of British Columbia, "urging the extension of Home Mission work within the Synod" the last General Assembly approved of a recommendation of the General Board of Missions "that a man be sent in as a pioneer worker for one year to do scouting and organizing work as far as possible and report to next Assembly."

After careful consideration, on recommendation of the Synod of British Columbia, Rev. W. D. Grant Hollingworth, minister at Prince Rupert, was appointed for one year in terms of the overture and the Presbytery of Westminster was requested to release him for that period.

The release was granted and Mr. Hollingworth commenced his new duties on November 1st. He is making a careful and thorough survey of the interior valleys of British Columbia, under the direction of the General Board of Missions and a committee appointed by that Synod. Reports so far received furnish much valuable information regarding the territory visited and the conditions existing and will form the basis for careful consideration by the Board and the Assembly as to any future plans for the extension of Home Mission work in British Columbia.

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#### Knox Church, Wanham, Alta. Miss Margaret Grigor

Our work here began in August 1933. For some months previous to the establishing of regular services weekly, Rev. E. A. Wright of Grande Prairie held services once a month. On August 6th, 1933, the

first Sunday morning Sunday School and service was held in the community hall. There were present nine children, Mrs. Playdon and the deaconess. At the close of 1936 there were six teachers and officers, sixty-six children on the roll and thirty-eight on the cradle roll. Eleven of our children have left our district but with some of them we are still in contact. A feature of the work among the children is the attention given to memorizing Scripture and the Shorter Catechism. In this they have shown deep interest and as a result there have been distributed sixty-five certificates and four diplomas with seals.

At the early Sunday services the average attendance was twenty. To-day it is thirty-five. Whilst the community hall has provided accommodation for which we have been grateful, we have realized that it is not the best place to teach children reverence for God and His Word, and it has not been very comfortable in the winter months. We therefore concluded that we should have a church and made this the subject of earnest prayer. In July 1934, word was received that a legacy of \$550 had been received by the W.M.S. for pioneer work and Wanham was mentioned as a suitable locality. This with the help of the people here and elsewhere secured for us our church. Many gifts of furnishings such as pulpit, organ, communion table, primary table and seats, pulpit chairs, baptismal bowl, communion set and linen, pulpit Bible, gasoline lamps, and wood boxes were received. On October 14th, 1934, the church was opened and dedicated by Rev. E. A. Wright of Grande Prairie.

Visiting ministers have been, Rev. J. M. Fraser, Brownvale, who on March 3rd, 1935, dispensed the sacraments of the Lord's Supper and Baptism, Mike and Walter Sanoski being the first children to be baptized in the new church; Rev. W. M. Kanawin, D.D., who baptized five children, John and Teros Putio, Helen, Kathleen and Micazyslaw Bryndzak, and also administered the sacrament of the Lord's Supper; Rev. C. E. Fisher; Rev. Donald Munro, North Battleford, Sask; Rev. Gordon Peddie, Fort St. John, who on January 19th, 1936, conducted a communion service. This marked the beginning of our communion roll, the charter members being Mr. and Mrs. H. McFadyen, Grande Prairie, Mrs. G. McDonald, First Church, Edmonton, Dr. E. M. Johnstone, Mary Bryndzak, Mrs. D. Bryndzak, and Mrs. J. Sanoski.

In April, 1936, Rev. W. L. Atkinson was appointed missionary for six months. This was afterwards extended to an additional year, and at the September Communion six members were added to the roll. Four funeral services have been held in this building and the first marriage ceremony

to be held in the church was performed by Rev. W. L. Atkinson on the 4th of January this year, the groom being Theodore Roosevelt Henry and Bessie Irene Roberta Davis. Other stations receiving attention from Wanham at such intervals as possible are Heart Valley, Westvale, Prestville, Belloy, Fox Creek, and Blueberry Mountain.

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#### East Lockport and Gonor, Man.

The East Lockport and Gonor mission field consists, at present, of four points, viz.: E. Lockport, Ashfield, Gonor, and East Selkirk (or Mayfield); the two former of these being presided over, since their inception three years ago, by Rev. G. H. Gunn, and the two latter by Mr. Tryor, appointed by the Toronto board last fall. At all four of these stations thriving Sunday Schools are maintained, and, at two, regular Sunday services, with occasional preaching services at the others. It usually takes some time, under the prevailing conditions, to get to the length of a regularly established preaching service at these stations. Like the acorn, they have to grow. By and by, out of the Sunday School will grow a church. But some of them are still in the initial stage. The present S. S. enrollment at the four points will be about 200; but this does not exhaust the possibilities of the field, as there is room for another S. S. north of Mayfield; and Highland, on the Trans-Canada highway four miles east of Ashfield, is still to be opened up. At the latter settlement, which is principally Polish and Ukrainian, there is a 2-room school with about a hundred pupils, and no preaching service or Sunday School of any kind in the district.

It is problematical, of course, just what response these children would make to the opening of a Sunday School among them, as their parents are mostly Catholic; but the situation there, in this last respect, is little different from Gonor, E. Lockport, and Ashfield, where thriving Sunday Schools are maintained. The only test of the possibility of these new points is to try; and a small beginning along that line was made last summer at the one just referred to, when Rev. W. M. Mackay, our Synodical Missionary, and Mr. Gunn, made a visit to the locality and looked over the ground. The day school was visited in the course of this survey, when Mr. MacKay was given an opportunity to talk to the children, who displayed a keen and friendly interest in all that was said. Later in the season, Mr. Gunn paid a further visit to the locality and made arrangements with a farmer, who lives across the road from the school, to open a Sunday School in his home. This arrangement, however, was not carried out, as Mr. MacKay could not get around because of other engagements. It is Mr. Gunn's intention, however, as soon as the

days get a little longer and warmer, to proceed with this arrangement to see what can be done, and it is hoped that, for the summer months at least, a fifth Sunday School will be in operation at Highland, thus filling in another of the still remaining gaps necessary to the complete occupation of the field.

The work on fields of this character, naturally present many difficulties, and the harvest from the seed sown sometimes seems long delayed; but the work is worth the effort and all it costs in cash and care, and in due season the Church will reap, if we faint not. Already there are signs that the work is not in vain, as was evidenced last fall on the floor of Winnipeg Presbytery, when, in giving his report on the Sunday Schools of the Presbytery for the current year, the Convener of that department made the statement, that but for the additions made to our Sunday School membership from these mission Sunday Schools adjacent to the city, his report would have shown a decided loss in Sunday School membership for the year.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou canst not tell which shall prosper, whether this or that, or whether they shall both be alike good."

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#### Foreign Mission Conference of North America

The meeting of this body this year was held at Asbury Park, N.J., U.S.A., January 6th to 8th. Our delegates were limited to two, Rev. Dr. A. M. Hill, Convener of the General Board of Missions, and Rev. A. A. Lowther, B.A., our missionary in Jhansi, India.

One matter of great interest to those concerned with wise policies in the foreign field is reported by Dr. Hill. It appears that certain churches have provided for supervision of the work by men on the field. The method is very strongly commended by results for these are the missions which show the greatest advance. Those who have adopted this policy are the Methodist Episcopal Church of the United States, The American Board of Commissioners for Foreign Missions, headquarters, Boston, Mass., and the United Presbyterian Church. Each has men helping in the capacity of local superintendents in their several fields.

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To-day there are six million Christians in India, more than there were in all the world at the end of the third Christian century. At the end of fifty years of mission service in Korea there are more Christians there than were in all the Roman Empire at the end of the first Christian century.

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#### South Africa

Our correspondent in South Africa whose name has appeared not a few times in our



columns and her picture also, Mrs. James Gray, has sent us two copies of The Presbyterian Churchman, the official organ of the Presbyterian Church there, in one of which appears in a paragraph headed Canada the name of a Toronto lady closely identified with the work of the W.M.S.

"Canada.—Very interesting and helpful reports have come regularly, and we trust that the Diamond Jubilee offerings have have been encouraging and that all the general schemes have been liberally supported. Hitherto in annual reports the name of Mrs. Poole has been made known to us, concerning her duties in regard to mission hospitals and girls' hostels. But we in South Africa have been privileged to see her in person, to have her attend our own and the Native Women's World Day of Prayer, to see something of our mission work and to visit our Game Reserve and the Victoria Falls. She has given us inspiration and drawn us closer in fellowship to our Canadian comrades, whose names in "Glad Tidings" and the "Presbyterian Record" and other pamphlets have assured us of their devoted services.

"We trust when our Dominions' Conference is held in Johannesburg in November that many of our Canadian sisters will come from Presbyterian churches there and we will surely bid them welcome and extend to them warm greetings."

Mrs. Gray has served for many years as International Correspondent of the Presbyterian Women's Associations of South Africa. At the last annual meeting she tendered her resignation on account of advancing years which was accepted "with much regret." Her successor is Mrs. E. F. Seymour, 231 Silverton Road, Durban, Natal. Concerning Mrs. Gray the executive recorded:

"Mrs. Gray's work brought honor to our Church and we are grateful for it, and for all the gifts and graces she brought to it. It was appreciated by our friends in far lands and they will unite with us in praying that the years will touch her lightly and that she may still, in happy leisure, write many winged words for our Master."

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#### North Formosan Ministers Conference, Tansui, Formosa

Rev. Hugh MacMillan

Of the seventy ministers in the Church of North Formosa, only five or six were absent from the annual conference this year, and, what was not a little surprising, all in attendance were seated in the chapel of Oxford College about ten minutes to the hour, quietly waiting for the meeting to open, customary excuses for tardiness being conspicuous by their absence, there being no occasion to use them.

The meetings of 1935 and 1936 were held in the autumn instead of July as for-

merly, and were well attended. The prevalence of sickness in the summer months and consequent interruption suggested the change with the result that attendance for the past two years has been substantially increased.

Until four years ago, as an inducement to attendance, there was an examination on some Biblical subject for which prizes in money were offered. The examination was not difficult so each one was reasonably sure of some extra pocket money. This was to be used for new books and magazines. Then travelling expenses were largely the responsibility of the mission. These two inducements have been discontinued and, so far as travelling is concerned, a pooling system has been inaugurated. Each congregation far and near puts in an equal amount to a central fund and in this way the whole seventy ministers are brought together for the amazingly small sum of 2 yen and 50 sen each. It took some time to persuade the ministers of the advantage of this system, but now it is an accepted custom. What is received from congregations, and an annual grant from the mission constitute the funds placed in the hands of a special conference committee.

Another change has been brought about also. Previously the conference was largely under the control of the missionaries. Even the special speaker, when one was available, was usually a missionary from some other field in China, or Japan. Few if any of the local ministers took much part, being content to listen and take notes. Now the conference is planned chiefly by the men themselves. Bible study groups take the place of platform exposition, and forums the place of platform addresses, in large measure. Such lecturers as there are are expected to limit their addresses to forty minutes to allow ample opportunity for questions. Thus the spirit of self-reliance is growing.

Much time this year was given to the consideration of self-support, self-governing and self-propagating. In North Formosa we have a history of sixty-five years a period in which some very substantial measure of independence should have been expected. In Japan the Synod this year decided to become fully self-supporting in five years. Independence does not mean that missionaries are not wanted, rather they are needed the more, but not as official heads but as consultants, or colleagues. The change in North Formosa can not be expected within the five year limit set by the Presbyterian Church in Japan, but a period of fifteen years seems reasonably to promise self-support.

An evidence of the deepening of spiritual life shown this year is the attendance at the morning prayer period beginning at six o'clock and the general participation therein.



NORTH FORMOSAN MINISTERS' CONFERENCE.

The Conference considered some very urgent problems:

"Ministers' large families and so many family cares allow no time for pastoral visitation or for sermon preparation.

"Meagre salaries, barely enough to buy the simplest food, with practically nothing left for clothes, etc., cannot possibly be stretched to buy books.

"Without books, how can a man keep up with the hourly changing times?

"Life in a Formosan country village with few opportunities for contact with people holding Christian ideals is hard on one's faith.

"Without opportunities for coming together as leaders occasionally to share our experiences, how can our personalities develop?

"The pressure of nationalism, more and more becoming a new religion, brings trials of faith almost unbearable to the members of one's congregation to say nothing of oneself."

Without a strong faith and ways and means of keeping faith alive, Christian work is exceedingly difficult in these times.

Ways and means of raising salaries and supplementing them were discussed. The effect on the spiritual life was the outstanding objection to engaging in business for the purpose of increasing income. The suggestion of one minister from the standpoint of the people was that farmers should be encouraged to offer of their substance, grain, vegetables, eggs, fowl, etc.

The necessity of earnest work among the middle class for the purpose of bringing them to faith and into the membership of the church was emphasized by several ministers. The seriousness of world conditions engaged attention, but whilst these were of great concern to the members of the conference there was a disposition to look forward to a new day which surely must come.

A Union conference of ministers of all

Formosa is contemplated for 1937. Interest in theology is strong among our ministers in North Formosa, the names of Barth and Brunner being frequently to the front at the conference. Several men specially requested that a series of lectures on Calvin be a part of next year's program.

### A GREAT ADVENTURE

One Hundred Years of Medical Missions  
William C. Cadbury

(Continued from page 50, February Record)

It is indeed a far cry back to the days when from four to six months were required to make the voyage from New York or London to Canton. Now, by the "Clipper" airplanes, the journey can be made from America in about as many days. When Dr. Kerr put up the Canton Hospital buildings seventy years ago he had neither architect nor builder. These tasks the doctor had to perform himself. Now, the plans of the new hospital and medical school have all been prepared by an experienced Chinese architect and all the details of construction are being carried out by Chinese contractors.

Dr. Parker opened his ophthalmic hospital one hundred years ago, with no assistants, no nurse, no dispenser. Now there is a corps of Chinese physicians, internes, nurses, technicians and pharmacists, all fully qualified for their special tasks. There was one medical missionary in China in 1835. Now from the latest reports there are 350, besides hundreds of others in other mission fields of the world. The total number of doctors now working in China is estimated at about 1,000. There are 250 mission hospitals, besides about 100 belonging to private and Government groups; there are eighteen medical schools.

In November, 1935, a remarkable gath-



ering met at the Canton Hospital. The Chinese Medical Association held its regular meeting in Canton in honor of the event. At this time was commemorated the one hundredth anniversary of the opening of the hospital and of the beginning of medical missions. Moreover it was fifty years since Dr. Sun Yat Sen came under the influence of Dr. Kerr as a medical student. Now the new hospital block was formally opened and the corner-stone laid for the new medical laboratories.

With the close of the century of medical missions, what is the outlook for the next hundred years? It has been shown that the medical service of the country is far from satisfactory; there is too much concentration in the cities and neglect of the villages and rural population. Many believe that some form of State medicine is necessary. Rural health centres are a means to this end. What part shall mission hospitals have in this programme? An interesting experiment is being worked out in Hunan Province where mission hospitals are co-operating with the Provincial Health Department on a very satisfactory basis.

That there remains a place for foreign doctors in China there is no question. They will be wanted for years to come as experts in various branches of medical science, in medical schools and research institutes of the country. In rural health work and in the opening of new country hospitals the missionary doctor will still find an avenue of service. "Only men and women," wrote Dr. Kerr, "consecrated to the task, can make the Pok Tsai (the Canton Hospital) of the future a worthy continuation of the Pok Tsai of the past."

The late Sir William Osler well summed up the situation in the following words:

"By his commission the physician is sent to the sick, and, knowing in his calling neither Jew nor Gentile, bond or free, perhaps he alone rises superior to those differences which separate and make us dwell apart, too often oblivious to the common hopes and frailties which should bind us together as a race. In his professional relations, though divided by national lines, there remains the feeling that he belongs to a guild which owes no local allegiance, which has neither king nor country, but whose work is in the world. The Aesculapian temple has given place to the hospital, and the priestly character of the physician has vanished with the age; still, there is with us a strong feeling of brotherhood, a sense of unity, which the limitations of language, race and country have not been able to efface."

The vision which led Parker to venture all in a distant land has been fulfilled a thousandfold, not only in the development of the hospital that he founded and in the introduction of medical science through-

out the length and breadth of China, but also in confirmation of the truth that where ignorance and prejudice hold the fort, there the doctor with high purpose and professional skill may open the gates to progress "at the point of a lancet, when all the cannon of the world cannot heave a single bar."

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As a hobby the subject of foreign missions is inexhaustible and expands the mind beyond the narrow horizons of daily occupation into wide fields of human interest.

I do not think all missionaries are equally wise, and some missionary methods I might not wholly approve. But for the work of the missionary generally I have nothing but admiration. I regard the presence of your missionaries in these Islands as the one redeeming feature of the residence of white men in Samoa.—Robert Louis Stevenson.

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I think it only fair to say that the good name which Englishmen possess in China, a name for straightforwardness and honesty, is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries living in the land. Think what it means to have scattered throughout that vast land, in hundreds of stations, high-minded English gentlemen, whose word is their bond, living simple and pure lives, absolutely trusted; who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it. . . From an experience gained in witnessing their work in every province, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China.—Dr. G. E. Morrison.

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#### A Poser

Dr. Heiser somewhat jocularly remarked to Haile Selassie, Emperor of Ethiopia, upon the backward condition of Ethiopia. The Emperor bore with him in gentlemanly fortitude and then inquired politely, "You are an American, are you not?" "Yes," Heiser admitted, somewhat puzzled as to the object of his query.

"How many unemployed have you in the United States?"

"About 12,000,000, I should imagine."

"Well," he continued blandly, "my government has been in existence for over 5,000 years. We have no unemployment; we have never had any; we have no starving; all our people have homes to live in; they have clothes to wear. They are happy."

"I could think of no answer," Dr. Heiser says, "and I have not yet been able to think of one."—A Doctor's Odyssey.

## MARY QUEEN OF SCOTS

By C. L. Cowan

THE movie, "Mary of Scotland", from a historical point of view was a farce, and if "Green Pastures" deserved, as it did, criticism from the standpoint that it caricatured the negro's view of Almighty God then Mary of Scotland is no less to be condemned in that it gave a shameful misrepresentation of John Knox and prominent persons of that period. Allowing, as one must, I suppose, for dramatic license, at least the main facts of history might have been presented. No youth will ever forget the fierce, wild-eyed maniacal person supposed by Hollywood to represent Knox. It will forever color, unfairly, his thinking unless he turn to history. It is to open up a page or two of history, that it were better to forget, that we write to-day. The burlesque Mary of Scotland, compels this.

1. Take the scene where Queen Mary and Knox met on the steps of Holyrood (I presume) and the noise of Knox shouting stertorously "his fool head off" may be supposed to represent his first of many interviews with Mary. It is the pathetic scene of an insane, worse than drunken, brawler. The movie represents Knox being "drowned out" at the instigation of Bothwell who calls into the courtyard a well-drilled, modern-costumed marching band of Highland pipers. In the seven or eight histories that I have consulted there is not the faintest hint that such ever took place. Indeed, several historians tell exactly what took place at the close of the first interview. Said Knox quietly to the Queen, "I pray God, Madam, that you may be blessed within the Commonwealth as Deborah was in Israel". Knox was stern, but never rude. In another meeting, when she saw that she could not win him over, she resorted to her familiar device, she wept. There and then the Reformer protested that he never took delight in the distress of any creature, even the tears of his own boys overcame him. But read Carlyle: "A man who did not want to see the land of his birth made a hunting-ground for intriguing Guises, and the cause of God trampled underfoot of falsehoods, formulas and the devil's cause, had no method of making himself agreeable! 'Better that women weep,' said Morton, 'Than that bearded men be forced to weep!'"

2. Knox is shown always as a big, husky, coarse, fanatical creature in the picture. But the historian Howe described him as low in stature and of a weakly constitution. Smeaton, a contemporary says: "I know not if God ever placed a more godly and great spirit in a body so frail and little". Beza characterizes him as the "Great Apostle of Scotland". Froude, however, is more outspoken. He says of Knox: "No grander figure can be found in the entire history of the Reformation. . . . pure, up-

right, courageous. His was the voice that taught the peasant of the Lothians that he was a free man, the equal in the sight of God with the proudest peer or prelate that had trampled on his forefathers". And Carlyle again: "They go far wrong who think that this Knox was a gloomy, spasmodic, shrieking fanatic . . . he was one of the solidest of men". But the movie! Who is responsible for this travesty? Why did it ever pass the censor in Canada? What sinister influence is at work to destroy the name and religion of Knox?

3. Mary is shown as a weak, defenceless, persecuted, pure woman. What are the facts? Before leaving France, Mary and the Dauphin had assumed the arms and style of the Queen and King of England. Fisher, etc., Her first act in Scotland was publicly to observe Mass contrary to a previous understanding before she assumed the throne. "She brought with her the voluptuous refinement of the French renaissance. She would lounge for days in bed, rise up at night for dance and music. She had a frame of iron, incapable of fatigue, and she was as cool and astute a politician as Elizabeth herself . . . She showed a great desire to be revenged on her enemies. As yet men knew nothing of the stern bigotry, the intensity of passion which lay beneath the surface of Mary's womanhood". Green. When piqued by reason of Knox's public condemnation of her waywardness, she cried: "I cannot be quit of you. I shall be avenged". She tried to ruin Knox! . . . Asserting that the General Assembly could not be held without her consent (Brown, Chalmers' Lectures,) Knox declared, "Take from us the freedom of Assemblies, and (you) take from us the Evangel". . . .

That is but a partial picture of the real Mary, Queen of Scotland. Does the movie give the faintest suggestion of it? The sum of the whole is this Scotland "was a poor, barren country, full of continual broils, dissensions, massacres; a people in the last state of rudeness and destitution." (Carlyle). Nothing need be said of the foreign religious force in power for hundreds of years, other than that it must take a share of the blame for the condition described in the Carlylean sentence. As a result of the rediscovery of the Gospel, light began to dawn in Scotland, but the powers, civil and ecclesiastical, would none of it. That was the crux of the problem. Mary would have made her kingdom a province of France; she would have kept the foreign ecclesiastical domination. Knox stood firm against both. Knox had grave reason to fear that the Bloody Mary tactics in England would come to Scotland. England had literally run with blood under Catherine of Aragon's daughter; the Guises of France had also shown their ability to shed Prot-



estant blood copiously. Poor France knew its St. Bartholemew which was "hailed with rejoicing in Madrid and Rome" (Walker). As in England there were the Taylor, Rogers, Latimer, etc., martyrs, his own land had seen the terrible torture and death of the saintly Wishart, Milne, etc. It was no wonder that Knox feared "one mass more than 10,000 soldiers, for it is enough to say that the mass was the symbol of Popery, and Popery at that time was bloodthirsty" (Brown). Recently, he himself had been brutalized for eighteen months, chained to the decks, as a slave in the French galleys because he was a Protestant. True, he was unbendingly stern, but he was no maniac as the movies picture him.

I most willing back up the Roman Catholic crusade for better pictures, cleaner movies; I especially underline the stress given that truth should prevail in them. "Mary of Scotland" is the worst I have seen from the latter standpoint.

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Another instance of film misrepresentation is given in the following:

Some time ago we stated that Dr. Charles M. Sheldon hoped to have his book, *In His Steps*, filmed. The effort to do so by one company is thus described by the author:

"I have seen the preview of the picture called, *In His Steps*, made by the Grand National Distribution Corporation, and cannot find any resemblance between this picture and the story that I wrote. The picture as made does not convey the ideals that I intended to portray in my book nor carry the object lessons that I had in mind in writing it."

This is about the usual result in filming well-known books so far as our observation goes. However we judge from a note on the card that Dr. Sheldon's hope of having this wonderful book reproduced for the screen may yet be realized.

### WESTERN RELIEF

The Government of Saskatchewan through the Premier, Hon. W. J. Patterson, has conveyed to the various Churches co-operating in this timely service, hearty thanks for the prompt and generous response in a time of sore need. He says these supplies not only met physical necessities but the spirit shown by the donors had a marked effect upon the morale of the suffering people. "The fact that fellow citizens in distant parts of the Dominion realized their distress and had contributed so generously toward assisting them had a value which cannot be estimated in dollars and cents."

Houses, ships, and men are not made for calm hours, sunny seas and freedom from trial, but to stand storm, tempests and temptation.

### RAX ME THAT BIBLE

The Editor of the Record is not the only person to resurrect the story of Dr. Erskine's cry, *Rax me that Bible*. The Young People's Society of St. George's West Church, Edinburgh, are presenting, according to Life and Work, a series of missionary plays, under the general title, *Light of the World*, with a view to recapturing something of the romance and heroism of missionary enterprise throughout the ages. One of these plays is entitled *Dr. Erskine Speaks Out*. We concluded that it would be very helpful to follow the article which appeared in the editorial columns of last Record with the text of this play. Incidentally it should be noted that by some inadvertence we gave the year of the Assembly at which this incident happened as 1840 instead of 1796, the correct date. Hugh Miller in quoting the date 1840 in brackets was referring to the year when he wrote which we, without independent inquiry, assumed to be the year of the Assembly.

#### Characters:

The Reverend William Greenfield, D.D., Moderator of the General Assembly of the Church of Scotland.

The Reverend Andrew Dalzel, Principal Clerk of Assembly.

The Reverend John Erskine, D.D.

The Reverend George Hamilton, and Others, Members of Assembly.

Scene: The General Assembly of the Church of Scotland of 1796.

*(Before the curtain rises, the sound is heard of the Assembly singing Psalm 122, verse 6., in the metrical version (Tune, "St. Paul"). As the singing ends, the curtain rises. The scene is the General Assembly of 1796. In the centre of the stage is a table at which are seated the Principal Clerk of Assembly and others, turning over documents. Behind them sits the Moderator, with a large Bible on the desk before him. At either side of the Clerk's table sit the members of Assembly, conversing with each other and rustling their papers. The Reverend George Hamilton and others sit to the Moderator's right; the Reverend Dr. Erskine and others, to his left. The Moderator rises to commence the business, and, as he does so, there is a general hush.)*

MOD. The Assembly will now resume its debate on the overture from the Synod of Moray respecting the propagation of the Gospel among the heathen. Mr. Clerk, will you read the terms of the overture? *(Sits down.)*

CLERK *(rising)*. Moderator, the overture is as follows:

"FORRES, 26th April 1796."

"The Provincial Synod of Moray being met and constituted—A motion was made, and unanimously agreed to, that the following overture be transmitted to the General Assembly:

"It is humbly overtured to the General Assembly of the Church of Scotland, that, in respect a very laudable zeal for sending the Gospel to Heathen Countries has appeared both in Scotland and England, the Assembly should encourage the spirit and promote this

most important and desirable object, by appointing a general collection over the Church, or adopting whatever other method may appear to them most effectual.

“(Sgd.) LACHLAN M’PHERSON,  
Synod Clerk.”  
(Sits down.)

MOD. Then, Mr. Clerk, what is the motion before the Assembly? (*Remains standing.*)

CLERK (*rising*). The motion is—“that a Committee be appointed to consider the overture; and to report to next Assembly.” There is also an amendment—“that the overture be immediately dismissed.” (*Sits down.*)

MOD. The debate is now open for further discussion. . . . (*There is a pause and a stir, and then, from opposite sides, there rise, almost simultaneously, Mr. Hamilton and Dr. Erskine. Mr. Hamilton catches the Moderator's eye first.*) . . . Mr. Hamilton, the Assembly will hear you first. Dr. Erskine, you will speak next. (*Sits down.*)

MR. HAM. (*pauses; produces a MS.; then begins in a mechanical way, speaking in a slightly pompous clerical voice*) . . . I should blush, Moderator, to address this venerable Assembly against a proposal so apparently beneficent as that mentioned in the overture, were it not that mature reflection has convinced me that the proposal is not merely unsound but dangerous, and the more dangerous because of the plausible language in which it is conceived. (*Applause from Moderator's right.*)

To diffuse among mankind the knowledge of our faith is, doubtless, a laudable object, and one enjoined by Holy Scripture. But the most excellent principles are liable to abuse; and to spread the Gospel among barbarous and heathen nations seems to me highly preposterous, inasmuch as it anticipates, nay, even reverses, the order of Nature. Men must, I submit, be polished and refined in their manners before they can be properly enlightened in religious truth. Culture must, in the nature of things, precede religion. Indeed, it would seem hardly less absurd to set out to preach the Gospel to an untutored savage than to pretend to unfold to a child of three the *Principia* of Newton. (*Applause from Moderator's right.*)

The untutored Indian or Otaheitan, whose daily toil procures his daily food, and who, when that is procured, basks with his family in the sun, with little reflection or care, is not without his simple virtues. His breast can beat high with the feelings of friendship; his heart can burn with the ardour of patriotism; the homeless stranger may find a safe shelter under his hospitable, though humble, roof. But go—engraft on his simple faith the religion of civilised society, and will you not undermine these his only virtues? Tell him that man is saved by faith, and not by good works, and what will be the result? Will he not desist from all good

works, and attempt to justify the most flagrant violations of justice and morality? Yes, Moderator, the soil must be prepared before the seed is sown. We must beware of the indiscriminate diffusion of the Gospel. (*Applause from Moderator's right.*)

Moreover, what scriptural authority is there for this dangerous novelty? Surely none; authority is all against it. To whom was our Gospel first proclaimed? To savages? No, never! To the Jews, a people of religious genius, dwelling at the heart of the civilised world. And when, in obedience to our Lord's command, the apostles set out to teach all nations, did they make for the wilds of Africa, and preach the Gospel to the naked savages? No! They were to be found in the centres of ancient culture—in Rome and Athens, in Ephesus and Corinth! How, then, shall our modern missionaries presume to teach the Gospel to barbarous nations, when Paul himself, with every possible requisite, seems to have declined the office? Here in this modern Athens, now famed throughout Europe for its philosophic school, is the opportunity which calls us. Why squander our resources abroad, when our utmost labours are required at home? While there remains in Scotland a single being without the means of religious knowledge the propagation of the Gospel abroad is both improper and absurd! (*Applause from Moderator's right.*) Moderator, I ask the Assembly to reject the overture.

(*Sits down amid applause from Moderator's right. The members on the Moderator's left show signs of protest, but applaud loudly as Dr. Erskine rises.*)

MOD. Now, Dr. Erskine. (*Prolonged applause.*)

DR. ERSKINE. (*Deeply serious and moved by real emotion, but without any show of eloquence. As he speaks, he becomes more and more roused.*) Moderator, Fathers, and Brethren, I make no pretension to eloquence such as that displayed by my young friend. But, on this grave occasion—for I cannot regard it otherwise—I ask the Assembly to consider a few simple facts.

There are times when every Church reaches the cross-roads, and a decision taken there may make or mar its influence for a century. The Church of Scotland has, I believe, now reached the cross-roads. We are grateful to the Synod of Moray for compelling the Assembly to face a question only too long shirked. I venture to think that the Synod's conduct in the matter will be recalled with pride by future generations. The Synod of Moray invites us to open the door to missionary enterprise. Mr. Hamilton and his friends ask us to close that door.

What is the present position of missions to the heathen?

The Roman Church boasts of its zeal in propagating Christianity and of the numerous missions instituted by the Jesuits, and,



with an air of triumph, asks if the indifference of Protestants in spreading the Gospel does not argue the weakness of their convictions. But the supposed indifference of Protestants is by no means so general as the Roman Church suggests. Already, the missionaries of the Moravian Brotherhood have carried the glad tidings of salvation to Greenland, to the West Indies, and to many parts of Africa. In the reign of our glorious King William the Third, a society was by royal authority, instituted in London for the purpose of propagating Christian knowledge, and, early in the present century, a similar society was started in Scotland. Within recent years, the floodtide of missionary enterprise has set in. Ten years ago, the Methodists sent missionaries to the West Indian negroes. Four years ago, some worthy Baptist ministers of Northampton and Leicestershire, led by Mr. Carey, met and formed a missionary society for their Church. Only last year, many Christians of different denominations instituted the London Missionary Society, whose exertions are already well known. Scotland, too, has caught the sacred flame. Missionary societies have been set up recently in this city, in Glasgow, and in Paisley. Now is our Church's opportunity! Is the Church to join the movement, and to become, as I pray it may, a great missionary Church, or is it to lapse, once and for all, into selfish indifference? God forbid that we should quench the Holy Spirit! (*Subdued applause.*)

What reasons are we given for rejecting the overture?

We are told that culture and learning must precede the introduction of the Gospel to any country. For my own part, sir, I have always considered it the peculiar glory of Christianity that it is adapted alike to the learned and to the unlearned; to the citizen and to the savage; to the bond and to the free. Are we not told that "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple"?

But Mr. Hamilton goes further, and claims support from Holy Scripture. The apostles, he maintains, preached only to the cultured and civilised, and not to the rude, barbarous, and unlearned. (*Becoming heated.*) Could more arrant nonsense have been uttered? Where do the Scriptures tell us this? Let the Scriptures speak for themselves. (*With emphasis.*) Moderator, *raz me that Bible.*

(*Amid loud applause, the Moderator's Bible is handed down to Dr. Erskine.*)

What are the words of Paul himself? (*Turning over the leaves, to find and read the various texts.*) Does he not account himself a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise? Does he not say that by one Spirit are we all baptized, whether we be Jews or Gentiles, whether we be bond or free? Does

he not preach that in Christ there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all? (*Looking up from the Bible, and facing his opponents.*) And how could Christ be all and in all to the barbarian unless to the barbarian Christ were preached? (*Loud applause.*)

That there can be any doubt upon this question grieves me deeply. Our Lord commanded His disciples to go into all the world and preach the Gospel to every creature. How shall we hereafter pray that the Redeemer's Kingdom may come, or that His Will may be done on earth as it is done in heaven, if we neglect this chance of furthering His Kingdom?

Moderator, I earnestly entreat the Assembly to support the overture. (*Loud prolonged applause.*)

MOD. Is it the wish of the Assembly that there should be further discussion? (*Cries of No! No! Divide! DIVIDE!*)

Then the Assembly will now divide on the overture from the Synod of Moray.

(*Curtain falls.*)

Brantford, Ont.

We have read with very deep appreciation the report in full of a sermon by Rev. G. D. Johnston of Central Church, entitled *The Change in Monarchs*. In this message Mr. Johnston presented to his congregation the facts with respect to the abdication of King Edward and the accession to the throne of George VI. We regard this message as a very just appraisal of this tense situation which profoundly concerned not only the immediate actors in the drama but the whole empire, and we cannot but use words of praise for the discernment and the discretion evident in this address. With great delicacy he dealt with the decision of the late King and commended to the congregation, as expressing their proper attitude toward him and the sad event, the final words of Premier Baldwin to the House of Commons which we have already quoted. One aspect of the late King's decision was referred to, that the abdication was not forced upon him by his people or any part or section of the people, but was his deliberate choice. Referring to the accession of King George he said this was the occasion for fresh devotion to His Majesty and to Queen Elizabeth in view of the heavier responsibility imposed on them by circumstances. He had high words of praise for Mr. Stanley Baldwin and pointed out also that we should rejoice in the tradition of service shown by the Crown throughout the generation. He solicited sympathetic thought for Mary, the Queen Mother, and thanksgiving for the character of our new King and his Royal Consort, concluding with,

(Continued on page 91)

## In Quietness and Confidence

### CERTAINTIES OF OUR FAITH

J. Keir Fraser, D.D.

That the things that are not shaken may remain. Heb. 12:27.

**I**N these days in which we live there are people in every community who seem to have lost their grip on spiritual realities. They have not the same simple faith their fathers had. It is not that they are not in earnest because they are. But they are bewildered—hopelessly bewildered. I suppose it is the age in which we are living. The times in many respects are dark and troublesome. The world is torn with strife and filled with confusion. The result is amid the smoke of conflict our vision has become obscured, and trembling souls are bewailing that they have lost their faith.

There are others who still retain their religious convictions but they are perplexed. There are times when they are oppressed with doubts which fill them with agony. They find themselves face to face with problems that are heart-breaking, with facts that to all appearances contradict their most cherished beliefs. They cannot understand, it all seems so strange!

Well, in these days of stress and storm there are some things of which we may be certain, to which we may cling with serene confidence, and so long as this is so it doesn't matter so much about other things. We can afford to wait, to walk by faith where we cannot walk by sight. These things of which we are sure are fundamental. Nothing else matters much. Let me mention four of these fundamental truths of which we may be certain.

#### 1. The Fact of God

I might almost stop here, because if there is a God then everything must come out all right. If there is a God that God must be good, and all things must be working together for good to them that love Him. There is a Captain at the helm, so the ship is safe no matter how severe the storm. We are sons and daughters of the Highest. Around and beneath us are the everlasting arms. We are being held close to the divine heart.

God is our Father, and He is thinking of us continually. He knows our needs, knows us by name, knows us individually. All the hostile powers of worlds seen and unseen cannot separate us from His love. He is all-mighty and all-loving and He is our Father. In His hands we may place ourselves, and leave ourselves in loving trustfulness, knowing that neither death nor life, nor angels nor principalities nor powers, nor things seen nor unseen, can separate us from His love.

"I know not where His islands lift  
Their fronded palms in air;  
I only know I can not drift  
Beyond His love and care.

"And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore."

The Fact of God—we are sure of this, and being sure of this what more do we need?

#### 2. The Saving Power of Christ

I am not going to stop to prove this, it doesn't need proof, it is a matter of human experience, a fact which millions of people can testify to from personal experience. When John Bunyan reached the Cross of Calvary, and not 'till then, the burden of sin rolled from off his shoulders. Thomas Chalmers, the great Scottish preacher, tells us that for years he struggled to meet the requirements of the moral law, but the more he struggled the more inaccessible did its heights appear to be, until he came to the Cross, where he found peace and joy. So has it been with hosts of others. There is no truth on earth which has been demonstrated more clearly and more effectively than this, that Jesus Christ redeems from the guilt and power of sin. All the awful tragedies which are darkening the world today cannot hide the sublime fact that Jesus saves. This is a fact, explain it as you will.

You probably recall the parable of the Chinese Christian. He had fallen into a deep pit. Buddah came along and said, "I am sorry for you," and then went his way. Confucius came along and said, "Poor fellow, if you raise up your hand so that I can reach it I will help you out," but he couldn't do this. Then Jesus came along and lifted him out.

That is the power of Jesus. No one has sunk so low in sin that Jesus can not reach down and save him.

This the second fact to which we can cling, of which we may be certain, the saving power of Jesus.

#### 3. The Ultimate Triumph of Right

We may be sure of this simply because we are sure of God.

We are living in a time when men are sometimes tempted to yield to the gruesome fear that in the world-conflict now raging the forces of evil will be victorious, that paganism and materialism and brutality and force will win. One of our poets, you remember, as he surveyed human history, exclaimed that right seemed forever on the scaffold and wrong forever on the throne. Well, he was not as wise as the little child who, when he saw his mother bewailing the woes of society and wondering what the outcome was going to be, said, "Mother, is God dead?"

Let us be sure of this, that the right is



invincible, that goodness and truth and justice shall be crowned with victory, that the devil shall not have the upper hand forever. God has not forsaken His world. He is eternally on the side of right. This must be so if there is such a thing as a moral order in the Universe. It is true we are in the midst of great tribulation, but we are moving toward the light.

"Mine eyes have seen the glory of the coming of the Lord.

He is trampling out the vintage where  
His grapes of wrath are stored.

He hath loosed the fateful lightning of

His terrible swift sword,

His truth is marching on."

This is a third truth to which we may cling: The ultimate triumph of right.

#### 4. The Life Immortal

The cry of Job is as old as the human race: "If a man die, shall he live again?"

During the great world war when millions of our choicest young men lay dead on the battlefields of Europe the question became awfully vivid and insistent. It is little wonder if then the world was curious to know what lies beyond the grave.

In the human heart there is a mighty hunger for immortality, an unquenchable instinct for endless life. Who planted this instinct in our hearts? Who but God Himself? And the sure word of Jesus is: "I am the resurrection and the life; he that believeth in me, though he die yet shall he live." Jesus surely knew, and He said: "I go to prepare a place for you." "In my Father's house are many mansions."

Upon that promise we may build our faith in the confidence that it will stand firm and sure amid the fiercest storms that blow.

"There is no death

To those whose hearts are set

On higher things than this life doth afford.

How shall their passing leave one last regret,

Who go to join their Lord!"

These are some of the great fundamental truths not only of revelation but of experience. To remember them and meditate on them will bring comfort and assurance. They are certainties. They are things to which we can cling safely and victoriously in these tremendous days in which we are living when God is "sifting out the hearts of men before His Judgment Seat".

(Continued from page 89)

"It has been a dark time for us all but better days are ahead. Let us pray for George the Sixth and Elizabeth the Queen. Let us pray for all the Royal House and let us pray especially for his late Majesty, Edward, Duke of Windsor, that God may give him peace."

## Children and Youth

### ENCOURAGEMENT FOR THE SOWER

CERTAIN seeds carry far, and one can not know their final resting place. In

one way or another they may be carried to the uttermost parts of the earth. Some seeds are equipped for that purpose and are like birds with wings or ships with sails. The wind picks them up and before it they are driven far. We have written in this column of the tumble-mustard, a plant well known on the prairie, with one stem and many branches each branch like a pea pod but longer, carrying many small seeds. When ripe it breaks off close to the ground and then the wind takes possession of it, rolling it quickly along over the open prairie and as it rolls it scatters its seed. Its range however cannot be quite so wide as that of the seeds that are equipped with wings. A plant with such seeds is the dandelion. What a pest it is upon our lawns although it is so beautiful. One takes great care and with patient hard work evening and early morning labors to dig up the dandelion plants by the roots, or with an instrument like a doctor's syringe injects into the root a substance which will destroy it and soon has his lawn free of the pest. What good however can there be of his labors if his neighbor allows the dandelion to flourish on his lawn? When that beautiful yellow flower ripens it is a mass of fuzz, and when one blows upon it it scatters like birds of a flock and each part is a winged seed going in its own particular direction. Watch it when in the grasp of the wind it rises, falls, rises again, and away it goes to make sure that somewhere when it falls to earth it will produce another plant.

Seeds which cannot travel by their own power may be carried by any one of many, many means. Seeds are good and bad and the good seed may travel as well and as far as the other kind.

Jesus taught us that words are seeds and they are winged and more so now than ever since we have discovered a means of transmitting words through the air. Of course words are spoken or written as well and in that way may be borne to a great distance.

Our purpose is to tell of a message recently delivered several thousand miles away from the person who received it but which nevertheless reached this man and transformed his life. The person who spoke the words, or rather wrote them, resides in England and the man to whom the word came lived in the United States, but this is the story as told by the British Weekly.

Mr. J. O. Williams, business manager of the Sunday School Board, Nashville, Tenn., is the person who related the story in a letter to Dr. Reid:

I have had a desire for many months to

send you a brief note expressing my appreciation of your books which have come into my life. A special occasion has arisen now which prompts me to send this brief letter.

Some days ago the Cokesbury Press was gracious enough to send me a copy of your new book, 'Making Friends with Life', for review. I placed this in my travelling case, along with many other necessary things, and went to one of our large cities to attend a meeting. While I was speaking in the evening a thief entered the church office and took my travelling case away. I thought I should never see it again, of course. At noon-time the next day a taxi-driver delivered my case back to the church office, and when I received it I found that every article was still in the case, and in this copy of your book, at page 88, a note was found which reads as follows:—

'Dear Sir:—This sermon on 'So Near Yet So Far' is certainly a good one. Hope you will soon forgive and forget.'

Signed: 'The Thief.'

I thought you would enjoy this account of the ministry of your book.

With warmest personal regards to you.

I am,

Yours sincerely,

J. O. Williams."

What meaning that gives to the message of Scripture,

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—R.

### LOYALTY

**M**ANY stories have told of the devotion of dumb animals to their masters. Perhaps the animal outstanding for this trait is the dog, many stories of which have been told. We have already made our readers acquainted with Greyfriars Bobby whose monument stands close to the entrance of the churchyard of Greyfriars, Edinburgh. A story we understand of like character has been told over the radio and later has been published by the Columbia Broadcasting System, so one of our exchanges relates. The author is a man who has shown great interest in dumb animals, Albert Payson Terhune. The story goes back many hundreds of years and comes to us inscribed upon the dog's collar from the ruins of the city of Pompeii.

"In the City of Pompeii, two thousand years ago, there lived a little rich boy. When he was small, his mother bought him a gigantic puppy as a playmate. Boy and dog became inseparable comrades. Once the house caught fire and the dog dashed in where no man dared go and pulled the child out, getting badly burned doing it. Once, playing on the rocks, the child slipped and

fell down in deep water. He could not swim and would have drowned, but the dog dashed in and towed him ashore. Once kidnappers grabbed the child, but the dog, fierce as a wolf, made them let go and scared them away.

"The grateful mother had a collar made for the dog. One can see it after two thousand years on the dog's neck. It reads: 'Three times this dog has saved his little master from death. Once from Flames. Once from Drowning. Once from Robbers.'

"There came a time however when the dog could not save his master. It was in the last days of Pompeii, when Herculaneum and Pompeii were buried by an eruption of Vesuvius. The dog apparently could have escaped with no trouble at all, for almost no bodies of animals were found in the ruins. But he could not have taken his master, and he stayed with him. A few years ago the two bodies were found close together, and you can see them now in the museum side by side."

### THE PEACE RIVER PROJECT

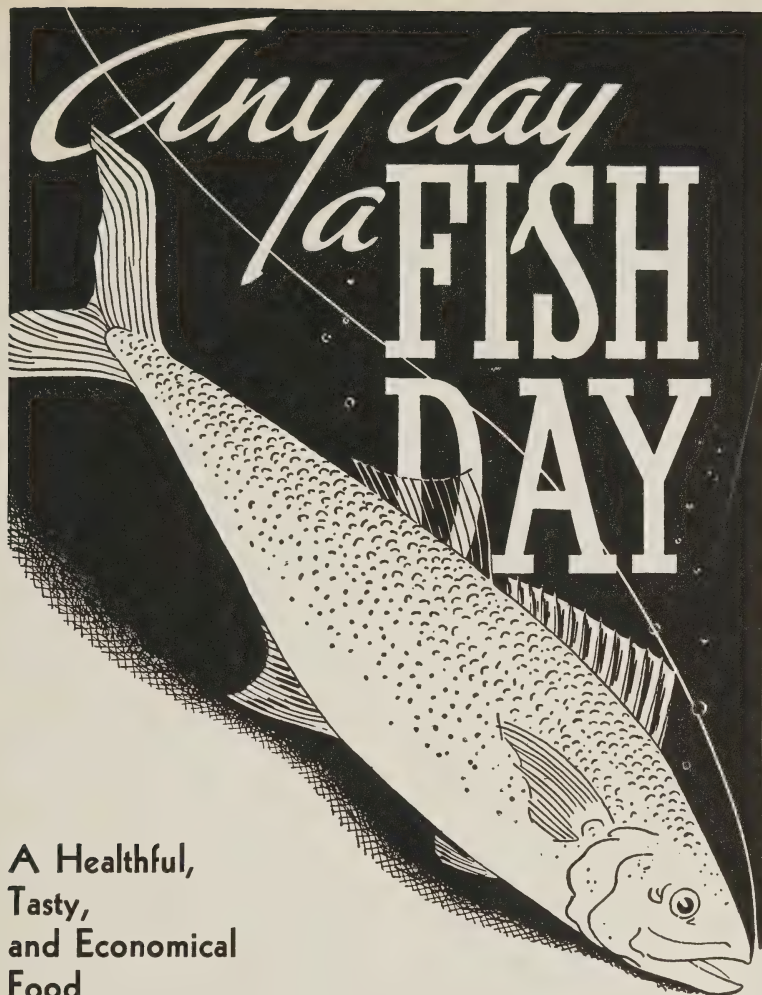
My article on "The Peace River Project," which appeared in the January issue of The Record, has been misunderstood by some. They missed the names of missionaries who have done splendid work there in the past. But I had no thought of writing a history of our Church in the Peace River District. I was simply telling the young people of Ontario what we are doing there **now**, which work they have undertaken to support, in part. My reference to Dr. Forbes, as the first Presbyterian missionary in that part of Alberta, was incorrect. I have since learned that Rev. Robert Simpson of Brooklin, Ontario, in response to an appeal from Dr. James Robertson, went to Grande Prairie in 1903 and remained two years. I gladly make this correction.

A history of Presbyterianism in the Peace River District would record three distinct beginnings. The first was by Rev. Robert Simpson, as mentioned above. In 1910 a fresh start was made when Dr. A. Forbes went to Grande Prairie. He remained until 1925 when all the Presbyterian property was taken over by the United Church. In the summer of 1927 Mr. D. K. Perrie spent some time surveying the district. In 1928 and 1929 two students carried on the work but the need of an ordained minister was keenly felt. In September, 1929, Rev. E. A. Wright took charge and for the next six years carried on the work of reorganization with conspicuous zeal and devotion.

When a complete history of The Presbyterian Church in the Peace River District is written the names of other worthy missionaries will have to be included.

W. M. Kannawin.





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### NEW SOCIETY

In our church at Holstein, of which Rev. M. G. Court is minister, there was organized last year a Junior Young People's Guild with a membership of thirty and a Senior Guild with an enrollment of fourteen.

It is only when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

It is thy duty oftentimes to do what thou wouldst not do; thy duty, too, to leave undone what thou wouldst do.

## A VISIT TO THE MARITIMES

During the last three weeks in January Dr. W. M. Kannawin visited the Maritime Provinces in the interests of S.S. and Y.P.S. work. He spoke in twenty-six churches and found the people ready for an all-along-the-line-advance in Sunday School work. The Ten-One-Three Plan is attracting much attention. It is being discussed everywhere, and all are agreed that the objectives there mentioned are easily attainable. One minister said, "It is the best move the Board has made during the past ten years." At a meeting in Prince Edward Island arrangements were made for the organization of four or five branch schools.

In St. John, N.B., a Young People's Society is carrying on a Sunday School by Post. There are many isolated Presbyterian homes throughout the province. These young people have canvassed a wide territory and are supplying these homes with Sunday School literature. A group of interested people provide the money. Presbyterian Publications sends the supplies to St. John, in bulk, and the young people do the mailing, and keep in touch with the homes. It is a fine piece of missionary work which might be duplicated by many other societies.

A lady recently moved from St. John to a suburban district where there was no religious instruction. She invited children to her home and started a school. Thus the Sunday School of St. John and St. Stephen Church has attained the Special Project for 1937. What this lady has done might also be duplicated by many others.

Dr. Kannawin says this is the most encouraging visit he has yet paid to the Maritimes.

## INTERNATIONAL S. S. LESSONS

### LESSON—MARCH 14

#### Jesus Praying for His Disciples

John 16: 5-7; 17:14-26

Golden Text: That they may be one, even as we are one.—John 17:22.

### LESSON—MARCH 21

#### John's Picture of the Trial and Crucifixion

John 19:4-9, 14-18, 25-30

Golden Text: Hereby perceive we the love of God, because he laid down his life for us.—I John 3:16.

### LESSON—MARCH 28

#### John's Recollections of the Risen Lord

John 20:19-29; 20-24

Golden Text: I am the first and the last: I am he that liveth, and was dead; and, behold I am alive for evermore.—Revelation 1:17, 18.

### LESSON—APRIL 4

#### God, the Creator

Genesis 1:1-5, 26-31

Golden Text: In the beginning God created the heaven and the earth.—Genesis 1:1.

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## OUR CHURCH CALENDAR

### Vacancies

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- Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.
- Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Warton, Ont.
- Caledonia, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.
- Cardinal and Mainsville, Ont., Mod., Rev. Wm. Merrilees, Iroquois, Ont.
- Carluke and Binbrook, Ont., Mod., Rev. M. E. Roy, Boudreau, S.T.D., Caledonia, Ont.
- Centre Road, and West Adelaide, Ont., Mod., Rev. H. D. Cameron, Strathroy, Ont.
- Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.
- Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.
- Corunna, Courtright, Ont., Mod., Rev. James Milroy, Sarnia, Ont.
- Kinburn, etc., Ont., Mod., Rev. Wm. Patterson, Westboro, Ont.
- Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. E., Prince Albert, Sask.
- Micksburg, Lake Dore, Douglas and Scotch Bush, Ont., Mod., Rev. Geo. W. Connors, Ph.D., Cobden, Ont.
- Montreal, Que., Cote des Neiges, Mod., Rev. Dr. Allan S. Reid, 3485 McTavish St., Montreal, Que.
- Mount Brydges, Komoka and N. Caradoc, Ont., Mod., Rev. D. McKay, 674 Highbury Ave., London, Ont.
- Nairn and Beechwood, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.



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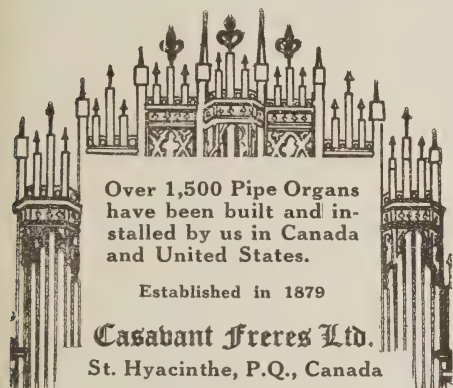
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Church St., St. Catharines, Ont.

Paris, Ont., Mod. Rev. E. C. McCullagh,  
Brantford, Ont.

Priceville and Swinton Park, Ont., Mod.,  
Rev. Wm. Mackintosh, Dundalk, Ont.

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Tisdale, Sask., Mod., Rev. R. G. McKay, 64  
21st St. E., Prince Albert, Sask.

Tryon, etc., P.E.I., Mod., Rev. Walter Mc-  
Cleary, Summerside, P.E.I.

Vancouver, B.C., Richmond Church, Mod.,  
Rev. J. R. Frizell, 1122 18th St. East,  
Vancouver, B.C.

Wardsville and Kintyre, Ont., Mod., Rev.  
Fred Douglas, Glencoe, Ont.

Waterdown, Ont., Mod., Rev. W. I. Mc-  
Lean, 220 Mountain Park Ave., Hamil-  
ton, Ont.

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5	2	" 7 and 8 years old
5	1	" 8 and 9 years old
3	2	" 9 and 10 years old
5	0	" 10 and 11 years old
1	0	" 11 and 12 years old
2	1	" 13 and 14 years old
64	28	Total of 92 Children.

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Alberton, P.E.I., to Rev. H. G. Gratz,  
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gina, Sask.

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Stated Supply.

Trenton, Ont., to Rev. C. E. Dougan, Clin-  
ton.

### Inductions

Bolton, Ont., Rev. J. C. Ross, February  
12th.

Hastings, Ont., Rev. D. K. Perrie, Dec. 10th.  
Richmond and Stittsville, Ont., Rev. A.  
Newton Reid, February.

Town Line, Ivy and Baxter, Ont., Rev. E.  
C. Robertson, January 14.

To bear is to conquer our fate.

All things suffer change save God and truth.

Of all combats, the sorest is to conquer ourselves.

He hath a poor spirit who is not planted above petty wrongs.

There is only one person you need to manage, and that is yourself.

Hope is the ruddy morning of joy; recollection is its golden tinge.

The love of Christ is the conducting medium to the love of all mankind.

Every kindness done to others is a step nearer to the life of Christ.

No one is as happy, as reasonable, as virtuous, as amiable as a true Christian.

Our safety is in having lofty ideals and in constant labor to secure their realization.

Knowledge is the hill which few may hope to climb; duty is the path that all may tread.

That which is to be loved long must be loved with reason rather than with passion.

Religion is a necessary and indispensable element in any great human character.

Every man should keep a fair-sized cemetery in which to bury the faults of friends.

God never wrought miracles to convince atheism, because His ordinary works convince it.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts.

Let friendship creep gently to a height; if it rush to it it may soon run itself out of breath.

A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.

Suffer, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.

Sincere prayer is the greatest power in the world.

We believe that easily which we hope for earnestly.

There are as many ways to God as feet to tread them.

Seek success not by acquisition but by contribution.

Who rises from prayer a better man, his prayer is answered.

Thank God for pleasures enjoyed, but chiefly for those imparted.

Opportunities surely come to these who have prepared for them.

Diligence, ambition, are noble words, but only if touched to fine issues.

Churches that neglect preaching invite ignorance and superstition.

We cannot attach a **feeling** value to anything that has not a **thought** value.

Men are not quite so anxious to know what you do as what makes you do it.

Most moral codes, indeed practically all, have depended upon religious support.

Jesus loved men because he could always find in them something worthy of love.

Pacifists expend much energy in the effort to convert the converted to peace.

Friendship has two angles, the advantage of **having** a friend and the privilege of **being** a friend.

If there is no God, then the things we care for most are at the mercy of the things we care for least.

If a man is faithful to truth, truth will be faithful to him. He need have no fear. His success is a question of time.

You can put into a minute of time only just so much manual labor, but you can add to the same minute thought and love.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do—without a thought of fame.

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.



NEC TAMEN

CONSUMEBATUR

*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, APRIL, 1937

No. 4



REV. W. H. LEATHEM, M.A., D.D.

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I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

## WANTED

### A Bell

A very earnest plea has been made to us to enlist the sympathetic co-operation of some individual or congregation to provide a bell for a church in a small congregation in Quebec. This would prove one of the most valuable aids to public worship and because of the situation of the congregation would be a desirable witness in the community to the fact of regular services of a Protestant and in particular a Presbyterian Church. The congregation would be willing to do something toward the payment involved, but a gift would be very seasonable indeed. This is a missionary field in Quebec in which the people have shown marked fidelity and activity, and such a gift would be a great encouragement to them.

The building has a seating capacity of 275. Please address The Presbyterian Recorder.

\* \* \*

### Organ

We have before directed attention to the very earnest work being done in the Hungarian Presbyterian Church in Toronto under the direction of Rev. Charles and Mrs. Steinmitz. An organ is very urgently needed. If such an instrument is available we would solicit that the party correspond direct with Mr. Steinmitz, at 564 Spadina Ave., Toronto.

To supply such an instrument would be a fine contribution to missionary service.

## FORM OF BEQUEST

### The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of ..... Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

\*Note:—Specify whether for Home or Foreign Missions, or both.

## FULLERTON PUBLISHING COMPANY LIMITED PRINTERS

175-177 Jarvis Street  
Toronto - - Canada



# The Presbyterian Record

VOL. LXII.

TORONTO, APRIL, 1937

No. 4

## BY THE EDITOR

### ALLIANCE OF THE REFORMED CHURCHES

#### Western Section

NOT for many years has the Alliance met in New York. It was a change therefore for those who have been in regular attendance for some years to find themselves happily placed in the Collegiate Church of St. Nicholas on Fifth Avenue, a most central and convenient place of Assembly.

The meeting occupied the greater part of two days, February 23rd and 24th, and was fully engaged with a program of deep and wide interest and one of the best, for which great credit is due the Executive and in particular, the Secretary, Rev. Dr. W. B. Pugh.

The delegation present from our Church consisted of Rev. Wm. Barclay, Hamilton; Rev. A. J. Macgillivray, Guelph; Rev. A. C. Stewart, Rev. W. M. Rochester, Rev. J. B. Skene, Toronto.

The chairman of the section, Rev. Dr. Charles S. Cleland, presided. In the absence of Rev. Joseph R. Sizoo, the minister of St. Nicholas, the assistant minister extended a very cordial welcome to the delegates.

Supplementing the various reports of permanent committees, a number of timely and able addresses were given. The report of the Committee on Work on the Continent of Europe was followed by an address by Rev. Samuel McC. Cavert, Secretary of the Federal Council of Churches who presented very ably the menace of Fascism to religious liberty dealing particularly with Germany. The celebration in Geneva of the 400th Anniversary of Calvin's Institutes was reported by Rev. Dr. John H. Powell and Rev. Thomas C. Pears, Jr., of the Historical Department of the Presbyterian Church in U.S.A., in his address on Researches in Presbyterian Sources, shed a genial light on the person of John Calvin. These messages followed the report on Presbyterian and Reformed Church History and Theology by Dr. W. M. Rochester. Dr. J. E. Clarke's report on Christian Education and Literature was preliminary to two very practical addresses, The Church and Motion Pictures by Dr. E. Leslie Pidgeon, and The Church and Leisure

by Dr. William C. Covert. Foreign Missions by Dr. Charles S. Cleland opened the way for a Century of Foreign Missions by the veteran Secretary Dr. Arthur J. Brown, and Home Missions by Dr. Charles E. Schaeffer was followed by The Church and Higher Education, an interesting historical statement by Rev. John Maxwell Adams, and The Church and Radio by Rev. John A. MacCallum who startled his hearers by his revelation of religious (?) racketeering through radio, and on the other hand reassured and elevated them by enunciating the high standards and lofty principles surely and steadily asserting themselves in the central station of Philadelphia of which he could speak.

Other Permanent Committees reporting were Publicity by Mr. Oliver R. Williamson, Ministerial Relief and Service Pension by Dr. Robert Laird of the United Church of Canada, and Work on the Continent of Europe by Dr. George W. Richards.

In this last interest is always marked, the post-war needs of the Churches never failing of a sympathetic hearing.

Dr. Richards' message was supplemented by a brief address by Miss Froendt, the capable and indefatigable Secretary of the American Bureau. Here is a short sketch of the Bureau taken from one of its publications:

"The Central Bureau for Relief of the Evangelical Churches of Europe was founded in Copenhagen, Denmark, in 1922, at a conference of European and American church leaders, to function thereafter as the international and interdenominational agency of the Protestant Churches for interchurch aid. The American office was opened in November of the same year under the guidance of Dr. Chauncey W. Goodrich, the wartime pastor of the American Church in Paris. The central, or Geneva, office of the Bureau was placed under the care of Dr. Adolf Keller, then Secretary of the Swiss Church Federation. The Central Bureau is authenticated by the Federal Council of Churches; it acts as the official international relief agency of the Alliance of Reformed Churches; and in 1934 it was formally adopted as the relief arm of the American Section of the Universal Christian Council for Life and Work. . . .

"From the very beginning, the Central Bureau faced a herculean task. 1922 was the year of the inflations. The currency

débacle left no European country untouched; in the defeated countries practically every endowment fund or other accumulated resources of both lay and church institutions and schools was wiped out. The savings of two hundred years evaporated in three months.

"Opposed to five or six helping countries there were fifteen stricken countries, in three of which—France, Belgium and Poland—actual war devastation had destroyed from forty to sixty per cent of the Protestant Church and institutional buildings. The flow of generosity set in very quickly after the founding of the Bureau. The gifts during the first two years, it should be noted, followed or were contemporary with large funds raised specially for the devastated regions in France and Belgium. Until the end of 1929, America's share was considerably larger than that of the helping countries abroad. Since 1929, however, Europe (notably Switzerland and Scotland), has taken an increasing share in the work of inter-church aid.

From Canada the contributions reported at this meeting were:

United Church of Canada .....	\$250
The Presbyterian Church in Canada .....	650

Miss Bessie MacMurchy of Toronto, formerly President of the W.M.S. (W.D.), who in 1933 at Belfast was elected President of the International Union, Women's Home and Foreign Missionary Societies of the Presbyterian and Reformed Churches, was welcomed and very clearly and persuasively presented her case for "closer identification of Presbyterian Womanhood with our Work and Councils". Her request was favorably considered and a recommendation of the Western Section will bring the matter before the General Council in Montreal in June next.

Attention was given to the tentative program for the next General Council to meet in June of this year and progress reported.

The resolutions in preparation for consideration of the General Council, which in final form will constitute the deliverance of the Council upon public questions, were reviewed as presented by the Committee and a number of changes were commended to the Committee. The resolution upon war was the subject of most severe criticism. In referring to this Dr. Rochester took issue with the paragraph on war and peace as a whole, disputing the assertion on armament, and the statements about manufacture of munitions. Britain alone had disarmed and in disastrous measure; now she was re-arming and in that process safety was assured not only to the Empire but to the world; she was never under the domination of the munition manufacturers as witness her experience in the World War, and her

present state. Any pronouncement upon manufacture of munitions by private parties should take into consideration the action of Great Britain in refusing to take over such manufacture. Though we have joined issue on these matters many times, we never met with such a gratifying response as on this occasion. A prominent minister of the United Presbyterian Church arose and with great fervor exclaimed,

"I thank God that Britain is re-arming. In her alone lies the hope of the world's peace". The section was referred to the General Council.

Rev. Dr. Master, Secretary of the Western Section for many years and Moderator of the General Assembly of the Presbyterian Church in U.S.A., was elected chairman for the ensuing year, and officers of the General Council for the next four years were nominated, Dr. Robert Laird of the United Church of Canada, President; and Dr. George Donald of St. Andrew's, and St. Paul's, Montreal, Vice-President.

#### AT AND AFTER THE ALLIANCE

That which follows is a copy of a letter sent to the two evening papers of Toronto. It was called forth by an interview given by Dr. Laird to a representative of the Toronto Star and other public references to Dr. Laird's nomination as President of the General Council of the Reformed Churches. It reports what transpired in this connection at the meeting of the Western Section in New York, and laments the subsequent unhappy deliverance in the Toronto paper so provocative, so unnecessary, and so calculated to produce consequences our delegates were studiously careful to avoid.

PUBLIC attention has been engaged with the fact that the Alliance of the Reformed Churches, Western Section, at its recent meeting in New York, nominated Rev. Dr. Robert Laird as President of the General Council of the Alliance for the next period of four years. That a representative of the United Church of Canada should have received such nomination is quite in order for that body is a constituent member of the Alliance of the Reformed Churches and any one of its members is therefore eligible for any office. It was also reasonable that Dr. Laird should be chosen for he has long been identified with the organization and during the years of my acquaintance with the Western Section and the General Council he has been one of the most active and capable members of the organization.

However, at the meeting in New York, I, with others, expressed the conviction that until the differences between The Presbyterian Church in Canada and the United Church should be composed, and in particular because the Presbyterians proposed to bring one of the matters in dispute before the General Council in Montreal, it would

(Continued on page 102)



## Pride in Our Little Church

SOMETIMES the writer has had the interesting experience of a weekend spent in conducting services in a country charge with more than one preaching point in it. Perhaps there are two or three churches under one minister's care and possibly each has its churchyard where lie the forbears of those for whom the church and its God's Acre are so specially dear that very great disappointment would be their lot if, falling on evil days, the house of God with surrounding churchyard should show evidence of neglect. No doubt in these recent years such charges have often had a hard struggle to maintain old traditions of self-support and loving care for sacred property, but times are bettering and it would be a fine thing indeed if we could see evidence of the country's growing prosperity reflecting itself, even to the casual glance of the passerby, in the well-tended look so fitting in properties consecrated to the honor of God's Name. Somehow one has confidence to hope for this because he has the conviction that there is a certain twining-round-the-affections in the case of a little country kirk which never seems to attain quite the same quality or intensity in the case of the large city ecclesiastical pile.

Is it possible that something of the same sort obtains in the case of the small denominational body like our own Presbyterian Church in Canada? There is no doubt it is small comparatively in numbers if you think in terms of the one and a quarter million of the Mother Church in Scotland, or of the larger denominations in Canada; and we must recognize this and not be too eager for growth which might quite possibly be accomplished at the expense of efficiency. Well, would it not be a delightful thing if we could hear on all sides in our Presbyterian Church in Canada fellow-members affirming their pride in their little denomination, stressing its big spirit and great enthusiasm in taking its share in the enterprise of the whole body of Christ's Kirk for world salvation.

After all the little country church of our affections can hardly be pardoned if it is exclusive and aloof from the interests of the other points in the charge of which it is part. One of the great features of these multiple charges is that their constituent congregations get a thorough training in co-operation with the other groups under the same minister. Carry that out then into the larger sphere of interdenominational co-operation which is necessary for the cultivation of the whole field of Christian operations which is the world, and we realize that we must feel a lessening of our pride in our little denomination if it is not taking its proportionate share in work for the amelioration of humanity's sorrows both in our Dominion and beyond the seas. Seventy-five cents of our dollar spent in Canada and twenty-five cents going overseas! We can scarcely contemplate altering this proportion of three to one to the disadvantage of work overseas without feeling a wee bit shrinking in our pride in our Presbyterian Church in Canada. Nor can we entertain the thought of retrenching all along the line without the same misgiving. The sum of \$1.57 per head of membership looks like a figure that should expand, not shrink, and we have great hopes that this coming Assembly will be heartened with evidence that our pride in our little Church is going to give a marked lift to our regular givings so that, before so very long, we shall look the whole world in the face because we owe not any man or bank, or fund of reserves.

Well do some of us know, who have to approach our people of means, how these friends are the target of all appeals in their communities and most heartily would we wish that those not so embarrassed by such appeals might see their way

to strike a fair proportion in their regular givings to the Church, letting such reflect their pride in their denomination. We constantly need new givers and increasing gifts to take the place of old stalwarts of our cause who are passing from us to the Church Invisible; and also, may we add, we do trust that our more materially favored people known to be generous, and therefore much appealed to, will remember that the Church, though not adopting the high pressure methods so successful in the case of many of our charities, should not suffer when the benevolences of our people are being allocated because it is traditionally less aggressive than many another agency also pledged to the people's good.

WILLIAM BARCLAY,

Convener of Budget Committee.

P.S.—We are now in April. Has your congregation remitted its Budget givings to Toronto for February and March?

(Continued from page 100)

be better, all things considered, that the President and Vice-President should be chosen from the other constituent bodies rather than from the United Church of Canada or The Presbyterian Church in Canada. Our contention however was not upheld and the nomination of Dr. Laird as President, and Dr. Donald of Montreal as Vice-President, was carried by a close vote.

Having thus expressed ourselves at the meeting of the Western Section, that was the end of the matter so far as the representatives of The Presbyterian Church in Canada were concerned. In that we were all agreed. The majority had spoken and it was our purpose to concur and we so expressed ourselves to several.

Now to our surprise and regret we find that Dr. Laird in an interview in the Star of February 27th has raised vexed questions. He has thus vindicated our contention that another than a Canadian should be nominated to this high office. He has brought to public notice a fundamental question in dispute between the two parties and has spoken in strong assertion of United Church views, or his own, as against those held by our Church. He is quoted:

"I was one of those who requested admission to the Alliance of the United Church of Canada to take the place of the old Presbyterian Church which had gone into Union."

Whether The Presbyterian Church in Canada went into the United Church without loss of identity is a point of disagreement between the two Churches, and surely should not have been a matter of public reference at this time by Dr. Laird, the nominee for the Presidency of the General Council of the Alliance. The impropriety is obvious. Nevertheless he refers to it the second time when he says:

"I am a Presbyterian within the United Church of Canada."

I might point out that the Presbyterians have kept entirely free from any reference to such matters and had Dr. Laird stated to his interviewer that in his present position he must courteously but firmly decline to say anything in this connection he would have avoided occasion of bitterness. From such responsibility the Presbyterians are free.

I would add that Presbyteries and Conferences in the United Church, and United Church publications, might well observe at this time a little restraint in their references to Presbyterianism and their relations thereto.—W. M. Rochester.

#### CASPAR WISTAR HODGE

Rev. Caspar Wistar Hodge, Ph.D., whose death took place at Princeton, was Professor of Systematic Theology at Princeton, N.J., U.S.A., and was one of an illustrious family eminent in professorial service in the Presbyterian Church in U.S.A. Four Hodes are bound up with the work of Princeton Theological Seminary, Dr. Caspar Wistar, his father of the same name, his uncle, Dr. Archibald Alexander, and his grandfather the famous Dr. Charles. Dr. Hodge served on the Faculty of Princeton for thirty-five years.

All the forces that have made morality and have trained character to self-control and mutual toleration, compromise, and co-operation, have been weakened by the decay of religion, by the decay of the family, by the failure of the school to remember that it must train character as well as intellect.

If you wish to be borne with yourself, bear with others.



## REV. W. H. LEATHAM, M.A., D.D.

**A**N eminent and well-beloved figure passed from the earthly scene when Dr. W. H. Leatham answered the last summons on the morning of the 23rd of February, at the Royal Victoria Hospital, Montreal. There he had languished in suffering and weakness for a long time, hope growing dimmer, until it was evident the end was near. Then with his immediate family about him he quietly slipped into the unseen.

In the hour of our Church's need, following the critical year of 1925, he was a most welcome addition to the ranks of our ministers and right faithfully and well did he occupy his responsible post in the premier Presbyterian Church of the Dominion's capital, St. Andrew's. He maintained the high standards of that pulpit and with equal ability and sympathy entered fully into the life of his people by whom he was most admired and beloved.

He came to his work rich in experience and in natural endowment, and with all the advantage of a keen and well-stored mind. Not only had he been in close association with his fellows when life was marked chiefly by the daily round and the common task but he also suffered with them and ministered to their comfort and courage in the most terrible days of the Great War.

In intellectual and literary preparation for the ministry, he passed from the Royal Academy, Belfast, to the Royal University of Ireland and Queen's University, Belfast, obtaining his B.A. in 1896, and his M.A. five years later. The University of Edinburgh made its contribution to his attainments and training, while at New College, Edinburgh and the Assembly's College, Belfast, he devoted himself to the distinctive studies required for the ministry. Then followed a call to Londonderry, Ireland, where he labored for some time and then became assistant minister at Coates parish, Edinburgh. Then in succession in full and independent ministerial service he labored at Renton, Scotland, St. Andrew's, Fife, and Holburn parish church in Aberdeen. Next Helensburgh claimed him and it was while he was in this important charge that he was called to St. Andrew's, Ottawa. There he has left a record of almost eleven years of true ministerial service. He has served the Church in a wider area than represented by his congregation, in Presbytery, in the General Assembly, on the Board of Administration and other committees. At the time of his death he was a member of the Committee on Correspondence with Other Churches, and was on the Senate of the Presbyterian College, Montreal. It was in 1930 that that institution recognized his personal worth and his ministerial efficiency

and bestowed upon him the honorary degree of Doctor of Divinity.

We were denied the privilege of hearing him when in his pulpit, but since more than once his deliverances have appeared in the columns of the Record, and knowing him personally, we could readily conclude that in his messages for the Master he was sincere, simple, direct, strong, yet sympathetic. He was marked by such earnestness and forthrightness as would guarantee against superficiality and assure messages founded upon truth, strong, simple, kind. As he was in the pulpit his members and adherents found him in their more intimate associations; he was the shepherd of his flock.

It will be news to not a few that in the literary world Dr. Leatham had had a worthy part. So true, so versatile, so humble, and selfless and brotherly as he was, no wonder his people felt themselves sorely stricken when death called him hence.

The funeral service was an expression of general sorrow. It was conducted by the Presbytery and was under the direction of the Moderator, Rev. Robert Good. Clergy of all denominations paid their respects to his memory. Among the high and lowly in the funeral procession were to be seen His Excellency, Lord Tweedsmuir, who immediately upon his coming to the capital volunteered to serve in St. Andrew's as he had in St. Columba's Church in London, England, and the Prime Minister, Right Honorable William L. Mackenzie King, a faithful and devout member of the congregation. Dr. Leatham is survived by Mrs. Leatham, Rev. G. R. Leatham in Edinburgh, Scotland, John Harvey, Ronald MacFarland, and Miss Moira C. Leatham. The son in Edinburgh was the only one absent.

Two beautiful and just tributes were paid Dr. Leatham in the addresses of Dr. Geo. Donald of St. Andrew and St. Paul's Church, Montreal, and Dr. Robert Johnston of Knox Church, Ottawa, both of these men, especially the former, having enjoyed such intimacy with him as to be able to speak truly and feelingly of his gifts and graces.

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To conquer the world by loving it—to be blest by ceasing the pursuit of happiness and sacrificing life instead of finding it—to make a hard lot easy by submitting to it—this was Christ's divine philosophy.

---

God does not bestow the same talents upon all, and if we would but recognize His hand in the differences we should neither be envious of our neighbors nor gloomy as to ourselves.

## THE PRESBYTERIAN CHURCH, NEW ZEALAND

### Order of Service for Calvin Commemoration, 1536-1936

**"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you."**

—1 Peter 5:6 and 7.

**"For other foundation can no man lay than that is laid, which is Jesus Christ."**

—1 Corinthians 3:11.

We welcomed to Toronto last summer a visitor from New Zealand, Rev. J. B. Blanchard, Wellington. A few days ago we had a letter from this gentleman enclosing the order of service for the Calvin Commemoration, the 400th anniversary of the issue of his celebrated Institutes to which we have more than once referred. This order was prepared by the Assembly's Life and Work Committee. The order itself is very valuable but what makes it still more desirable is an address at the end to the worshipers, bringing under careful review the various features of Calvin's form of public worship. This will be a revelation to a great many of our people. Of course, it has been stated before and has been repeated, but misunderstanding still persists with respect to the proper order of public worship as observed by the Reformers and the place of Liturgy in Presbyterian history.

In reproducing the Order we have omitted the Scripture selections, the Creed, the Lord's Prayer, the Commandments and the hymns save the first line in each instance. In brackets the hymn numbers as in our Book of Praise are given.

#### The minister shall say:

Let us worship God: Our help is in the name of the Lord, Who made heaven and earth. Amen.

#### A short prayer of invocation after this manner:

##### Let us pray

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Jesus Christ our Lord. Amen.

#### Let us sing to God's praise Paraphrase 26 (402).

Ho! ye that thirst, approach the spring . . .

#### Then shall the minister say:

Brethren, let each one of us present himself before the Lord and confess his sins by following my words in his heart.

##### Let us pray

ETERNAL and most merciful Father, we acknowledge and confess before Thy Holy Majesty that we are miserable sinners, prone to evil and unable to do any good things without Thee. In our sinfulness of life we continually transgress Thy commandments, and by Thy just judgment are deserving of condemnation and death. Inasmuch, O Heavenly Father, as we lament our offences against Thee, we condemn ourselves and our evil ways with a true repentance, beseeching Thee to make Thy grace sufficient for our weakness.

Be pleased, therefore, O most merciful God, to have pity upon us, and for the sake of Thine only Son, our Saviour, to pardon all our sins and make us free. Daily increase in us the grace of Thy Holy Spirit, that, acknowledging and lamenting our iniquities, we may renounce them with our whole heart, in true repentance, and may bring forth such fruits of holiness and righteousness as are well pleasing in Thy sight; through Jesus Christ our Lord.

Hear and embrace the comfortable promises of the Gospel: God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.

To all of you who humble yourselves before the Lord with a true repentance and with unfeigned faith embrace the Lord Jesus Christ to be your Saviour, by His command and with His authority I declare to you the forgiveness and remission of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy: to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever. Amen. **Then shall the minister recite the commandments of the old and new covenants, to each of which the people may say or sing this response:**

Lord, have mercy upon us and incline our hearts to keep this law.  
God spake all these words, saying:—

I am the Lord thy God, Which have brought thee out of the land of Egypt, out of the house of bondage.



### The Commandments

**Where the responses are said or sung here followeth the concluding one:**

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

**Let us sing to God's praise Psalm 100 (86)**

All people that on earth do dwell . . .

Hear the Word of God as it is contained in the Epistle of St. Paul to the Romans, chapter 5, verses 1-11.

The Lord bless to us this reading of His Holy Word, and to His name be glory and praise.

**Here all shall stand and repeat the Apostles' Creed together, the minister inviting them after this manner:**

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Wherefore let us receive in our hearts the truth whereof we make our confession, saying:—

### The Creed

Lord, increase our faith.

**Let us pray**

**The prayer of intercession follows after this manner:**

ALMIGHTY GOD, Who hast taught us in Thy Holy Word that we should make supplications, prayers, intercessions, and giving of thanks for all men, be pleased to hear the humble petitions which in the name of Thine eternal Son we offer unto Thee.

We pray for Thy Holy Church throughout the world, that Thou wouldst cleanse it from all stain and error, and cause Thy people to abound in faith and love, in charity and service, and in devotion to our Lord Jesus Christ.

We pray for the Church of our Fathers, that Thou wouldst enrich it with Thy heavenly grace. Bless those whom Thou hast called to be ministers therein, that with joy and assurance they may guard and feed Thy flock, looking to the great Shepherd and Bishop of souls. Bless all who serve Thee in the office of the eldership, in the teaching of the young, in the ministry of praise, and in the manifold work of Thy Church at home and abroad. Strengthen and sustain them, that they may fulfil their service with earnestness and singleness of heart. And cause Thy Church to increase more and more, that at the name of Jesus every knee may bow, and every tongue confess that He is Lord, to the glory of Thy holy name.

Lord God of our Fathers, be favorable to our beloved country. Give us, we beseech Thee, peaceful times and fruitful seasons; bless our homes, prosper our industries, defend us from our enemies. Guide and protect Thy servant, Edward our King; bless the King's representative in this Dominion; give wisdom to all in authority throughout the Empire; and enrich our land with liberty and order, godliness and truth, to the glory of Thy holy name.

Father of all, have mercy on all the nations of mankind, and unite the hearts of all people everywhere in the desire for peace and the love of concord that they may dwell together in unity.

O God of all compassion, let Thy blessing rest, we beseech Thee, on all hospitals and homes of mercy, and on every work for the healing of sickness and the relief of pain. Bless all physicians, surgeons, and nurses, and endue them with wisdom and strength for their labors. Show Thy pity to all who are sick or suffering in body or in mind, and any such whom we name in our hearts . . . Enable them to look unto Thee, O most merciful Father, and to call upon Thy name that they may find Thee a present Saviour in their time of trouble; and let it please Thee to deliver them and raise them up in due time, giving them patience under their sufferings, the rich comfort of Thy grace on earth, and eternal rest with Thee in heaven; through Jesus Christ our Lord.

O God, we thank Thee for all persons and places to which Thy good purpose has made us debtors; all who by their assistance, advice, example, or writings have in any way helped us. We remember with gratitude at this time Thy servant John Calvin, whose faith we share and into whose labors we have entered. And for all Thy servants who have lived in Thy faith and fear and are now entered into Thy rest we give Thee thanks, especially those dear to ourselves . . . and we beseech Thee to grant us grace so to follow their good examples that we may be one with them in faith and works and finally share in their eternal rest.

We lift our hearts in gratitude to Thee, O God, for all Thy gifts, for Thy faithfulness which is from generation to generation, and for Thy lovingkindness which en-

dureth for ever. Above all, we praise Thee for Thy Son our Saviour, for Thy Spirit our Comforter, for Thy Church our home, for the ministration of Thy holy angels, for the lives of all good and godly men, and for the hope of immortal glory. Let the memory of Thy goodness so fill our souls that we may yield ourselves in love and thankfulness to the glory of Thy holy name.

Mercifully accept these petitions which we offer unto Thee in the all-prevailing name of Him Who taught us when we pray to say—

**The people shall repeat together The Lord's Prayer:**

**Let us sing to God's praise Martin Luther's hymn (542)**

A safe stronghold our God is still, . . .

**Intimation, offering, and anthem, if any.**

**Let us pray**

ACCEPT, O Lord, these offerings which Thy people make unto Thee, and grant that the cause to which they are devoted may prosper under Thy guidance to the glory of Thy name: through Jesus Christ our Lord. Amen.

**Sermon (ending with an ascription of praise as follows):**

Now unto the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, be glory and dominion for ever and ever. Amen.

**Let us sing to God's praise Psalm 124 (112)**

Now Israel may say and that truly . . .

This verse is added:

Glory to God  
The Father, God the Son,  
And unto God  
The Spirit, Three in One  
From age to age  
Let saints His name adore,  
His power and love  
Proclaim from shore to shore.  
And spread His fame,  
Till time shall be no more.

According to ancient custom the people shall depart with the solemn blessing of God, after which no vesper shall be sung:

The Lord bless you and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace. Amen.

### To the Worshiper

This sheet contains the order of service which the Assembly's Life and Work Committee has issued for use during the special services to be held throughout the Church to commemorate the life and work of John Calvin. In it the people are asked to worship God after the time-honored customs of their fathers. Every casual reader of this service who compares its contents with the usual modern practice will realize that we have fallen on evil days. It is appropriate on this day, for once, at any rate, to do things properly, and thus pay a little more than lip service to the man responsible for the first of the great service books of the Reformation.

First, let us say a few words about Calvin's order of service. It was based upon the Communion order which, in accordance with the apostolic custom, he wished to see celebrated once a week. (Acts 20:7.) When this was not possible he placed the sermon at that point in the service where the distribution of the elements took place, since the point of unity in both was that they proclaimed the Lord Jesus. This determined the order of the various items, and meant that the prayer of intercession came last. The service always included a call to worship in the words of the Scriptures, the prayer of confession and the declaration of pardon, the repetition of the Ten Commandments, Scripture reading, the Apostles' Creed and the Lord's Prayer. Contrary to what is often supposed, Calvin did not confine his service of praise to the singing of psalms. The service closed with the benediction.

Calvin combined order and freedom. (1 Corinthians 14:40.) The order was obligatory on all, and each service must include the elements mentioned. The prayer of confession and the subsequent declaration of pardon was the only prayer in fixed form, and it was the nucleus of the Reformed Liturgy. Provided the minister included all the other items set down for each prayer, he was free to frame his petitions as the Spirit should move his heart. He had the whole Scriptures at his disposal for the choice of the call to worship and the "comfortable words".



Now a word about the way in which Calvin used this service. First, all the people were to kneel during the prayers. (Psalm 95: 6 and Acts 7:60, etc.) They were to respond audibly with the Amen. (Deuteronomy 27:15 and 1 Corinthians 14:16, etc.) After the minister had called upon the people to confess their sins he was to put himself on his knees before the Communion table and, with his back to the people, say the prayer of confession in a loud, clear voice and in the maternal tongue, French to the Frenchmen, Latin to the Latins, etc. The prayer of confession was said in this fashion to symbolize the fact that the minister, as the mouthpiece of the priesthood of all believers, was praying with them to God. Then, with the people still kneeling, the minister was to stand up and face them and declare to them the pardon of their sins in view of the authority Christ gave to His Church. (Matthew 16:18.) They were to arise, and he was to bless them in the words of the new covenant, which empowered him to speak to them. (2 Corinthians 5:20.) The lessons were to be read from the reading desk. The other prayers were to be said from behind the Communion table facing the people. The Communion table symbolized the mercy seat, and the prayer presented the petitions of the people to God. The sermon alone was preached from the pulpit as symbolizing the prophetic office of the ministry. The service was to close with the benediction. Nothing was to follow this.

Our service contains all the elements of Calvin's service, although the structure of most of our churches does not allow us to use it exactly as he did. The prayer of confession and the words of pardon that follow are a modern version of the original. In deference to modern custom, we have placed the prayer of intercession in its usual place with us. All the prayers, except the prayer of confession, are given as models to indicate the way in which the prayers are to be framed. Should any minister feel that he cannot use this service, we would plead that he abandon it altogether rather than play with it himself on a day set aside to honor the memory of Calvin.

Thus the way to use the service is to follow it in detail until the end of the repetition of the Apostles' Creed. Please remember that we are not worshiping Calvin, but Calvin's God and the God of our fathers. The chief end, then, of all man's worship as of his living is "Deo Soli Gloria".

## THE SIGNIFICANCE OF THE BURNING BUSH

Rev. D. N. MacMillan, Ph.D.,  
Dunvegan, Ont.

THE emblem of the Burning Bush should be well known to all Presbyterians. Whether or not we have recognized it as such, we have seen it many times. It appears on the covers of our Books of Praise, on our Presbyterian Record, and on many other of our publications. There are very beautiful representations of it in the stained glass windows of many of our churches. Yet the great majority of the members and adherents of the Presbyterian Church know little of the significance of the Burning Bush. Even among the readers of this article, no doubt there will be many whose knowledge of this subject is quite limited. Some will have to admit that they have never recognized the emblem as being a burning bush; others that they are uncertain of the meaning of the Latin words often associated with the emblem; and still others that they have never thought of the Burning Bush as having a Scriptural origin.

First, let us briefly recall the Scriptural incident upon which the emblem of the Burning Bush is based. Moses had been adopted by the daughter of Pharaoh. Upon reaching mature manhood he had tried to

champion the cause of the oppressed Israelites, but circumstances had been such that he was forced to flee from Egypt to the desert of Midian. There, along the side of Mount Horeb, he kept the flock of Jethro his father-in-law. And there befell him a wonderful experience. "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, the bush burned with fire, and the bush was not consumed" (Exod. 3:2). After the interest of Moses had been aroused by this uncommon sight, God spoke to him, calling him to lead the people of Israel out of bondage. Moses was probably in the proper frame of mind for such a revelation. As the poet has reminded us,

Earth's crammed with heaven  
And every common bush afire with God;  
But only he who sees, takes off his shoes.

Moses was quick to see and to hear the call of God, and he went forth to his task strengthened by the lessons which God had taught him through the symbolism of the Burning Bush.

The Burning Bush soon came to be regarded in a general way as a parable of the Church of God—first of the people of Israel, and then of the Christian Church. Only in more recent centuries has it come to be closely associated with the Presbyterian branch of the Church. The first trace

of its use in this way is, strange as it may seem, in France. At a synod of the French Reformed Church held in the year 1583, it was resolved that a seal should be made having a burning bush engraved upon it and around the circle the words "Flagrator, non consumtor" (I am being burned but not consumed). Not until early in the following century, did the idea take hold in Scotland. Doubtless the persecution through which the Scottish Church was passing, helped to suggest the Burning Bush as an emblem. In the year 1691, it was used for the first time on the title page of the Acts of the General Assembly. This was not done by any formal resolution, but apparently only on the initiative of the printer. Its appropriateness was duly recognized, however, and ever since it has appeared on the official documents of the Church of Scotland. The motto which is so familiar to us, "*Nec tamen consumebatur*", was also adopted. These words, meaning "Nor yet was it being consumed", are the translation of Exodus 3:2 as found in the Protestant Latin Bible of the 16th century. Many of the Churches related to the Scottish Kirk have adopted the emblem of the Burning Bush in some form or other. The Free Church of Scotland continued to use it without any change in 1843. The Presbyterian Church of England combined it with an emblem representing the open Bible. The Irish Church uses the Burning Bush with a slightly different motto "*ardens sed virens*" (burning but flourishing). The Australian Church uses the Burning Bush combined with a St. Andrew's Cross and a Southern Cross. The Presbyterian Church in Canada adopted the Burning Bush and the motto "*Nec tamen consumebatur*" from the Scottish Mother Churches without any change.

What are some of the spiritual truths symbolized in the emblem of the Burning Bush? Each of the three facts connected with the Scriptural incident upon which it is based teaches a distinct lesson.

The first fact is that it was a bush which Moses saw. God might have spoken to Moses in many other ways. He might have spoken from a pillar of fire on Mount Horeb, or out of a whirlwind as he did to Job. On this occasion, however, God chose to speak from a common desert bush. It is easy to see the lesson implied in that fact. God was teaching Moses the importance He attached to seemingly insignificant things. No matter how common or ordinary a thing, God can use it to fulfil His purpose—a lesson which Moses needed to learn. The Israelites were slaves serving the Egyptians. Although Moses had already shown a desire to liberate them, there must have been times when he was filled with despair and wondered if they were worth the effort.

The revelation God gave through the common bush was the answer to these doubts. Moses also needed to apply the lesson to his own person. With the passing of the years, he had become so meek and humble that he was hesitant about accepting the task which awaited him as leader of the people of Israel. The incident on the slopes of Mount Horeb was intended to teach him that God could use him just as he was, to accomplish great things. This is the lesson as applied to Moses and the Israelites. The Bush has a similar significance as applied to the Church, and especially to our own Church. The Presbyterian Church in Canada is not of great appearance in the eyes of the world. Neither are its people outstanding, for the great majority belong to the rank and file of the land. It may even be said that our Church contains much that is wooden rather than golden. Despite these seemingly adverse circumstances, God can, if we are willing to allow Him, use our Church to accomplish great things in His kingdom.

The second fact is that the bush was burning. This had a special lesson for Moses and the Israelites. God would lead them through fiery trials and afflictions. The people would suffer much hardship, both in escaping from Pharaoh, and also on the long journey to Canaan; and Moses, as their leader, would be severely tried many times. This was symbolized to Moses by the burning bush. As the emblem of the Presbyterian Church, the Burning Bush teaches the same lesson. The Church that is to be used of God will pass through fiery trials. Its members should not expect a smooth and easy passage through life. Costly sacrifices will have to be made, and there will be times when temptation and affliction will scorch their hearts. From its earliest beginnings down to our own time, the history of the Presbyterian Church provides many illustrations of the truth thus symbolized. Some of its members have actually passed through the flames as martyrs for the faith. The lives of others have been so filled with afflictions and burdens borne for the sake of Christ, it seems quite fitting to compare them to the Burning Bush.

The third fact is that the bush was not consumed. A brush afire was likely no unusual sight in that dry desert country. But this bush was burning, and yet it was not being consumed. The secret of the miracle was the presence of God, a Spirit, infinite, eternal, and unchangeable. As such it was intended to be the symbol of a wonderful promise for Moses and the people of Israel. While they allowed the Lord to be their God, they would not be consumed or destroyed by fiery trials and afflictions. In spite of all that would happen to them, they

(Continued on page 121)



## THE HOME COMING OF A MENTAL PATIENT

Grace Moore Murray, R.N.

Mental disease is an alarming feature of our time. The number of hospitals for mental cases, or asylums as we otherwise designate them, in Canada is very large, indicating a very great proportion of our population thus sorely afflicted. The history of not many hundred years ago shows that man's inhumanity to man in this connection was sadly illustrated. In some countries even yet the treatment of the insane baffles description for neglect and cruelty. The existence of these hospitals in our lands and other Christian lands is a testimony to the desire of the people to care humanely and wisely for this class and just as people come out of our hospitals cured, so many through the treatment in these institutions are restored to their home and loved ones. It would seem that the treatment after recovery is equally important as during the patient's illness, and for that reason we give to our readers the article on the treatment of a mental patient who apparently has been restored to soundness of mind. There is doubtless always the possibility of relapse and such safeguards as are possible should be known and adopted. Shakespeare has reminded us of the possibilities in this connection when he asks the question, "Canst thou not minister to a mind diseased?"

**T**HE family and friends of a mental patient do not as a rule fully realize the important part they play in the illness and recovery of an afflicted one.

After the illness has occurred and the patient has been removed to a hospital they can usually see where they were often indifferent and indiscreet. If the illness resulted from continued unemployment and boredom much might have been accomplished at the onset of the illness by the united efforts of interested friends and relatives. Invitations here and there, interest in sports stimulated, minor faults and irritating habits overlooked, books loaned and a consistently cheerful atmosphere maintained in the home. If the illness was due to overwork and unnecessary worry over unfinished work surely others could have lightened the load considerably. All simple but important measures.

So little attention is paid to the apparently unimportant moral and mental deviations in children, yet it is to the defects in their environment and education that lead to juvenile crime and then to such maladjustment and unhappiness later in life. Wise and just discipline is necessary both in the home and school.

Children should be taught to pay for their mistakes, thereby profiting by them, and to stand on their own feet. Mental illness later in life has often been traced to parents allowing children to lead secluded and protected lives.

In the provinces where mental hospitals have an out-patient department much is accomplished by this service in preparing the patient for his return to home, work, and society.

It is also their work to inspect the home to which the patient is returning, to make suggestions, and to help in the readjusting of the patient. If it is thought advisable that the patient should not return home the "boarding out" system is used in which a patient is boarded for some months in a private home approved by the out-patient department until such time as the doctor feels that he can successfully cope with the situation at home.

The return of a patient to an unprepared home is much more difficult. The family probably feel that their name has been besmirched by mental illness in the family and this attitude will most assuredly react on the patient. So in the first place it is necessary to take a proper attitude toward this apparently bewildering situation.

Some reasonable cause for the illness is usually to be found, such as, overwork, no work, insomnia, worry and fear. It is therefore first necessary to make the patient feel that he has been mentally ill because of the overwork or worry, just as he would have had pneumonia had he been exposed to cold or dampness. This is true and is a natural normal attitude to take.

In most cases the patient is physically fit. If not so at the onset of the illness, he would be before leaving the hospital. So in no case should he be treated as an invalid. You may be sure he has been waiting on himself in the hospital and probably assisting in the care of others before leaving. He should therefore assume responsibility for the care of his person and minor business affairs without undue observation. He is to be trusted or he would not have been allowed to leave the doctor's care.

Of course anything that was especially irritating should be avoided and each member of the family should assume his part in keeping the patient's mind occupied and pleasantly entertained, such as suggesting garden work, books to read, public entertainments, and family parties, according to the tastes of the patient.

If at all possible conversation concerning the recent illness or hospital should be avoided. It is an excuse for self-pity which is destructive.

By careful study of the factors causing the breakdown any future illness will be avoided by a determined consistent effort to eliminate these causes.

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It is a great thing to love Christ so dearly as to be "ready to be bound and to die" for Him; but it is often a thing not less great to be ready to take up our daily cross and to live for Him.

## AMONG THE CHURCHES

Charlottetown, P.E.I.

In St. James Church, of which Rev. R. Moorhead-Legate, D.D., is minister, there has been organized recently an additional missionary society of teen-age girls, known as The Good-will Group. Dr. Moorhead-Legate has been granted three months' leave of absence to visit the Old Land. He and Mrs. Moorhead-Legate expect to leave the last week in April.

In this congregation attendance at communion services has reached a new record.

Barrie, Ont.

St. Andrew's congregation, of which Rev. Dr. J. Shortt is the minister, observed recently with interesting and profitable services the eighty-eighth anniversary of the founding of the congregation. Rev. A. G. MacPherson of Riverdale Church, Toronto, was invited to deliver the special messages for the day. His subject in the morning was, The Kingdom of Heaven and in the evening the vital question, What think ye of Christ?

An honored resident of this town for almost fifty years passed life's earthly bounds on the 25th of February in his eighty-third year, Mr. Wm. Gallie. He was prominent in the business world, and deeply interested and active in the public life of the community, and gave himself chiefly to his church. For over fifty years he had missed but one annual congregational meeting in St. Andrew's, that of this year. For thirty-five years he served on the Board of Management and subsequently on the Session for the remainder of his life. He is survived by his widow, and two distinguished sons, Dr. W. E. Gallie of the Faculty of Medicine, University of Toronto, and Dr. Gordon Gallie, a leading specialist also residing in that city.

Weyburn, Sask.

Early in January the Presbyterian Church was seriously damaged by fire. Fortunately the Ladies Society was in session in the basement and their timely warning prevented much greater damage. The fire brigade did good work but the church was left in a terrible plight. The task of adjusting insurance and restoring the building was left in the hands of a capable committee who succeeded splendidly. The building is now as good as ever and services are again being regularly held. The congregation expresses its gratitude to the Baptist and United congregations who extended to them the use of their buildings while the church was undergoing repair.

Chesterville, Ont.

The congregation of Chesterville and Dunbar have recently, under the ministry of Rev. Geo. Extence, progressed very rap-

idly. This is shown in the favorable financial position which the congregation enjoys, and also in increased liberality to the Budget. The gifts from the Chesterville branch for the past year exceeded the contributions of any year in the past eight. At the request of the congregation the Brockville Presbytery has appointed Mr. Extence for another year to this charge.

Palmerston, Ont.

Knox congregation has organized what is known as The Hundredth Club. The significance of this number is not related to the membership. It gets its name from the pledge of the members to do their utmost to insure that there shall be an attendance of at least one hundred at every church service on Sunday. The aim is to promote culture, and to develop sociability. It has a well defined organization of its members for work. There are four groups with a captain of each; meetings are held twice a month by groups on Sunday evenings after church in homes open for them; there are no fees, pledges or collections; current events are discussed from the Church's standpoint. The minister is Rev. Dr. A. L. Howard.

Boston, Mass., U.S.A.

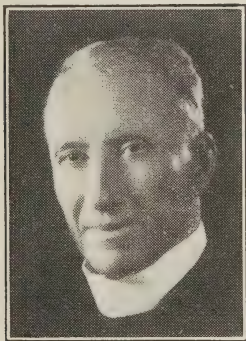
What is reported to be the oldest Presbyterian congregation in New England, the First United Church of Boston, celebrated early in March its 91st anniversary with special commemorative services. The two ministers announced to preach morning and evening were respectively Rev. Dr. Bunyan MacLeod, late of Perth, Ont., and a former pastor of the church, and Rev. A. Gordon MacLennan. This congregation held its first service on March 6th, 1846, in a rented hall under Rev. Alexander Blaikie. The congregation then and since has been made up largely of people from the Maritime Provinces and has been served by capable ministers drawn chiefly from that part of the Dominion. The present minister is Rev. Geo. Murray, a Scotsman, educated in Canada. Notable improvements have of late been made on the church property and part of the commemorative exercises was the burning of the mortgage. Mr. Murray preaches both in English and in Gaelic.

St. Mary's, Ont.

A great blank was left in the community, but particularly in the Church, by the passing early in the year of Miss Annie MacVannel, eldest daughter of the late Mr. and Mrs. Peter MacVannel, charter members of the congregation, and whose forbears were among the early organizers of Presbyterianism in the community. Miss MacVannel's association with the church was lifelong and it was her privilege to serve in various capacities. She was at the time of her death Superintendent of the Mission Band which



she had organized and was a devoted and regular teacher in the Sunday School. She was President for some years of the Women's Association and was closely identified with the W.M.S. first as a member and later as President. She was deeply interested in all that concerned the church, liberal and generous with gifts, time, and contributions, and ever loyal to the congregation and its minister. No one was better known or more dearly beloved.



REV. DR. D. T. L. MCKERROLL.

Toronto, Ont.

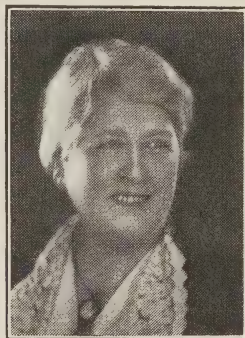
The second Sunday of March brought to a close a notable ministry in one congregation which had extended over twenty-seven years. On that day Rev. Dr. D. T. L. McKerroll preached his last sermon as minister of Victoria Presbyterian Church. It is not common to witness at the close of a pastorate so long as this such expression of unfeigned sorrow at parting and such an enthusiastic and sustained demonstration of gratitude and affection as was given in this connection. Many functions were held in honor of the minister and his wife and gifts bestowed. Two occasions were distinctive, a gathering of the youth of the church to do honor to Mrs. McKerroll and a banquet, on the Monday evening following the farewell services, to both Dr. and Mrs. McKerroll.

At the former, following an entertainment, a company assembled that filled the great hall in the Sunday School building. After tea, in a succession that seemed unending one after another representing the various youth organizations stepped to the front, addressed Mrs. McKerroll, presented a couple of roses and retired. Soon the lady honored had an armful of roses. Then were bestowed some gifts, chief of which was a purse of gold. The most wonderful tributes were called forth with respect to Mrs. McKerroll's famous class of young men of whom 134 served overseas and 17 gave their lives to the cause. The burden of the young people's praise was warm friendship,

wise counsel, and help in crises. This was a very wonderful demonstration of appreciation and affection.

On the latter occasion the congregation played its part in behalf of the minister and his wife. Upward of 600 sat down to the banquet. This great company consisted of the congregation and friends, ministers of the Presbytery with their wives, and other guests. The guests of honor were the recipients of tributes and gifts, the sincere offerings of regard and gratitude. A beautiful bouquet of roses was presented to Mrs. McKerroll and Dr. McKerroll was handed a document guaranteeing a retiring allowance from the congregation of \$100 a month for three years, and a brief-case from the choir. Thus in an outburst of glad recognition of benefits bestowed, good work accomplished and of enduring friendship established, there closed a protracted and helpful ministry.

His Worship Mayor Robbins was also a guest and after conveying his personal felicitations he presented a beautifully illuminated and framed address to Dr. McKerroll on behalf of the city of Toronto.



MRS. MCKERROLL.

Tatamagouche, N.S.

This faithful and loyal congregation, so long associated with the name of the late Dr. Thomas Sedgwick, was recently sorely bereaved in the sudden passing of the last member of Dr. Sedgwick's immediate family, Mrs. Dr. J. W. Clark, at the age of sixty-seven. Mrs. Clark's mother was a MacGregor, a granddaughter of Dr. James MacGregor, and was possessed of the same zeal and devotion to the Church and religion that characterized that notable pioneer whose service has recently been so signally recognized by the Synod of the Maritime Provinces. A woman of great strength of character, of sound judgment, tireless energy, and with fine gifts for public service, the Bible Society, the Women's Institute, as well as the Missionary Society, Sunday School and all other organizations of the Church suffer greatly in her passing.

Four daughters survive, Mrs. Wm. Boyd, and Mrs. H. Whitely of Ottawa; Mrs. Ian Simpson of Victoria, B.C., and Mrs. George Ernst, wife of the Rev. George Ernst, Episcopal, late of Wolfville, N.S. Her husband Dr. J. W. Clark, died in 1913.

Toronto, Ont.

St. Andrew's, Rev. Stuart C. Parker, D.D., welcomed to its pulpit on March 7th, morning and evening, Rev. Dr. H. Beverley Ketchen of McNab St. Church, Hamilton, the occasion being the congregation's 107th anniversary. It was noted by the minister, that, an engaging co-incidence, the March issue of St. Andrew's Church Magazine was numbered 107. It was our privilege to attend the morning service, to look upon a large assembly that filled the ground floor and expanded deep into the spacious gallery, and to participate in a most beautiful, exalting and helpful service.

Supper on Monday brought forth a great company in friendliness and good cheer and was followed by a series of views on Scotland admirably presented, as might be expected, by Dr. Ketchen.

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For its fifty-eighth anniversary, Parkdale Church, Rev. F. G. Vesey, afforded the congregation and friends the privilege of hearing and of meeting Rev. Hugh Black of Union Theological Seminary, New York, known so well here as formerly the colleague of Dr. Alexander Whyte of Free St. George's, Edinburgh. Dr. Black was greeted by overflowing congregations, including Monday evening, when he lectured upon The Soul of Scotland.

Regina, Sask.

First Presbyterian Church now has its First Church News, a copy of which has reached our desk, the work of the Young People's Society. Its aim is to inform members of the work being done in and through the congregation. A fact of interest both within and without the congregation is that contributions to the Budget for 1936 are in excess of those for the previous year by \$50; and further that the membership after purging of the roll stands at 771.

## DESIGNATION

On February 20th Riverdale Presbyterian Church was the scene of an impressive service when Miss Mabel Booth, a member of that church, was set apart for work as a deaconess in Saskatoon, Sask. Miss Booth graduated in 1935 from the Missionary and Deaconess Training Home, Toronto, and had rendered service among the Ukrainians in Toronto. The service was under the auspices of Toronto Presbytery. Miss Booth

was presented by Mrs. W. H. Mitchell and she was the recipient of a goodly number of suitable gifts from various organizations.

## A PIONEER SURVIVES

An annuitant under the Widows and Orphans Pension Fund, Mrs. Andrew Boyd (Margaret Stewart Boyd) in advising the Treasurer of a change of address to which her quarterly cheque should be sent, revived a bit of early church history. Having found it possible to leave her home in Port Arthur, Ont., she immediately proceeded to Jeanerette, Louisiana, U.S.A., to visit her years, having celebrated on January 8th, her ninety-eighth birthday. Mrs. Boyd states that she is the widow of Rev. Robert M. Stewart, Reformed Presbyterian minister sent out from the Old Country over one hundred years ago by the Colonial Board of Missions to Annapolis County, Nova Scotia, where he preached for forty-five years. What a veteran is Mrs. Stewart and what noble frontier service was so perseveringly rendered by her devoted husband!

## THE RECORD

Again it is evident that the Record helps. Mr. W. S. Sutherland to whom we were indebted for the report of the opening of the church last year in Lakeview, Que., writes enclosing \$5.00 the gift of a lady which is to be devoted to the sending of the Record for two years to this congregation.

A second benefit resulted to the congregation from this article. His Honor Judge McKinley of Ottawa telephoned Principal Mackenzie of the Presbyterian College, Montreal, offering to provide pews for the church. The Record was therefore the medium of timely assistance to this congregation whose work in that district is so important.

## GLENGARRY PRESBYTERY

At its meeting in Maxville, early in March, the Presbytery placed on record its deep sense of loss in the death of Dr. P. A. MacLeod, Clerk of Presbytery, and expressed by resolution to the family its deep sympathy. All the members of the court were deeply affected by this loss.

Rev. J. D. MacKenzie of Avonmore, and Rev. W. E. Davies of Finch, were appointed commissioners to the General Assembly.

The resignation of Rev. Dr. Quigley of St. John's congregation, Cornwall, was regretfully accepted, to take effect at the end of April.

The Presbytery nominated Rev. Hugh Munroe of New Glasgow as Moderator of the next Assembly.—Rev. W. B. MacCallum, Clerk.





—Photo by Freeland.

### MR. K. BRYDEN

Distinction has been earned by one of our Presbyterian young men at the University of Toronto. Mr. Kenneth Bryden, son of Professor and Mrs. W. W. Bryden, a fourth year student in English and History, has been awarded the Edward Kylie Scholarship, the most important in the gift of the University. This scholarship will enable Mr. Bryden to continue his studies in history in Great Britain for two years. His purpose is to proceed in September to Oxford University to take advantage of the privileges thus accorded. We should add that our opportunity to publish this note and to present this picture was provided only after the exercise of some constraint upon those immediately concerned.

### A LEGACY

The Board of Managers of St. Paul's Presbyterian Church, Leaskdale, Ontario, is in receipt of the following communication from a solicitor in Uxbridge:

"Please find enclosed by registered mail a cheque on Canadian Bank of Commerce, Uxbridge, Ontario, for Two Hundred Dollars in payment of a bequest from Grace Harrison's Estate, the same being bequeathed to St. Paul's Presbyterian Church, Leaskdale, Ontario. The clause relative to this bequest reads in full as follows:

"To the Board of Managers of St. Paul's Presbyterian Church, Leaskdale, Ontario, I give and bequeath the sum of Two Hundred Dollars for the sole use and benefit of that church in the best discretion of the said Board of Managers'."

### BRITISH AND FOREIGN BIBLE SOCIETY

#### An Invitation

In this Coronation year many Canadians from every part of the Dominion will wend their way to London. Amongst the famous "May meetings" held there, none is more famous than the Annual Meeting of the British and Foreign Bible Society which will be held this year in Queen's Hall on May 5th, at 11 a.m. To that meeting all friends from Canada and Newfoundland who may be in London at that time are cordially invited. In order that they may receive special tickets of admission it is requested that they will send in their names and London addresses either to their local Auxiliary, or to the Central Office, 16 College Street, Toronto.

\* \* \*

#### An Appointment

The British and Foreign Bible Society in Canada and Newfoundland announced on February 17th, that the Rev. Walter McCleary, B.A., Minister of Summerside Presbyterian Church, Prince Edward Island, had been appointed as one of the District Secretaries for the Upper Canada Auxiliary. Mr. McCleary was born in Newry, Northern Ireland, and came to Canada as a boy. He has studied in Alberta University and McMaster of which he is a graduate in Arts. He received his theological training in Knox College and he has ministered in Keene, Fort Frances and Summerside. Mr. McCleary will take up his duties with the Upper Canada Auxiliary early in April and will have as his colleagues the widely-known District Secretaries, the Revs. J. S. Harrington, L. Th., and F. B. Allnutt, B.D. Mr. McCleary is a brother of the Rev. Ray McCleary of Woodgreen United Church, Toronto.

### ORGAN

A congregation is desirous of learning of a two manual organ available in any congregation. The party desiring this says the organ would be welcome as a gift but would pay transportation. Address The Presbyterian Record.

### A WELCOME

A cable to Dr. MacNamara, Clerk of the General Assembly, is significant and is gratefully received:

PRESBYTERIAN CHURCH OF ENGLAND IN LONDON OFFERS WARM WELCOME TO PRESBYTERIANS VISITING LONDON FOR THE CORONATION.

## BOOKS

**Victorious Living**

By Dr. Stanley Jones. Published by McClelland and Stewart, Toronto. Price \$2.00. Reviewed by Rev. John McNab, M.A., B.D.

Not since Francis G. Peabody's *Mornings in a College Chapel* was published has there been a volume of devotions to equal this book of Dr. Jones. Those who are familiar with the writings of this vigorous thinker will find in these daily devotions the choicest gems of his fertile mind. Ministers will find seed-thoughts for sermons and the laity will delight in the fearless application of the Gospel as a two-edged sword to individual and corporate life.

\* \* \*

**The Book of Family Devotions**

Approved and Commended by the General Assembly of The Presbyterian Church in Canada. Printed at Oxford University Press. For sale by Presbyterian Publications, Toronto. Price thirty cents.

Since this is the product of our Church, issued in 1919, the first year after the Great War, it should need no further commendation, but should at once find a welcome in every home. There is however more than authority to commend it for, as examination discloses, it is a book admirably suited to the service to be rendered. It will make family worship easy, attractive, and truly elevating.

\* \* \*

**The Silver Lining**

Archer Wallace. Published by Round Table Press, New York. Price \$1.00. Reviewed by Rev. John McNab, M.A., B.D.

Men and women who have suffered in life's struggle will find encouragement in these pages. Mr. Wallace has written for the handicapped and crippled on the compensations that they can discover in their Cross. It is a winsome book that reveals the largeness of the Editor's heart. His profound sympathy for restless, anxious souls and admirable illustrations from life of those who overcome handicaps make this a valuable contribution to solving the inevitable problems that confront most people.

\* \* \*

**Missions Tomorrow**

By K. S. Latourette, Harper Brothers, New York and London. Price \$2.50. Reviewed by Prof. F. W. Beare.

It is not too much to say that this is the most important book on Christian missions that has appeared since the controversial *Laymen's Report*. Professor Latourette has an acquaintance with the work of the missionaries, with their problems, their methods, and the results that they have achieved, that can scarcely be surpassed. On the

basis of that thorough knowledge, he tells us without any shilly-shallying that "he is thoroughly committed to the Christian missionary enterprise" and he is hopeful for the future "partly because he thinks he sees in the scene about him reasons for that attitude, but chiefly because he believes in God".

Features of the book are a masterly sketch of the amazing missionary achievements of the last century; a presentation of forces and movements which are making the new day; the need and the program of missions in the new day. The book is to be highly commended to ministers as providing material for addresses and to societies as a text book. I know of nothing like it, sane, timely, evangelical.

**REV. W. G. PATTERSON**

Mr. Patterson was on the retired list of our ministers, having withdrawn from active service in 1924. His death took place on the tenth of March at his home in Toronto. His labors as a minister of the Presbyterian Church were carried on in various parts of Canada and the United States. He was a native of Scotland, and was a graduate of Glasgow University. His theological course was taken in Robertson College, Edmonton. His period of service in Canada extended from 1905 to 1924. He is survived by Mrs. Patterson, one son and three daughters.

**REV. JAMES CAMERON McCONACHIE**

Mr. McConachie who for many years had been in ill health passed to his eternal rest on the 22nd of February after serving the Presbyterian Church for about a quarter of a century. His latest pastorate was Melville Church, West Hill, Ont. Three years ago he retired and took up residence in Toronto where his death took place. He was a native of Oneida township and received his education in Queen's University, graduating both in Arts and Theology. He is survived by his wife, one daughter, and one son, all of Toronto.

He who loves God most, loves God's creatures most, and them for God's sake, and God for their sake.

We are always complaining our days are few, and acting as though there would be no end to them.

In the dark cloud of a great sorrow the beautiful bow of God's promise is often seen, if we look up.

Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.



## MISSIONARY NOTES

### From a Home Missionary

"A large part of my work, of course, is hunting up poor families and ministering, as far as I am able, to their necessities in the way of clothes, etc., from the relief goods sent to me for that purpose by various women's organizations, principally in Eastern Canada. On account of the failure of much of the crop in Manitoba, the need for this kind of work has been especially great. I am glad to say, however, that the response to the need has been proportionately great. Altogether about half a ton, I think, of clothing, etc., came to me; the sorting out and distributing of which, added to the regular routine work of looking after two mission stations, getting up two Christmas entertainments for the children, and other incidental activities will enable you to understand why I fell down so badly in my correspondence. And the bulk of this relief work, I regret to have to say, is still to be done. It takes time for one pair of feet and one pair of hands to get around and do this kind of work in two districts the size of mine. The great need of this field is a deaconess-at-large to assist the missionary in such activities, visiting the homes, etc., and finding out just what and where the need is."

The physical demands of such a field are impressed on one as he reads:

"This being Blue-Monday morning, after my two services, and my seven-mile walk to Ashfield through the snow and storm of yesterday, I feel as if I had been drawn through a hole in a board feet foremost, and that the hole was in some way or other still clinging about me and hampering my movements. I feel more like stretching out my back on a soft couch and taking my ease than writing a letter."

In another paragraph he indulges in helpful reflection upon a missionary's, or for that matter any person's life:

"I have in truth and reality been up to my ears in work; a lot of it not of very much importance, but still having to be done, and effectively taking up the time that I would only have been too glad to have devoted to something else. I suppose there are times when we all feel that way in our tedious bond-slavery to the daily round of life's petty and tyrannous exactions. So many of them seem such a waste of our all-too meagre time allotment. However, such is life, and we have just got to take it as it comes and make the best of it."

\* \* \*

### Expanding

A stalwart in our church at the head of the Great Lakes is His Honor, Judge Mac-

Kay. What he has done for our cause in Port Arthur will never be fully known but it may be said that both by personal service and financial support he has been instrumental in establishing, maintaining, and expanding our cause there. That is his steadfast aim, expansion; and quite as if he were a superintendent of missions he keeps his eye upon the mining areas where opportunities are springing up on every hand.

The natural medium of expansion is the Sunday School and to that he gives himself with enthusiasm, and this explains why from First Presbyterian Church there are offshoots at Gresley Park, Jumbo Gardens, Oliver Road, and Helen Street. Work begins in a home and progresses to the stage that requires a mission building and ere long a community centre is established which is of inestimable benefit to youth.

To an interviewer recently the Judge mentioned two matters of great importance, the Bible and family worship. The Bible must be early and diligently studied and passages memorized. For family worship there can be no possible substitute. Its importance cannot be overestimated. He quoted the great Gladstone as follows:

There is but one great issue, and that is to get the truth of the Bible into the hearts of the people.

Speaking of a Bible picture book which he circulates widely he says, that it exerts a marked influence both on children and adults, but especially the former.

In the branch Sunday Schools established in the vicinity of Port Arthur, there are over 300 pupils: Gresley Park, 164; Jumbo Gardens, 55; Helen's Street, 60; Oliver Road, 35.

\* \* \*

### From Experience

A lady in renewing her subscription to the Record expresses deep sympathy with our Home Mission work.

"It is with deepest interest I read reports of work in the north. I am doing public health nursing and did this work in the Blueberry Mountain district before Presbyterian services were held there. No one can know the need of church services until he has lived where there are no services available."

\* \* \*

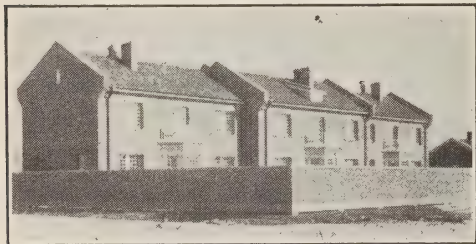
### A Centenary

The year 1937 looms large in Presbyterian foreign missions. For it was just one hundred years ago that the Board of Foreign Missions of the Presbyterian Church, U.S.A., was organized in the city of Baltimore, Maryland.

The work begun by the Western Foreign Missionary Society, the centenary of which was fittingly observed in Pittsburgh in connection with the General Assembly of 1931,

was transferred to our Assembly Board in 1837.

This is no ordinary celebration. One hundred years is a great span in the life and service of any movement or institution; but one hundred years of missionary effort and achievement has a significance all its own. Harnack's notable work tells the story of the expansion of Christianity in the first three centuries. The centennial of our Board will bring into the clear the tremendous contribution which the Presbyterian Church in the U.S.A. has made towards the evangelization of the world. Such an anniversary should be fittingly observed, so that the entire Church may rejoice with the history of this great cause.—Presbyterian.



NEW MISSION PREMISES.

**Szepingkai, Manchuria**  
**Rev. E. H. Johnston**

I enclose a snap of our new houses at Szepingkai that might be of interest for the Record. As the surroundings and compound are still very bare we did not feel it was worth getting a professional photographer, especially as the snap gives a very true impression of the houses and surroundings.

The centre house is the ladies, the one to its left is the Reochs, and the one to the right is ours. At present the compound is surrounded by a turnip field, except for a row of houses on the east that appear on the edge of the picture, but we hear that next year we will have some one-storey, Japanese houses built just in front of us, and we judge from the rate the town is building up that we will soon be surrounded by buildings. Fortunately we are not far from the Japanese park to the south (in front) of us, and an experimental farm to the west, so we should have plenty of good air. As soon as the weather allows we plan to plant a few trees and lay out our lawns.

The houses are finished except for some inside wood work such as shelves in the studies, and cupboards in pantries and kitchens. Mr. Creighton, the architect from Peiping, is coming up in February for a final inspection. We expect to move in late March or early April.

The Reochs have been away for almost a month now, so we find ourselves very busy. Although I am afraid that we are rather feeble substitutes for them, we are beginning to get a grasp of the work and are quite enjoying it.

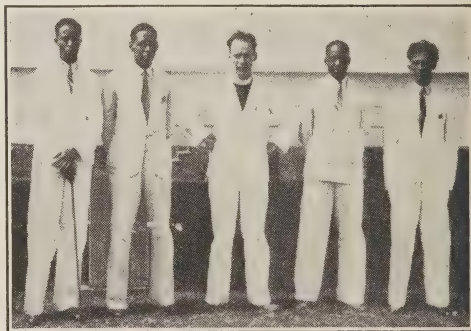
I have written a note to Dr. Mackay expressing again our very grateful appreciation of the new houses, and our warm thanks to all who contributed to them. They will mean a great deal to the health and happiness of our Szepingkai community and to the efficiency of our mission.

\* \* \*

**British Guiana**  
**Rev. James Dunn**

Friends of the late Ephraim Scott will be interested to know that at Better Hope a church is now in process of erection to be known as The Ephraim Scott Memorial Church. This building is made possible by a legacy of \$2,000 from the will of our former Moderator and Editor of the Record, and is being supplemented by donations from the people.

It is heartening to see how the church people are learning to help themselves and are taking a larger share in their Master's work. It is not often for example that one finds Sunday School teachers walking eight and twelve miles in the heat of a tropical sun to conduct Sabbath Schools that they themselves have begun. I have two such young women in the Berbice field. Then, again at Providence, the cause consists of only six members and four enquirers, yet, despite their poverty, they have recently supplied their ten by ten foot cigar-box church with a pulpit and pulpit Bible, a



**Staff Boys' High School, Berbice.**  
**Rev. J. Dunn, Centre.**

collection plate, a book press, and have gathered materials and \$100 to enlarge their building. Your Budget Convener, in particular, will be glad to hear that every month they remit \$2 of their annual \$24 budget allocation.



It has also been good to see God's gracious handiwork of regeneration. One example, in particular, comes to mind. A certain back-slider, notorious for many years for his drunkenness and wife beating, came to see me almost the first day I arrived. With drunken emphasis he set forth, with special reference to the Canadian Presbyterian Mission and its missionaries, the sins of omission and commission of everyone except himself. He informed me that he would knock my brains out if I came to his house to visit his bed-ridden mother, as he had heard I planned to do. It doesn't matter, perhaps, what I said in reply, but I invited him to return for a longer chat when he was sober. He came the next day and we laid his troubles before the Throne of Grace, and He whose power is able to save to the uttermost turned his life upside down and right-side up. It has been a joy to observe the lasting transformation in his character and to see the work he gladly and gratefully does for his Lord and Master. If only those who doubt the imperative need and value of missions could only come and see this and many other things I believe they would return with at least a more sobered sense of the foreign mission field in their own hearts.

I have not forgotten you and the Record—for one thing, the Record has not forgotten us. It comes regularly as a refreshing breeze. . . . I enclose my cheque for a year's subscription for 6 copies of the Record. I want every one of my catechists to have a copy. Please add the six to the present much appreciated bundle. The Record does missionary work in both directions—at home and abroad. Apart from the spiritual good in it, I am hoping that the Record will serve to develop a close spirit of fellowship between our leaders here and the Home Church.

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#### Language Study in the Himalayas

Mrs. D. E. McDonald

Generally words carrying most weight come from those who speak from experience. Many missionaries, the world over, could very adequately write on this subject. It so happens that I am the particular victim from our Mission this year whose duty it is to prepare for service by language study. Hence the Editorial Committee has requested that I write my impressions.

We are privileged indeed to live in such surroundings amid the beauties of the Himalayas of North India during our months of study in preparation for Examinations. Being 7,500 feet above sea level, the air remains clear and brisk. With the ever-present, ever-prominent encircling hills, one is continuously reminded of the Psalmist's words, "I will lift up mine eyes unto the hills from whence cometh my aid".

Beginning with the monsoon, and continuing through to its close several months later, many varieties of wild flowers and flowering trees intensify the beauty. Besides these, a very unique growth of ferns is evident, not only growing on hillsides and forest stretches, but moss-covered trees to their topmost branches are seen bearing most gorgeous ferns of every description, each tree becoming a veritable fernery. Sometimes we sing, "When the mists have rolled away". Here daily we "see" mists "rolling away" and returning to the valley all about us.

Language study grows monotonous at times but it also has a way of becoming increasingly interesting. We cannot all be linguists, but we may all be students of a language. Some days one wonders if one has learned anything, the task in hand seems so impossible. Other days the question is, "How much can I remember of all that has been learned?"

Pandits (tutors) usually begin their work at 6 a.m., which means that, ere the sun rises, we also must rise for our early morning lesson. Early rising is customary in India and soon becomes commonplace to the missionary. Countless, strenuous hours and repeated effort in attempting pronunciation of words foreign to tongue and ear, is the daily programme at language study. Always acquiring, yet more to attain—as in life itself. A great burden was lifted after the oral examination held this week when the report "passed" was received, and we realized that we had accomplished something, that the long months of hard study had not been in vain.

Our desire is that we may press on to acquire more and more of a knowledge of Hindi in order that our heart's desire may be fulfilled—to render the service we are called to render in needy India.

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#### Reunion Days With Padre Labhu Mal Dr. John Buchanan

In 1907 I took seven Bhil Christians and attended the Sialkot Convention. The Bhil Christians got a sense of the high Christian tide of that Convention in the All-night Prayer-room, "The Kirk" with "Praying Hyde" and McCheyne Patterson, who were making this a "tirat", (a pilgrimage of fasting and prayer). Night and day there was no let up for ten days, always someone confessing with strong crying and tears, and then bursting into thanksgiving, praise, and dancing with joy. "Bol Yisu Masih ki jai", that is "Shout, victory to the Lord Jesus". This was a bugle call. Whether at meal time or sleeping, or convention meeting time, men, young and old, on their knees or on their faces, cried mightily to God for pardon, for relief from the terrible

burden of grievous personal sin, and even wickedness. Weeping might endure as it did for a night and a day, but joy came in the morning. Men like Hyde, beloved "Praying Hyde", whose mark on the Punjab and away down to Central India is still manifest, prayed and sweat and worked without thought of food. With such a volume of prayer going up, missionaries and Indians, endued with power from on High, preached as the apostles preached on the day of Pentecost.

A prince among those Indian preachers was one who was a convert from that Community of the despised low caste, a member of the United Presbyterian Church, Labhu Mal (the unclean one); now, by the blessing of Christ, Professor Labhu Mal, the chief leader in self-support among those depressed people. Now there are 119 pastors, including this Professor in the United Presbyterian Seminary, all paid by the Native Church through the Synod. Yes, "he was the chief speaker". One wonderful night he spoke as seldom men have spoken. His subject was "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest". This Punjab servant of the Lord was not speaking to show off his learning in high Persian Urdu but in the language of every day. Our Christian Bhils understood his message best of all.

After the meeting that night we from the Bhil jungle circled him round as the Bhils do the hare or the deer they have set themselves to catch, asking that he come to spend his holidays in Amkhut to teach them that they might teach others also. Their curly Bhil locks, their scanty dress, and their earnest faces drew the padre like a magnet. Yes, if God willed, he would come to them for his August-September holidays. He had preached, "Pray ye that the Lord would send." God was answering prayer, and he must spend his holidays, not as he pleased, not even to go to the big cities of India which were calling, but to answer the call to the Vindhya Mountain people of Amkhut. He was not putting his hand to the plow and looking back or, to change the figure, thrusting the sickle into the harvest field as a novelty, but for twenty-two years this Professor from the Punjab turned his face to the Bhil harvest field.

Though Prof. Labhu Mal always came in the middle of the monsoon, the heavy monsoon of the jungle when ox-carts even are ruled out, yet there was always a Power which permitted him to get through the often impassable rivers. He came often with wife and little children, travelling from Dohad station in an ox-cart, covered like a gypsy waggon with rough bamboo matting and sacking. When in God's line, the impossible may be done. "Ye shall tread upon

the serpents and get no hurt." "When ye pass through the fire I will be with thee . . . and the floods shall not overflow thee."

This year he was secured for the four days' Annual Mission Mela held at Jobat, and came again in July for further class-work, being brought to Amkhut by motor. The old journey without roads in an ox-cart for three days and nights is cut down by roads and motor cars to three and a half hours. There was not the definite theological course followed as in previous years, and the forty-nine who attended from the different Mission Stations were a great mixture; some Bhil ordained preachers who rejoiced at the return of this their teacher, some teachers and preachers, and other recruits quite illiterate. All felt in this servant of God the hand of the Lord. Special Sunday services during this time were held at Amkhut, Jobat, Sardi, Mendha and Alirajpur.

With a unanimous vote and many words of appreciation he was urged to return again next year. Missionaries, pastors, teachers, recruits, all were thankful and glad that God had sent His servant again to us in the jungle. May it be again year by year.

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#### A Day on Tour Rev. C. P. Young

In the brief dawnlight before the Indian sunrise Bible Class begins with all workers present and some villagers and especially one Chamara who farms there. "The teaching", he says, "is good for my children, but I am too old to change."

After dispensing a few ordinary medicines, with male native workers one fares forth to visit the humble hut-homes of the neighboring people. At the first house we sing a hymn in the dialect and the people gather. Someone calls to nearby houses and others come to hear. The hymn or a few verses may be often repeated in an endeavor to have the people sing with the workers. The tune is often familiar and the children will join in; but the adults hold back. Then follows the preaching and teaching of the Word for an hour. A few questions are asked and answered and we move on to the next group.

This time our congregation is by a little stream preparing hemp to make rope. They are called to listen. Most leave their own work to listen. Some few continue their work while a very few remain at a little distance, working and listening. Chitu speaks. He has ridden over five miles from his home, a volunteer, a convert from those whom India has long counted the lowest. Yet as we listen we marvel at the convincing words which flow from his unlettered, but Spirit-taught lips. And so the morning hours fly.



Meanwhile at the tent, the missionary's wife finds no time to sit in easy chairs or recline on cushioned divans. From all the nearby homes come bands of graceful women, giggling girls and wonder-eyed children. The gramophone may attract but they stay to sing some hymns and to memorize a verse of Scripture.

Afternoon, too, finds a crowd about the tent. They have come to hear, some from curiosity, others from bodily want and a few from soul-hunger. For at least two hours they sit and listen or sing. Some days we can scarcely eat our food in quietness. Even then, when darkness comes we again hear the voices of little children, men and women coming through the night. Very soon they are all about our tent. We invite as many as possible inside; but many have to sit out in the dark. For another two hours they listen as in our weakness we strive to break to them the Bread of Life. Thence mostly they go quietly to their little homes. But some of the men will talk with our native workers until after midnight, seeking to know more of the King Who rules by love, and Whose Kingdom is in the hearts of men.

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#### Drought

In a letter from Rev. C. P. Young, Mendha, India, he reports that they are confronted by the threat of drought in very severe degree. He says:

"At present we face the most serious situation in regard to water that we have seen since coming to this field. We have no great hope for any more rain until some time near the first of July. Most of the streams which usually run until much later than this are now completely dry. The water in any reservoir is very low and wells are few in these parts. It is going to be very hard on many of the people and may be the cause of some great epidemic. That is always one of the dangers in India. However Western Canada has been very seriously affected this year. My own brother's farm is within the area there which has such a shortage."

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#### Miss Ethel MacDonald, Japan

There is always something in life to look forward to, and something to hope for. As a very young girl I looked forward to being a missionary among the Korean people. Then when that hope was realized, and sometimes on the field when the way was hard and long I thought of the furlough at home which I would soon have. Then that hope was realized, and yet when I look back on the time at home I realize that I was more or less marking time till I returned as my mind and heart were here, and at times I was lonesome for my Korean

friends and fellow workers. The time spent in Canada was very profitable to me. The joy and pleasure of meeting loved ones and old friends, and the value of gaining new friends in this world, is second to none, except the joy of knowing the Lord and having His peace and presence in your heart. I regret that while at home I was not able to take a Bible course, but in various other ways I received definite help and inspiration. In God's providence I was allowed to return, and was warmly welcomed back by Korean friends, our own missionaries and other friends. I am very thankful and happy to be at work again.

During the three months since I returned my work has consisted chiefly in the study of the Japanese language, brushing up my Korean as I found I had forgotten some of it, and in general visiting the churches in this district. From first hand knowledge and reports in nearly all the groups and churches progress is reported. If for nothing but the individual results that we see—to say nothing of the results that are evident in many places that we do not see or hear about, also the results that eternity alone will reveal, all the time, energy and money spent in telling the glad tidings is well repaid. When we reflect on the individual cases one realizes how gloriously worth while it is to lead others to know Jesus as their personal Lord and Saviour. What an inspiration to faith to meet a dear old lady who though poor in this world's goods yet has an inheritance in the Kingdom of Heaven. At the age of fifty-three she became a Christian, and is now seventy-seven years old. Her husband was a Christian before her, but she firmly refused to believe. She went to church once when Bible classes at which a missionary was teaching were being held. Seeing the other women reading and singing she thought to herself, if I could read and write it would be well. She went home from the classes determined to learn to read and write. She studied, and in a very short time attained to her ambition. She then decided to read the Bible and there found Him who is "the way, the truth, and the life". She is not able to attend church now, but constantly reads as she says 'the one and only Book'. Her strong faith and clear witness are an inspiration to all with whom she comes in contact. Her husband is dead, she lives with a son who is also a Christian and she is patiently waiting for the Lord to call her home, but she added 'according to His will be it done'."

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#### Java

A recent survey of Christian progress in the Netherlands Indies shows a total of 72,222 Javanese Christians. The population of Java is 42,000,000 so the task of evangelization has only commenced.

### Spain

Spanish Protestants constitute a very small body with a membership of about 22,000 scattered in various parts of the country. But this small minority has, in the last 75 years, had an influence quite out of proportion to its numbers.

\* \* \*

### Forbidden

A German Reformed Church Publication has been a regular visitor to our office since 1929 when in Boston we met the Editor. For a number of years we sustained very close fellowship with him through the medium of correspondence. A few days ago the publication reached us again but with a note written in German upon a slip of paper:

**The issue of the Reformed Church paper, the organ of the Reformed Union for Germany, is forbidden until April 2, 1937, inclusive.**

This prohibition evidently would be in force for several weeks at least. This is another indication of the difficulties experienced by the Reformed Church in Germany.



DEACONESSES, GEORGETOWN, B. GUIANA.

### The Glory of Israel

The world owes its Soul to the Jew. Through his spiritual genius men have been delivered from the tyranny and debasement of gods many, gods immoral, and gods unspeakable, and have received the revelation of the One God, all-holy; and through the Jew the light grew ever brighter until at last the full radiance of the divine glory shone in the face of Jesus Christ, to whom the world owes whatever of beauty and truth it to-day possesses.—Norman Maclean.

\* \* \*

### Progress in Cure of Leprosy

The average stay of a leper in "Mah Fung Bing Ren Yuan", the Leper Hospital of Tsinan, is three years. Perhaps a score enter each year and about the same number go out into the world again. Not all of them are cured. A conservative estimate is that forty-two per cent of those discharged are certainly well; thirty-three per cent are improved in condition; seven per cent are not improved; four per cent die during the course of treatment. Leprosy used to be considered incurable. To-day a patient entering this institution has an excellent chance of coming out cleansed and ready to take his place in society once more!

The Rev. H. E. Chandler recently visited "Mah Fung Bing Ren Yuan". He spoke to an audience of forty-five lepers, including three boys about fourteen years old. In some of the patients the nerves had been attacked, leaving their faces somewhat paralyzed and expressionless. Sagging eyelids gave others a pathetic appearance. Some were suffering from leprosy of the skin. Others had the characteristic misshapen hands and distorted limbs. Few knew when they caught the disease.—Presbyterian.

\* \* \*

### Something Done

Professor Latourette whose book, *Missions To-morrow*, is reviewed in this number by Professor F. W. Beare of The Presbyterian College, Montreal, very impressively calls us to consider what missionaries have actually accomplished. This recital should startle into serious thinking those who have regarded missionaries somewhat contemptuously as superficial, impractical, and feeble. Professor Latourette tells a different story and these are his words:

"Christian missionaries have given a written form to more languages than had previously been reduced to writing in all the history of the race; have been the schoolmasters of whole races and nations; have introduced modern medicine; have fought opium, prostitution, famine, superstition, poor labor conditions, polygamy, concubinage, and low concepts of life."

While not afraid to admit that there have been crudities and blunders and bigotry



among missionaries he compels attention to the fact that, nevertheless, in spite of all these things:

"The missionary movement of the past century has been the most notable outpouring of life, in the main unselfish, in the service of alien peoples, that the world has ever known.

\* \* \*

#### Books on Missions

Here is a list presented to the meeting of the Alliance of the Reformed Churches, Western Section, New York, prepared by Dr. Rochester:

**Forty Happy Years in Japan**, by George P. Pierson and Ida G. Pierson (Revell). The authors spent forty years as missionaries in the northernmost of the four great islands of Japan under the Presbyterian Church in U.S.A.

**Students and the Christian World Mission**. Edited by Jesse R. Wilson (Student Volunteer Movement, 254 Fourth Ave., New York City). A report of the Twelfth Quadrennial Convention of the Student Volunteer Movement held at Indianapolis, 1935.

**That Other America**, by Dr. John A. MacKay (Friendship Press). This book introduces us to Latin America and its problems.

**The Furtherance of the Gospel**, by Rev. William Owen Carver, LL.D., (S. S. Board of the Southern Baptist Convention). Though written by a Baptist for his own denomination it is a contribution to missionary literature and will both interest and be profitable to others.

**South China Folk**, by Mary Brewster Holister (Revell). A study of the Chinese.

**Our Korean Friends**, by Frederick S. Miller (Revell). Stories and incidents of Korean Life.

**The Missionary Education of Young People**, by John Irwin (Missionary Education Movement).

**John and Betty Stam, Martyrs**, by Lee S. Huizenga, M.D., F.R.G.S. (Zondervan). The story of two martyrs of to-day.

**A Historical Educational Study of the Japan Mission of the Reformed Church in America**, by Stephen Willis Ryder.

**Missions To-morrow**, by Kenneth Scott Latourette (Harper). Dr. Latourette's pen has been diligently and successfully employed in this great cause.

**E. Ming and E. Ru**, by Margaret Rossiter White (Revell). A story of child life in Old Peking.

**Co-operation and the World Mission**, by John R. Mott.

**Conspectus of Co-operative Missionary Enterprises**, by John R. Mott (International Missionary Council).

**The Foreign Missionary Enterprise and its Sincere Critics**, by Cleland B. McAfee (Revell). A series of replies to many questions about foreign missions.

**World Fellowship**, edited by Charles Frederick Weller (Liveright).

**Ethiopia the Valiant**, by William J. W. Roome, Marshall, Morgan, and Scott (Zondervan).

**Let Us Go Into the Next Towns**, by Geo. P. Pierson, Missionary in Japan 1888-1936 (Revell).

In the rescue of Ellsworth in January, 1936, Englishmen, Americans, Canadians, Australians and New Zealanders all played a part and contributed to a happy ending.

An employment, the satisfactory pursuit of which requires of a man that he shall be endowed with a retentive memory, quick at learning, lofty minded and graceful, is the friend and brother of truth, justice, fortitude and temperance.

#### THE SIGNIFICANCE OF THE BURNING BUSH

(Continued from page 108)

would go on, a promise which was fulfilled, as the facts of history show. As the emblem of the Church, the Burning Bush contains as great a promise. God assures us that the Christian Church in general, and the Presbyterian branch of it in particular, will not perish in the trials and persecutions through which it is called to pass. No matter how strong its enemies, the Presbyterian Church in which God dwells will not be consumed. Recent fires have not wiped out the testimony of the Presbyterian Church in Canada, but have made the Church burn with a richer and ruddier glow. Many who had become cold in its service have not only warmed themselves in that glow, but have had the flame of sacred love rekindled in their hearts, and have helped to kindle the faith in others. In Dr. MacBeth's words our Church, "living up to its great traditions, has won anew the right to use this ancient and glorious emblem". What is true for the Church, is also true for its members. The ancient sign of the Burning Bush is a constant reminder of the precious promise that God will not forsake His people. Fiery trials and afflictions will serve a good purpose. Through the Burning Bush, God is saying to each of us:

When through fiery trials thy pathway shall lie,  
My grace, all sufficient, shall be thy supply:  
The flames shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine.

## In Quietness and Confidence

### THE BUILDING OF THE CHURCH

**I**N his first epistle to the Corinthians Paul writes: "Strive that ye may excel to the edifying of the Church", I. Cor. 14:12. The word "edify" has come over into our language from the Latin "aedifico", signifying to build. Inasmuch as "edify" is a Latin term which in Anglo-Saxon is "build", we readily perceive that by "the edifying of the Church" is meant, the building of the Church. Dr. James Moffatt, in his New Translation of the New Testament frequently substitutes the word "build" in place of the term "edify", for example, I. Cor. 8:1 ("Love (edifieth) builds up"; II Cor. 12:19, "We speak (for your edifying) in order to build you up". In several instances where the Authorized Version uses the word "edify", Dr. Moffatt employs the term "build". These few considerations will suffice to establish the fact that Paul is here exhorting the Corinthian disciples "to excel to the building up of the Church".

The occasion of this first letter to the Corinthians was two-fold, namely: 1. Divisions; 2. Various Abuses. These divisions, and these abuses which had crept into the Corinthian Church were the circumstances which impelled the Apostle to urge the disciples at Corinth to strive to excel to the building of the Church.

Concerning the divisions Paul writes: "It hath been declared unto me of you, my brethren, that there are contentions among you. One of you saith, 'I am of Paul, and I am of Apollos, and I am of Cephas, and I am of Christ'. Is Christ divided? Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you." Paul had preached in Corinth and some of the disciples claimed him as their leader. An Alexandrian named Apollos came to Corinth after Paul had left and he was successful in disposing certain disciples to accept his interpretation of the Christian religion. Others preferred the teaching of Peter, and some said they learned their Christianity from Christ Himself. There was rivalry; a spirit of jealousy and antagonism among these four groups. Paul realized that this party spirit was inimical to the peace and prosperity of the Corinthian Church, and that if it were not corrected it would destroy the Church. Hence the injunction, "Strive to excel to the building up of the Church".

In addition to these divisions there were various abuses within the Corinthian Church. The first was "a case of immorality utterly bad". A second unhappy circumstance was, that some of the disciples were taking their personal quarrels and disputes

to be settled in heathen law courts. Paul writes: "Brother goeth to law with brother, and that before the unbelievers. I speak to your shame". Another sad condition of affairs in the Church was, inebriation. Certain disciples had approached the Holy Table of the Lord when Holy Communion was administered, in a state of drunkenness. These divisions, an appalling lack of discipline, these carnalities, were the circumstances which impelled the Apostle to urge the disciples at Corinth to avoid the things which tend to demolish the Church, and strive to abound unto the building up of the Church. The mind of Paul was something like this: "These divisions, this party spirit, this lack of discipline, these disputes, such flagrant immorality, and drunkenness, will, if not checked, split the Church asunder. I beseech you, therefore, avoid the things that tear down and destroy, and seek to excel in those things which build up the Church."

Paul's counsel is sound advice to every disciple of Christ the world over. It is easier and quicker to wreck a congregation than it is to build one up. Sir Christopher Wren and thousands of skilled workmen spent several years building St. Paul's Cathedral, but a much smaller number of unskilled laborers could demolish that famous edifice in a few days. There are mighty forces working against the Church in these critical days, and the building up of the Church should be the crowning and crucial task of every follower of Christ.

The Church needs wise leadership, and consecrated workers who will avoid the things that tear down, and do all things with a view to building. The minister alone cannot build up a church; it is the task of all. Admirable are the words of Dr. Chas. E. Jefferson:

"Paul's counsel to the Church is summed up in a single sentence, 'Let all things be done with a view to building'. These words might profitably be written across the preacher's study wall; they might wisely be inscribed in characters of gold before the eyes of all the congregation. What a transformation there will be in public worship, what a revolution in many a disciple's life, and what a reformation in the whole temper and conduct of many a Christian congregation, when once the idea is firmly grasped that all the followers of Jesus, both the man in the pulpit and the men in the pew, have for their heaven-appointed mission the building of the Church'."

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.....Note: Unfortunately this article having been separated for some time from the letter accompanying it and the author's name not being on the paper we can only await his consideration in forwarding his name. Then acknowledgement will be made.



# Children and Youth

## SAND-HOG

THIS is not the name of an animal. Naturally one's first thought would be when reading the word that one is about to learn something about that animal of the barnyard or field whose snout is a shovel and which in sand would have an easy task delving and thrusting out and aside the light material.

Not so however. A sand-hog is a man and a man who works in sand, or in earth of some sort and usually far below the surface. He slaves in boring tunnels. The man of whom we speak was a worker in tunnels and while he speaks of himself the reason for his telling the story we are about to relate is to do honor to another man, his boss or foreman. There are others who could speak of the virtues of the man whom the sand-hog praises for he was well-known and he is more widely known now than perhaps he ever would have been because unfortunately he was the victim of the hate of some person or persons who took his life. It has not yet been discovered who are responsible for this dark deed. At one time this man was engaged in work at which he earned \$300 a week. He was a superintendent of construction. He gave up this very desirable income to assist ordinary workmen in obtaining and protecting their rights and in doing so accepted a salary of only \$100 a week, a third of what he previously received.

It was the report of the death of this man as it appeared in one of the leading papers of the city of New York that lead the sand-hog, at least a man who once was a sand-hog, to write to this paper and to tell a story, not at this time about the self-sacrificing spirit of the man he admired but about his kindly thought for a young worker who was in a state of constant terror lest the walls about him should flow together and bury all the workers. To make the story clear it is better to know the name of the man and also the name of the man who writes about him. It was when Borden Chase, a former sand-hog, read the story of the funeral of Norman Redwood that he determined to let the public know that the man whose life had been taken, Norman Redwood, was not only one who thought about and sacrificed for his fellow workmen, but a man who understood his workers and imparted to them his strength and his courage. Here is the story:

"But perhaps it is better that I remember him as I saw him once in a tunnel heading. There were forty feet of mud and slime above us. And over that the gray waters of the East River. Compressed air was holding back the river—holding it in a delicate bal-

ance at the tunnel head where miners were working with shovels and planks and bags of salt hay.

"A constant fog swirled along the rounded black sides of the tube. It twisted and danced when air currents touched it. And on a small platform not far from the miners Norman Redwood stood with his hands thrust into the torn pockets of a leather jacket. He watched the work and at times offered a word of advice to the men.

"That day in the tunnel Norman was also watching a young sand-hog who was working his first job beneath the river. A nervous youngster named Borden Chase—a pipefitter. And Chase was worried. He had heard stories of the river when it flooded into the tunnel and buried the men beneath a smother of water and mud. He knew that Norman's father had died in such a manner—that Norman had lost a few uncles, a brother-in-law and recently a favorite nephew to the river. And he knew the miners were worried that day. He heard one curse. Saw another make the sign of the cross. And Chase was frightened.

"He edged slowly away from the tunnel head. He wanted to run. He wanted to see the sun and the blue sky and he wanted to breathe free air. The tunnel seemed as a long grave, and the miners as ghosts who danced and swayed in long shrouds of white mist.

"Where are you going, Chase?" asked Norman.

"But Chase didn't answer.

"Come here, son', said Norman. 'I want to show you how the miners work. It's interesting. Good fun'.

"And he took my arm and walked me to the forward end of the tunnel. A miner saw the whiteness of my face. And he grinned and poked a heavy thumb in my ribs.

"Breaking in a new one, Norman'? he asked.

"Norman smiled. 'Just showing a pal the tunnel', he answered. 'Don't let us get in your way.'

"And then he turned to me. For a time he described the work and the reason for each move the miners made. He talked of the river. And called it a woman who must be humored and yet treated with respect. Then he took my hand and placed it against the wall of mud and boards. And he held it there.

"Feel better now'? he asked.

"Words didn't come easy but I knew what he meant.

"Never let it frighten you', he smiled. 'The river or anything else. Just walk up and touch it. And tell it to go to the devil.'

"And perhaps that's what Norman did. He didn't know that the slime of the river

bottoms is clean in contrast to some of the men who walk the earth. But then, Norman Redwood was a courageous gentleman. He wouldn't know."

When we completed the reading of that story we thought we saw very distinctly a few great truths about life. We could not fail to see them with our eyes open and the facts before us, and every reader will glean something from the story for himself.

1. This man's eye was upon all the workmen and their work. He had a complete picture before him and he missed none of the details. Norman Redwood was literally an overseer. He must have been observing the men very closely for he was attracted to this young man named Chase, and noted at once that he was ill at ease, nervous and fearful. This would never do, neither for his sake nor the work's sake. How firmly yet gently he dealt with the young man in his fear. He did not scold, denounce, or abuse and threaten him. He sought on the contrary some way to relieve him of his fears. Redwood's action was something like that of a grown-up person taking a child who was afraid of an animal and gently leading him toward it, talking quietly all the while, and then allowing him to touch the dreaded beast. That was the climax when Redwood said, "Now touch it". One such thoughtful, wise, Overseer presides over our life, all-powerful, yet tender who is described by the writer of the 103rd Psalm:

**Like as a Father pitieth his children so the Lord pitieth them that fear Him.**

2. The young man's alarm arose from the fact that there was no visible barrier to this mass of material that might at any moment be launched upon them and carry them all to destruction. If he could have seen heavy timbers holding back the earth he would have been content. These sandhogs work under compressed air, and the strain upon them is very great. It was this mass of air pressed against the material in which the men were working that kept it from coming down and over them. It was an unseen force, but it was a very real and mighty power. Soon the timid youth realized that as long as that pressure remained, that force exerted, he was safe. We cannot see God but He nevertheless is near and round about us. The servant of Elisha in despair had his eyes opened to behold the mountain full of horses and chariots of fire. We shall quote again:

**As the mountains are around about Jerusalem so the Lord is round about His people to keep them henceforth even forever.**

Unseen but there nevertheless.

3. It is good to look upon a man of such understanding as that overseer. He knew

that the farther away we are from things, the less acquainted we are with them, the more likely are we to be afraid of them. Often when we come up to them and are able to examine, even to touch them, our dread is lifted. So the young man was told to touch the walls. That is often a discovery, that what we fear does not exist, or that it is helpless against us, as the Pilgrim learned about the lions one on either side of the way that made him tremble. They were chained.

Our highest mission is to be helpful. By that act of timely encouragement this man was ever remembered by his friends. In the Great War many a timid youth instead of being taken away for punishment had a sympathetic officer whisper in his ear and revive his courage. Blessings upon the head of the officer who nerved his strained and suffering companion to face his duty and afterwards to prove a hero. Lincoln spared a boy's life, refusing to have him shot for cowardice in the face of the enemy, and found when he restored him to his post that he became a marvel of bravery, bringing credit to himself, to his country, and to the noble President who had spared his life. Let us all be messengers of good cheer, ever ready cheerily to bid our fellow-pilgrims God-speed on life's highway.

**Be strong and of a good courage.—R.**



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Misfortune has few riddles for those who believe that the sole design of Providence is the perfecting of mankind.

He who is not liberal with what he has does but deceive himself when he thinks he would be liberal if he had more.

Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.



## DAYLIGHT HOURS WITH BHIL ORPHANS

Miss Iris Errey, R.N., Amkhut, India

For most well and healthy people day-break comes too soon, but not so for the kiddies in the M. G. Abey Memorial Children's Nursing Home. Long before it is light one can hear voices carrying on a conversation. Ruth is soon astir and lifting the younger ones out of their cots while the older ones scramble down without assistance. In the meantime Cheni Bai is getting breakfast and Jiwan is attending to our youngest and latest baby girl, Ashawanti, who is now four months old. In a short time all the kiddies are sitting in a semi-circle with faces shining and hair brushed, ready for their porridge and cup of hot milk. All eyes closed and everyone quiet for Ruth is going to say a little prayer.

At 7 o'clock garden tools, boxes, tins, and other things are sorted through and each one has something in hand to start the day's play. Before long there is a general exchange. Kamala takes possession of the hoe with which Mangal was playing. Paul has found a tin that he can fill with sand. Kisan has decided to swing, so the rake is lying in the sand ready for the next ambitious gardener. These days they are finding great joy in pieces of wood that the carpenter is throwing aside.

Each child is given cod liver oil and a cup of milk at 9.30 o'clock. Then for an hour we sing, count, recite, and have a playful exercise with bells. This is great fun for sometimes one or two tumble over when one foot is lifted from the ground and one hand has to go up above the head. We all have to laugh, and this breaks up our morning school hour. While the children play we will visit the back verandah where big and little folk wait for attention. We may find sore eyes, burns, sores, boils, while some may need a dose of quinine or castor oil.

Lunch of whole wheat bread, and boiled dal with vegetables is followed by rest until 3 o'clock. Then the children are awake and ready for baths and clean clothes. Clean-up time is great sport because, when the weather is fine, Ruth takes them to the river where they have a good chance to play in shallow water. Falls don't matter as the river-bed is sand.

Somehow little tots get hungry often. When they return from the river milk, raw carrots or ghur (sugar) await them. For an extra treat there is candy. Afternoon is now well on the way and so again we must attend to any school children who have come for medicine or treatment. Soon it will be dark, and supper time has come. To-night there is rice, pudding, eggs and milk. Just a bit more play before going to bed? And now dusk has fallen, so we all say "Good night".

## NURSE NIGHTINGALE'S WHEEL-CHAIR RESTS IN BALTIMORE

The wheel chair in which Florence Nightingale, pioneer in the nursing profession and heroine of the Crimean War, spent so many years of her life is cherished as a memorial in a Baltimore hospital. Dr. Howard A. Kelly, speaking before the Nurses' Christian Fellowship recently in the Nurses' Residence, Western Hospital, told how he had discovered for sale the wheel chair in which she spent the greater part of her life following her sacrificial service in the war. He had purchased the wheel chair and had carried it to the Baltimore Hospital.—Toronto Paper.

## LINES FOUND ON THE BACK OF A POUND NOTE

This piece of paper in your hand  
Declares to you that on demand  
You twenty shillings shall receive.  
This simple promise you believe;  
It puts your mind as much at rest  
As if the silver you possessed.

So Christ who died but now doth live,  
Doth unto you this promise give,  
That if you on His name believe,  
You shall eternal life receive.

Upon the first you calmly rest.  
Which is the surest and the best?  
The bank may break; heaven never can;  
'Tis safer trusting God than man.  
Only trust Him now.

## INTERNATIONAL S. S. LESSONS

### LESSON—APRIL 11

#### The Sin of Adam and Eve

Genesis 3:1-15.

Golden Text.—The soul that sinneth, it shall die.—Ezekiel 18:4.

### LESSON—APRIL 18

#### The Effects of Alcoholic Beverages (The Scientific Approach to the Liquor Problem)

Genesis 13:13; 19:23-25; Deuteronomy 32:31-33; Proverbs 23:29-32.

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

### LESSON—APRIL 25

#### The Obedience of Noah

Genesis 8:20; 9:8-17.

Golden Text.—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.—Hebrews 11:7.

### LESSON—MAY 2

#### Abraham a Man of Faith

Genesis 12:1-9; 13:14-18

Golden Text.—By faith Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed.—Hebrews 11:8.



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# MUTUAL LIFE

OF CANADA

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## OUR CHURCH CALENDAR

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Bethel, Bryanston and Ilderton, Ont., Mod., Rev. John McNair, 8 Christie St., London, Ont.

Blyth, Auburn, etc., Ont., Mod., Rev. D. J. Lane, Goderich, Ont.

Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.

Caledonia, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.

Cardinal and Mainsville, Ont., Mod., Rev. Wm. Merilees, Iroquois, Ont.

Carluke and Binbrook, Ont., Mod., Rev. M. E. Roy, Boudreau, S.T.D., Caledonia, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.

Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.

Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.

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Micksburg, Lake Dore, Douglas and Scotch Bush, Ont., Mod., Rev. Geo. W. Connors, Ph.D., Cobden, Ont.

Montreal, Que., Cote des Neiges, Mod., Rev. Dr. Allan S. Reid, 3485 McTavish St., Montreal, Que.

New Westminster, B.C., St. Aidan's Church, Mod., Rev. R. Creelman, 4410 W. 8th Ave., Vancouver, B.C.

Ottawa, Ont., St. Andrew's Mod., Rev. Robert Johnston, D.D., 179 Carling Ave., Ottawa, Ont.

Paris, Ont., Mod., Rev. E. C. McCullagh, Brantford, Ont.

Priceville and Swinton Park, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.

Scotstown and Lingwick, Que., Mod., Rev. M. Gillies, Box 74, Milan, Que. Gaelic essential.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Tisdale, Sask., Mod., Rev. R. G. McKay, 64 21st St. E., Prince Albert, Sask.

Toronto, Ont., Emmanuel, Rev. A. Gordon Macpherson, 54 Playter Blvd., Toronto.

Tryon, etc., P.E.I., Mod., Rev. Walter McCleary, Summerside, P.E.I.

Vancouver, B.C., Richmond Church, Mod., Rev. J. R. Frizell, 1122 18th St. East, Vancouver, B.C.

Victoria, B.C., St. Andrew's Mod., Rev. P. McNabb, 1490 Ocean View Rd., Victoria, B.C.

Wallaceburg, Ont., Rev. J. C. Herbison, Thamesville, Ont.

Wardsville and Kintyre, Ont., Mod., Rev. Fred Douglas, Glencoe, Ont.



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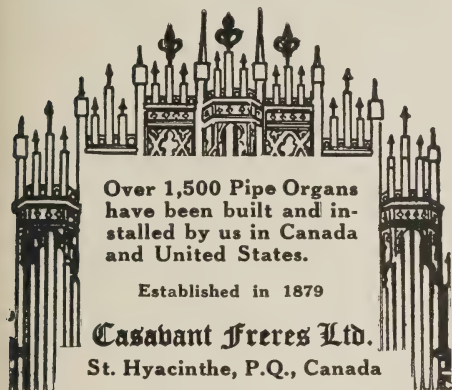
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Chilliwack, B.C., to Rev. J. Alan Munro, Rosetown, Sask.

Mount Forest and Conn, Ont., Rev. W. N. Fergusson, Stated Supply.

Nairn and Beechwood, Ont., to Rev. T. W. Mills, Stated Supply.

New Westminster, B.C., St. Andrew's, to Rev. Sidney J. Sharkey.

Niagara on the Lake, Ont., Rev. D. T. L. McKerroll, D.D., Toronto.

### Inductions

Foxboro, Ont., Rev. J. W. MacDonald, January 14th.

Mount Brydges, North Caradoc and Komoka, Ont., Rev. W. A. MacWilliam, March 18th.

New Glasgow and Rodney, Ont., Rev. Charles Carnegie.

Trenton, Ont., Rev. C. E. Dougan, Ph.D., March 25th.

### Deaths in the Ministry

Rev. W. H. Leatham, D.D., St. Andrew's Church, Ottawa, February 23rd.

Rev. A. M. Little, Westport, Ont., March 15th.

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5	4	" 2 and 3 years old
6	2	" 3 and 4 years old
5	1	" 4 and 5 years old
6	1	" 5 and 6 years old
8	1	" 6 and 7 years old
6	2	" 7 and 8 years old
6	1	" 8 and 9 years old
2	2	" 9 and 10 years old
5	0	" 10 and 11 years old
1	0	" 11 and 12 years old
2	1	" 13 and 14 years old
66	29	Total of 95 Children.

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Rev. J. C. McConachie, Toronto, February 22nd.

Rev. A. C. Reeves, Norwood, March 13th.

Rev. A. Thompson, Port Credit, March 3rd.

Practice concentration.

Life is what we put into it.

He lives long who lives well.

Fair-weather faith is no faith.

We make a toil of our pleasures.

Point thy tongue on the anvil of truth.

Live thy creed and be what thou seemest.

Purity of heart is the noblest inheritance.

To worship rightly is to love one another.

Life is too short for reading inferior books.

The battle must be fought before it is won.

A noble friendship keeps one living at his best.

Religion is the best armor but the worst cloak.

Blessed are they who do what they should.

No vice is trivial nor any virtue unimportant.

The means always build themselves into the end.

Beware of too much good staying in your hand.

Christian zeal cannot justify unchristian methods.

Self-respect governs morality; respect for others controls behavior.

It is not nature's way to give something for nothing. She exacts toil.

It is the deadliest sin to offer worship to any other than the true God.

Look to it that what you are doing is not toddling to a mere competency.

Extraordinary afflictions are sometimes the trial of extraordinary grace.

The equality of men can only be accomplished by the sovereignty of God.

Financial relief with work is a thousand times better than relief alone.

Men were prepared to die for Christ before ever they had time to define Him.

The child's first school is the family.

Jesus never sought anything for Himself.

Whatever one's character it cannot be hid.

A true friend believes in spite of appearances.

It is good to combine rare gifts with rare diligence.

In church the twicers on Sunday are sadly few.

Any conscious life-centre other than God is a delusion.

Home was among the first institutions of God's creation.

Be not content with a religion that is beautiful but dumb.

A noble nature can alone attract the noble and retain them.

Purposes, like eggs, unless they be hatched into action, will run into decay.

The quiet Sunday has behind it a law of nature and the laws of nature are the laws of God.

It is hard to live down the doctrine of total depravity because so many live up to it.

The supreme promise of the Gospel is not forgiveness to those who repent but repentance to those who sin.

Men must decide what they will not do, and then they are able to act with vigor in what they ought to do.

There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.

There are qualities which govern men, such as sincerity, which have more to do with influence than the most brilliant flights of fancy and the keenest wit.



NEC TAMEN

CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, MAY, 1937

No. 5



CHALMERS CHURCH, TORONTO.

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# The Presbyterian Record

VOL. LXII.

TORONTO, MAY, 1937

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## Religion and the Coronation

NEWSPAPERS and magazines have been very fully occupied for some time describing in minute detail the Coronation ceremony and by a wealth of pictures have presented to their readers the King and Queen in many lights, the members of the Royal Family, the prominent persons participating in the ceremony, the composition and order of the procession,

The Archbishop and bishops engaging in the ceremony await the arrival of their Majesties at the door of the Abbey and go before them into the Church. An anthem is sung and while it is being rendered they pass into the theatre where stands the throne. Their Majesties however do not yet occupy their thrones, and before being seated in the chairs which they occupy dur-



THEIR MAJESTIES  
KING GEORGE VI.

QUEEN ELIZABETH.

and the glorious pageantry which will make the occasion so brilliant a spectacle.

However notwithstanding the display incidental to this portrayal one cannot fail to see that the Coronation is a distinctively religious service. It is not held in the Houses of Parliament, but in London's famous church, at the heart of the Empire, Westminster Abbey.

ing the first part of the service, they make their private and personal acknowledgment of God by kneeling in prayer. Following the anthem comes the Recognition. When the Archbishop asks as he presents King George, "the undoubted king of the realm,"

Wherefore all you who are come this day to do your homage and service, are you willing to do the same?

The people's acceptance is signified by the cry in the form of prayer to God,

**God save the King.**

The oath too taken by the King, and then again by his subjects, is in the name of the King of Kings, and the anointing is the most ancient of religious ceremonies.

The bestowal of the beautiful symbols of the King's high office is by the hands of the Clergy, and accompanied by acts and words of deep significance as, for instance, when the King receives the Orb with the Cross from the Archbishop he is thus adjured:

**When you see this Orb thus set under the Cross, remember that the whole world is subject to the power and empire of Christ our Redeemer.**

When the Archbishop places the Crown upon the King's head, again the people with loud and repeated shouts, shall cry, according to the rubric,

**God save the King.**

The Archbishop pronounces another blessing, and the choir sings:

**Be strong and play the man,  
Keep the Commandments of the Lord  
God**

**And walk in his ways.**

The Dean of Westminster presents to the King a Bible, "the most valuable thing this world affords," and the Archbishop utters the final solemn benediction.

So is it with the Queen for whom after taking in her right hand the Sceptre, and in her left the Ivory Rod with the Dove, the Archbishop prays:

**O Lord the giver of all perfection, grant unto this thy servant, Elizabeth our Queen, that by the powerful and mild influence of her piety and virtue she may adorn the high dignity which she has obtained through Jesus Christ our Lord. Amen.**

The Communion Service which was begun before the oath was administered to the King is now completed. "The King himself offers the bread and the wine. The bread is given him by the Bishop who had read the Epistle, and the wine by the Bishop who had read the Gospel. He in his turn gives them to the Archbishop and he and the Queen make their oblations to the Lord, his being 'a pall or altar cloth and an ingot or wedge of gold of a pound weight', and hers, 'a pall or altar cloth and a mark weight of gold'."

All this is the Empire's witness to the ascendancy of the King of Kings and the Lord of Lords over all earthly potentates and that it is by Him "kings reign and princes decree justice". Religion is indeed at the heart of the Empire, and as long as

in truth this shall be so we may reckon upon that assurance,

**Blessed is the nation whose God is the Lord.**

Though distant from the scene we shall all join fervently in the prayer of the National Anthem for both their Majesties,

**God Save the King,  
God Save the Queen.**

Note: For much of our information we are under obligation to the Strand Magazine.

## STANDING ASIDE

IT is an old story that indifference to an undertaking will generally be encountered. The active co-operation of all concerned in an enterprise is not invariably secured and sometimes we may be inclined to think that it is rarely obtained. Success is therefore achieved in spite of the default of some who should have had a share in the task. In a story of long ago to be found in the Book of Judges, the severest terms of reproach were used with respect to some who in a great battle stood aside, became observers instead of soldiers, who "came not to the help of the Lord, to the help of the Lord against the mighty". In a recent enterprise undertaken by the Church of Scotland, the raising of £180,000 for Church Extension, this element of indifference was in evidence and the leader in this effort in an address to the Commission of the General Assembly, some time ago, in the most vigorous terms upbraided those who were so seriously at fault in this particular. Dr. John White, a former Moderator of the General Assembly, and formerly minister of the Barony Church, Scotland, is the man to whom the Church entrusted the organization necessary for the raising of this large sum of money and this is what he had to say about it:

"The end of the year," he said, "saw the end of the three years given to them to get the £180,000 for the Extension Fund. He thought it a wonderful performance that they were enabled to say that they were almost within something like £12,000 of the figure aimed at. But there were still several hundred congregations—could they believe it?—who had not subscribed a penny to this all-important national task; and many had given just as much as would keep them out of that list. Presbyterians must exercise their influence on those non-contributing congregations; disciplinary influence had got to be used. 'I say', Dr. White went on, 'That it is due to the apathy and the timidity and in many cases to the indolence of the minister himself, and to the parochial obstinacy of the office-bearers in those non-

(Continued on page 134)



# The General Assembly

A Catechism

## Why Gather in Assembly?

Because it is our supreme court providing the cope stone of our system of Church government and reproducing annually something around which there cling associations, most memorable, created by a long line of such gatherings held throughout the centuries since under God men like John Knox and Andrew Melville reformed the Church, or even since the Apostles met in council at Jerusalem for the proper ordering of the affairs of the earliest Christian congregations. One has seen Assemblies, for example in Edinburgh, whose floors were packed with commissioners, as also their galleries with on-lookers, a sight which gave one a thrill of pride in belonging to a Church which believed that its supreme court was equal in debating power, and in the importance of matters to be discussed, to the London House of Commons itself.

## Who go to the Ottawa Assembly on June 2nd?

One out of every six ministers, mostly by rotation, though some Presbyteries specially elect a proportion of their ministers annually; and since our Presbyterian system democratically insists on a parity of elders with ministers, provision is made for an equal number of members of Kirk Sessions to enjoy the privilege and sustain the duties of Commissioners.

## Is it Worth While Going to the Assembly?

If you are a Commissioner it is your duty to go and to attend with regularity the sessions and earnestly give yourself to the business. The occasion is such that no man should leave a doubt whether, had he refused his commission, some other might have been a more loyally zealous representative in his place. If you are not a Commissioner but can go, there is inspiration in being a listener-in at the fountain-head of debate and decision. Rarely does one see the Canadian Assembly crowded out by reason of the inflow of visiting Presbyterians, men and women, who want first hand knowledge of its important transactions. While we go year by year to new centres of Presbyterian population, this year to Ottawa, last year, Hamilton, previous to that, Montreal, Toronto, Peterboro, it would seem that this peregrinating habit should provide year by year an eager new public so anxious to be au fait with our Presbyterian affairs and the manner of their conduct that we should in press reports read far oftener of Assembly Kirks packed to the roof and would-be auditors turned away with even standing room denied.

## Would a permanently fixed Place of Meeting create the habit of Assembly Visiting?

One wonders. Certainly there seems to be wisdom in taking the Assembly to different centres and though the expense is heavy and must be watched in these days of lean income, it is a pity the Assembly could not go farther afield since a Maritime gathering, or a Western or a Pacific would seem to be a fine means of awakening fresh interest among those who feel their isolation from the administrative headquarters of their denomination.

## Is the Cost of Annual Assemblies Justified?

Well, there's ground for discussion here as most of our ministers know. Some think that we should have biennial Assemblies only and lay more responsibility on the eight Synods. Canada is a vast land and our division of it into eight synodal areas is a very necessary devolution of the authority of administra-

tion. Perhaps Synods would respond to the feeling of greater importance involved in making a longer interval between Assemblies; but it is only once in five or six years that most men enjoy the inspiration of attending Assembly in the full panoply of commissionership, and the biennial Assembly would mean in most cases ten or more years of a wait for a renewal of the inspiration.

### **Do we Realize what a Stupendous Amount of Work lies behind our Assembly's Preparation, Conduct, and Aftermath?**

The Blue Book of reports and statistics alone is a great and creditable piece of work. Have the occupants of our pews seen this annual compilation so familiar to Assembly goers? Ask your minister or one of your elders to loan you one, and dig into it for information. Some who have done it justice have discovered thereby a fascinating pursuit for it stimulates the imagination even to conjuring up the fabled flying carpet in order to look down on, or better still look in on, many a field in Canada, many a centre of the Evangel far across the seas, until we begin to wonder how it all keeps going on the comparatively slender income which our membership provides.

Speaking of imagination, they tell us that stratosphere flying will ere long open up the possibility of the most terrific speeds, even reaching 600 miles per hour. Then these front line representatives of ours may come in greater numbers, to our Assemblies from the east, west, and north of the Dominion, from India, from Manchuria, from Formosa, from Japan, because time and inconvenience in travel will be reduced to a minimum and we shall be impressed by their number and their testimonies, and ashamed to have them hearing of deficits in the Lord's enterprises, and will surprise ourselves by the depth of our reaching into our pockets, and they'll wing their way back rejoicing to renew their labors in a cause so vital to the world's well-being; because, when these days come, civilized life will only be possible so long as, by the fruits of Christ's Gospel, there is maintenance of peace on earth among men of goodwill.

WILLIAM BARCLAY,

Convener of Budget Committee.

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### **URGENT**

#### **A Very Important Postscript by the Convener**

**T**HE General Assembly at Ottawa in June will be greatly heartened if 1936 does not add to our accumulated deficit of \$174,000. In view of this some special friends of the Church have been approached and gifts of a substantial nature ranging from \$50 to \$1,500 have been received by the Treasurer recently. Certain large sums, including one of \$2,500, can only be got if actually there is no addition to the deficit. Those responsible for the appeal are therefore anxiously searching for the last \$10,000. Will any of our Record readers volunteer to help to relieve this anxiety by sending a contribution at once to the Treasurer, Mr. E. W. McNeill, 372 Bay St., Toronto, Ont?

(Continued from page 132)  
contributing congregations. They are a spiritual drag upon the life and work of the Church of Scotland'."

Are there not other communions than

the Church of Scotland in which would be found congregations and persons against whom this indictment would stand? What a transformation in church life local and general if all contributed and all worked!



## A NEWSPAPER RECORD

ONE of our valued exchanges is the Christian Observer, a "Presbyterian Family Newspaper" conducted as a private enterprise but connected with the Presbyterian Church in U.S. It is published in Louisville, Ky., and the Editor is Rev. Wm. T. McElroy, D.D. For some years we had as one of our closest friends the Associate Editor, Rev. Dr. David M. Sweets whose death occurred very unexpectedly in June, 1932. Shortly after undertaking the work of the Record in Dr. Sweets' time we visited Louisville and enjoyed the privilege of meeting Mr. Harry P. Converse, the Managing Editor, and of obtaining through his courtesy and that of others, including Dr. Sweets, some insight into the management of a religious publication. This is the record as given in the issue of February 17th, 1937, of this publication:

"A record of the members of one family continuously owning and editing a religious publication for a period of one hundred and ten years is unique in the history of the Church. This record has been made by the Converse family, members of which have owned and edited the Christian Observer since February 17, 1827. The present issue, therefore, marks the one hundred and tenth anniversary of the family's association with the paper, which last September celebrated one hundred and twenty-three years of continuous publication.

"During this period of one hundred and ten years the family editorial record, through father, son, and grandson, has been as follows: Dr. Amasa Converse, Editor from February 17, 1827, to December 9, 1872; Dr. F. Bartlett Converse, in the editorial chair, first as Associate Editor and later as Editor, from January 7, 1858, to September 29, 1907, or only a few months less than half a century; Harry P. Converse, first as Business Manager and then as Managing Editor, from 1899 to the present time.

"As far as we have been able to ascertain, no religious paper has ever equaled the record established by members of the Converse family of three generations of ownership and editorship without a break."

Later in the article it is pointed out that the Christian Observer holds a three-fold record: "It is the oldest religious weekly with continuous publication. It has the largest circulation of any Presbyterian Weekly in America, and it has been owned and edited by the same family for one hundred and ten years."

The full credit of this extraordinary accomplishment is not taken by the Converse family. It takes two parties to make a newspaper, the management, and the public, and this is what the Christian Observer

has to say with respect to the factors in success outside of the Editor and the management:

"Grateful acknowledgment is here given to many thousands of other people who through the years have enabled the Christian Observer to continue its work. Throughout its long history leading ministers of our own and other denominations have willingly contributed articles of both a spiritual and timely nature to its columns. Thousands of correspondents in all parts of the Church have contributed items of church news and other articles. Without this invaluable help the usefulness and influence of the paper would not have been possible.

"The women of the Church have also rendered an invaluable service for which the editors are especially grateful. For the past several years the Department of Woman's Work, first under Mrs. W. C. Winsborough as Secretary, and since 1929 under Miss Janie W. McGaughey, has each year observed "Church Paper Week", during which the members of the local auxiliaries have canvassed the churches for new subscribers to the church papers. Through their work the Christian Observer has been introduced into thousands of homes, with great benefit both to the homes and the Church at large."

Here then is a message for the members and adherents of The Presbyterian Church in Canada with respect to The Presbyterian Record.

It is interesting and profitable for the Editor of the Record to read further:

"The most cordial relations have always existed between the Christian Observer and its correspondents and readers. One of the great rewards of the editorial work has been the many thousands of letters received through the years from those who would express their appreciation and who have assured the editors of their prayers and co-operation."

## RECALL TO RELIGION

OUR readers may be reminded that following that period of anxiety in the Empire which marked the close of the year 1936 the Archbishop of Canterbury, the head of the Church of England, issued an appeal under the heading, Recall to Religion.

In this the Archbishop has secured the co-operation of the other Protestant Churches as indicated in the following letter to the Clerk of our General Assembly, from Rev. W. T. Elmslie, General Secretary of the Presbyterian Church of England.

"I am writing in connection with the Archbishop of Canterbury's recent broad-

cast, Recall of the Nation to Religion, at the instance of a united Committee of the Churches in England, at which were present the Bishops of Croydon, Leicester, and Worcester, with the Archbishop of Canterbury's Chaplain; the Secretaries of the Baptist, Congregational, Methodist, and Presbyterian denominations; the Moderator of the Federal Council of the Free Churches, the President of the Free Church Council, the Bishop of the Moravian Church in England, a Commissioner from the Salvation Army, representatives of the Press, and others.

The Committee is most anxious that the Archbishop's Recall to Religion should take effect throughout the whole Empire, and I have been asked to express the hope that you may be able to initiate action amongst the Churches in your own land.

I have the honor to enclose a message from the Moderator of the Church of Scotland, commending this proposal, and should be glad to hear from you at your convenience as to whether your Church has been able to co-operate in this Empire-wide enterprise."

The message of the Moderator of the Church of Scotland, Dr. Daniel Lamont, to which Mr. Elmslie refers and which invites earnest attention is:

"I count it a privilege and joy to associate myself with my brethren of the Evangelical Churches in England in their desire for a united effort of Evangelism throughout the Empire. They do not mean, nor do I, that we should all follow some dictated method. What is desired is that by humble and fervent waiting upon God we may all in our various countries and communions be led to such action as may be best fitted to bring the people whom we serve to a saving knowledge of Jesus Christ. The World's special need is the Church's special opportunity. I pray that the Churches throughout the Empire may at this time be drawn very near to one another in the spirit for the promotion of the supreme end for which the Church exists, the glory of God."

This matter therefore was referred by the Clerk of the Assembly to the Committee on Evangelism and Church Life and Work of which Rev. Dr. W. F. McConnell is the Convener.

There is no greater joy in Heaven than when a life, with the image of the Heavenly King upon it, is re-invested with meaning and brought back into circulation.

I shall not want; whate'er is good,  
Of daily bread or angels food  
Shall to my Father's child be sure  
So long as earth and Heaven endure.

## KNOX COLLEGE

The 93rd Annual Convocation of Knox College was held in the College Chapel on April 6th at 8 o'clock in the evening. Indicative of interest in the welfare of the institution and the promotion of its work there was an attendance which completely filled the spacious chapel. The Principal, Rev. Thomas Eakin, presided, and on the platform were the two other members of the Faculty, Dr. W. W. Bryden and Dr. J. D. Cunningham. The devotions were lead by Dr. Rochester, Editor of the Record, after which the Principal briefly addressed the congregation reviewing the work of the session and directing attention to the gratifying number of students, in all, 84, embracing these actually in their theological studies and others looking forward to the ministry. The graduating class numbered fourteen members, all of whom the Principal commended very highly both for scholarship and character. It is noteworthy that almost half the number of graduates will immediately enter the service of the General Board of Missions, Mr. DeCourcy H. Rayner, B.A., has been appointed to British Guiana, and the following will serve as ordained missionaries in the home field, Mr. Harold G. Funston, B.A., at Stewart, a new field on the Portland Canal in northern British Columbia, where there has been a revival of mining activity; Mr. R. MacKay Esler, B.A., St. James Church, Winnipeg, Man; Mr. Arthur J. Gowland, Tisdale, Sask.; Mr. Scarth Macdonnell, B.A., Northside Church, Regina, Sask.; and Mr. Charles Steinmetz will continue in Toronto where he has already served so well among the Hungarians.

The members of the graduating class are: W. R. Adams, B.A., H. G. Cleghorn, R. M. Esler, H. G. Funston, B.A., J. S. Glenn, M. A., A. J. Gowland, B.A., S. Johnston, B.A., J. H. Kozinets, B.A., S. Macdonnell, B.A., R. C. MacLean, B.A., DeC. H. Rayner, B. A., C. Steinmetz, W. S. Wadland, B.A., M. C. Young, B.A.

The members of the class were presented to the Principal for their graduating diplomas by Rev. Dr. W. M. Kannawin, Secretary of Sunday Schools and Young People's Societies. There were three ministers in the active service of the Church presented for the degree of Bachelor of Divinity, Rev. Samuel Kerr, B.A., by Prof. J. D. Cunningham; Rev. D. Crawford Smith, B.A., by Rev. A. C. Stewart; and Rev. John Robert Waldie, M.A., by Rev. Professor W. W. Bryden.

The Principal awarded the scholarships as follows:

Scholarships and Prize Awards

Special

McClure Scholarship (1935-36), \$45,



and Archibald McArthur Scholarship, \$35, to R. Forbes Thomson and \$25 to R. H. Williams; Barbara Ogilvie Gray Scholarship, \$60, to J. H. Kozinets, B.A.; Torrance-Dryden Scholarship, \$60, to T. H. B. Somers, B.A.; R. M. Boswell Scholarship, \$50, to G. L. Douglas, B.A.; MacEachren Prize (Presbyterian Publications), \$100, to W. F. Butcher, B.A., and R. A. Sinclair, B.A., each \$50; \$25, awarded to D. W. Oswald, M.A.; Prince of Wales Prize, \$50 to W. F. Butcher, B.A.; Gordon Mortimer Clark Scholarship, \$125, to S. Macdonnell, B.A.; and Honorable Mention to W. S. Wadland, B.A., and DeC. H. Rayner, B.A.; McLellan Scott Scholarship, \$100, to S. E. Smith, B.A.

#### Third Year

Bonar-Burns Scholarship, \$60, to A. J. Gowland, B.A.; George Sherriff Morrice Scholarship, \$50, to H. G. Funston, B.A.; Heron Scholarship, \$50, to W. S. Wadland, B.A.

#### Second Year

R. H. Thornton Memorial Scholarship, \$100, and Loghrin Scholarship, \$50, to G. L. Douglas, B.A., and S. E. Smith, B.A., \$75 each; Jane Mortimer Scholarship, \$50, to D. W. Oswald, M.A.; J. A. Cameron Scholarship, \$50, and the Fisher Scholarship No. 2, \$50, to W. F. Butcher, B.A., and R. A. Sinclair, B.A., equal; John K. Hislop Scholarship No. 2, \$20, R. H. Armstrong, B.A.; Jane M. Hislop Scholarship No. 1, \$20, to F. C. Knox, B.A.

#### First Year

Eastman Scholarship, \$50, The Gillies Scholarship, \$50, and the Mrs. Morrice Scholarship, \$50, to T. H. B. Somers, B.A., and J. S. Clarke, B.A., \$75 each; Fisher Scholarship No. 1, \$50, to W. J. McKeown, B.A.

#### Post Graduate Fellowship \$600

consisting of David Smith Ross Scholarship, \$200; the Walter Laidlaw Memorial Scholarship, \$200, the Jane Hunter Scholarship, \$175, and the McWilliam Scholarship, \$25, to J. Stanley Glenn, M.A.

To deliver the address to the graduating class Rev. Geo. W. Richards, D.D., LL.D., President of the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Penn., U.S.A., was invited. His subject was, The Primary Function of the Church. It would not be possible in a brief report to do justice to this address which in the words of the Principal was so simple and yet so profound. We have arranged with Dr. Richards to furnish us with a summary of his message which we hope to give to our readers in the columns of the Record. Dr. Richards has a very clear and

engaging style of address and in presenting his theme he held the attention of the large congregation closely from first to last. His voice is not heavy but is marked by its penetrating power so that he was heard distinctly in every part of the Chapel.

The proceedings were concluded with the familiar paraphrase, O God of Bethel, and the benediction by Rev. Joseph Wasson of Calvin Church, the Moderator of Toronto Presbytery.

### KNOX COLLEGE ALUMNI CONFERENCE

This was held during the morning and afternoon of April 7th and the morning of April 8th. The Conference enjoyed the privilege of hearing President Richards in two addresses Schleiermacher and Barth, and Marx and Nietzsche. These were greatly appreciated by the members of the conference, Dr. Richards revealing himself in this connection as a discerning interpreter. Dr. Richards' contribution to the Conference however was not limited to the two papers which he read. To the gratification of all he took a generous part in the discussions.

Other papers were, The Youth-God by Rev. Graham Jamieson, M.A., An Economist Looks at the Church by Professor W. M. Drummond, M.A., of the University of Toronto, and Analytical or Evangelical Christianity by Rev. D. D. Davidson, M.A., of Georgetown, Ont.

The annual banquet on the evening of Wednesday provided opportunity for a very happy and profitable reunion.

### THE CORONATION

#### An Order of Service

By Rev. Stuart C. Parker, D.D.

Presbyterian Publications has printed this Order bearing on the title page:

CORONATION OF  
KING" GEORGE VI  
and  
QUEEN ELIZABETH

#### A Form and Order of DIVINE SERVICE

To be used on  
12th May, 1937  
or

The Sunday Preceding.

We thought of giving this a place in the Record but were restrained by two considerations, that the space required would be quite extended, and that the purpose could be admirably served by the issue of the form of service through Presbyterian Publications.

**MISSIONARY AND DEACONESS  
TRAINING HOME  
Annual Report  
Miss Winifred Ferguson, Principal**

**T**HERE is one exception to the rule that practice makes perfect, for in presenting to you my tenth annual report. I am more than conscious of my inability to so disguise the dry bones of an annual report that you may feel the spirit of loyalty to the Church and enthusiasm for the furtherance of Christ's Kingdom which permeates the Training Home.

The year has been neither dull nor uneventful; it has been interesting because it has been experimental. Contrary to custom, we found ourselves with fewer requests for practical work, such as leadership of groups, survey, and visiting. Seizing the opportunity, we have given our students the same privilege as is given to students of other faculties, time to concentrate on studies. The result has been gratifying, a much more uniform class, a higher grade of scholarship, and more interested students.

But experience must be gained by these young students, therefore the Studies' Committee again reverts to the old-time custom of apprenticing its students for three months to regular deaconess duties. The Committee also asks that Vacation School and Summer Camp work be added to the present study course.

Another interesting departure has been our touch with the work of the Big Sisters' Organization. To find organization groups of under-privileged children, with whom we may work as Christian teachers and leaders, has been, and we hope will continue to be, a source of valued experience. To help this organization in some small degree, has been an excellent example of the closer relationship of the Church and the social service agencies in the purpose we both hope to achieve, namely, the spiritual and physical redemption of the race!

To the Social Service Department of the University of Toronto we are also indebted for the special courses the department provides for church students; and we also wish to express our appreciation to the secretaries of the Neighbourhood Workers, who so kindly gave our students the privilege of attending their luncheon lectures.

To the School of Missions, under the direction of genial Dr. Lovell Murray, we also express our indebtedness; having here the privilege, not only of lecture courses, but of meeting personally those actively engaged in all phases of Christian world-wide missions, thereby forming friendships which are joyously renewed from furlough to furlough.

No report of the institution could be complete without mention of the loyalty and generosity of the local ministry on whom we have been mainly dependent for the tuition of our students, and whom we specially thank. It is our hope that our thanks may be accompanied by a small honorarium, and our Board has so petitioned Assembly: Rev. W. T. McCree, Rev. J. B. Paulin, Rev. Stuart Parker, Rev. E. Foreman, Rev. Dr. Kannawin, Rev. J. B.



MISS F. E. MacNEILL.



MISS I. GORDON.

Skene, Rev. A. R. Skinner, Rev. J. B. Rhodes, Rev. John McNab, Mr. Stanley Glenn, Mrs. Goldwin Smith, Miss Tennant, Mrs. Carol Cowan, and Dr. Kirkpatrick, have each and all made very valuable contributions to the school.

As Principal of the Training Home, I would also like to add my own personal thanks to all those who contributed to the efficiency and smooth-running of our Home: our Chairman, Rev. A. R. Skinner; our Board members who have upheld and encouraged the Principal in every possible way, and our household staff who have met every emergency.

As a student residence, we have had a pleasant and studious year. Eight students are enrolled in the regular Deaconess Course. Three of them, Miss Gertrude Rollo, Miss Florence MacNeill, and Miss Ione Gordon graduate to-night. The remaining five, Miss MacVicar, Miss Kennedy, Miss Irving, Miss MacTavish, and Miss Moors, have earned their first-year certificates with credit. In addition, there are also two special students, Mrs. Gehman, R. N., and Miss Helena Gibbs, who are accepted candidates of the W.M.S. (W.D.) under appointment for Manchuria. They will carry with them, as they set out for their distant home in September, the love and esteem of their companions in residence!

No year is complete without the home-coming of the daughters who return on furlough, Miss Mary Anderson of Japan, Miss Ethel Chisholm of Formosa, and Miss Ellen Douglas of India are here to-night, verifying by their presence the truth of their



Heavenly Father's care for them, and for all those who adventure in His service!

Of the other students of the various faculties who have chosen to reside with us, and who have contributed by their goodwill and good cheer to the happiness of our student household, two are of special interest:—Miss Pansy Yeung, daughter of the Presbyterian Chinese minister of Vancouver, who is a protégé of the W.M.S., and Miss Julia Antol, a Hungarian student of Windsor, Ont., who are both taking an Arts Course at University College, Toronto. In these students, we fulfil in some small degree our policy of extending to all nationalities the hospitality of our Church Home.

Pleasant memories of the student year will include the entertainment of personal friends, and of the many and varied student bodies and organized groups who increasingly turn to the Training Home for hospitality. In our judgment, no better expenditure of time and means could be made than in bringing together for Christian fellowship the brightest and best of our young people.

A special item of interest to-night, is the presence of two of our congregational Deaconesses who have attained twenty-five years of Service. Miss Elizabeth Gibson of Cooke's Church, Toronto, and Miss Bessie L. Kirkwood of Knox Crescent Church, Montreal, have been specially invited that honor may be paid to them. It is one of the disconcerting facts of our Deaconess Order, that there is no form of pension for those who devote their lives to this service, but their insecurity lies heavily on our hearts



MRS. L. GEHMAN.



MISS HELENA GIBBS.

and it is our sincere hope that some plan may be evolved in this connection in the near future.

Miss Martha Smith, long connected with Knox Church, Toronto, had she lived but a month longer, would have also received honor to-night. The Board, and Principal, pay respectful tribute to the memory of Miss Martha Smith, and to Mrs. Isabel Currie, also of Knox Church, who, a few weeks ago, entered into the reward of their faithful service.

The financial management of the institution becomes increasingly difficult. Involved in unexpected expense during the summer for new equipment, repairs, plumbing, etc., the House Committee succeeded in ending the year free of debt with the exception of an expenditure of fifty-three cents in excess of allocation.



MISS G. M. ROLLO.

At the present moment, we face a cut of 10% in our allocation. When the running expenses (heat, light, gas, telephone, etc.) have been already reduced to the minimum, and our ingenuity has already been taxed to the limit to dispense, with dignity and generosity, the numberless calls for hospitality made upon us in the name of the Church, the deduction of \$400 from our allocation seems an enormous amount! But a start must be made. Therefore, to-night, for the first time for many years, the Training Home will not hold the general reception which has brought you, at least, once a year within our doors. We deeply regret this, and hope for better times in the future!

But this report should close on a happier and more inspirational note. Rather would we present to you a bird's eye view of fifty of those graduates, now actively engaged at work under the various Boards and Committees of the Church.

From East to West of Canada, in newly-settled parts, mining camps, in industrial centres, in relief districts, in stricken western areas, in down-town churches, in Indian schools, in Chinese kindergartens, amongst our alien people, Ukrainian and Hungarian groups, each in her own way, these young women labor to keep Canada, **Christian**.

And further still, you may find them in Formosa, Japan, India, British Guiana, and Manchuria, as evangelists, teachers, and nurses, bringing honor to our Church and converts to our Christ!

Surely no finer evidence of the sincerity of our students can be exemplified than in the offer, made by two graduating here to-night, to go, without purse, and without scrip, like the Apostles of old, to do voluntary work under the Board of Missions.

The closing exercises were held in Knox College Chapel on the evening of Tuesday the 13th of April when class certificates, diplomas, scholarships, proficiency awards, teachers' training certificates, Alumni scholarship, and honorary service pins were presented. The address was given by Rev. Dr. H. E. Abraham of Glenview Church.

## THE SUSTENTATION FUND

By the Rev. A. T. Barr, Ph.D.,  
Peterborough

FOR the past two years, a committee of the General Assembly has been actively conducting an investigation into the Sustentation Fund, as organized in other branches of the Presbyterian Church, particularly in England and Scotland, with a view to possibly introducing a like scheme in our own Church in Canada. Hitherto, however, there has been a certain haziness about the whole matter that has left some doubt in the minds of a number as to the feasibility of such a method of church administration here. Whatever opposition may have developed, undoubtedly lack of knowledge of what is involved has had something to do with it. It is necessary, therefore, to give some explanation of this method of church finance, in order that everyone may have a clearer understanding of the whole matter.

Two facts emerge, after reading the literature on the subject, received from our sister churches overseas. The first is this; the Sustentation Fund is the Church's expression financially of its unity, because it provides that every inducted minister is assured of the payment of his stipend. In this sense, it meets a problem that has been affecting our congregations all over the Dominion. In how many congregations have financial worries been a fruitful source of destroying the spirit of unity and goodwill, that ought to prevail? How often has it happened that a fruitful ministry has been rendered ineffective, because of financial issues? Suppose, however, that a family purse, which the sustentation fund in reality is, is established, and stipends are paid up to a certain amount from the central office, would not such financial issues be removed out of the local purview, to the best interests of the Kingdom? Would not the minister have greater freedom in the discharge of his duties?

But study of the plan brings out another fact. It brings about a finer sense of brotherliness in the ministry. When it is realized that each is for all and all for each, that sustentation involves a lofty Christian principle, that the strong should help the weak, then is it not a worthy end to be achieved? True it is that, in our present Budget system, weaker congregations are assisted by augmentation. But, it is also true, that the burden of the maintenance of the ministry is still a problem for the local congregation, from whom the minister receives his stipend. By the sustentation plan, the matter of ministerial support is in the hands of a committee of Presbytery, to whom the congregation is responsible, in a very definite sense, for no minister may be inducted until the congregation has given

assurance that the minimum amount required by the regulations of the Sustentation Fund Committee is forthcoming. In the case of aid-receiving congregations, the total stipend comes from the sustentation fund; in self-sustaining congregations, a like amount is received by the minister, plus whatever the congregation believes adequate to the needs of its particular case. In any event, the major amount will, almost inevitably, come from the resources of the fund. The responsibility for ministerial support is thus shifted from the local congregation to the Church as a whole.

In the operation of the fund, congregations fall into two categories: aid-receiving, and aid-giving. An aid-receiving congregation is one which pays into the fund an amount which is less than the minimum rate of stipend appointed by the General Assembly. This amount is fixed in all cases in this category, and in the Presbyterian Church of England, where this fund has been operating successfully for years, such amount is £120. The minimum stipend in this case is £300 per annum, the difference being made up from the fund. Every congregation must submit its local budget of expenditures to the Presbytery Committee on Sustentation. An aid-giving congregation is one which pays more than the minimum rate of stipend to the Fund. In this case, while the minister would receive from the fund his stipend up to the minimum, any further amount would come from the congregation, should such congregation deem it advisable to pay a larger stipend than the Assembly has set. Here, the wealthier congregation would find an opportunity to assist the weaker congregations in a material way, and, no doubt, a greater equality of stipends would result throughout the church. The sense of unity and brotherhood among the ministry would be enhanced, and there would be greater contentment all round. There is no doubt, that if the wealthier congregations, paying more than the minimum, were, in a real sense, directly brought into contact with the weaker ones, the beginning of a real Christian fellowship would be made. Is this not one of our great needs?

As one who has given attention to the study of the subject, I am convinced that the plan is practicable in our great Church in Canada. In fact, if such a plan were embarked upon, many of our financial troubles would be removed. The work of the church would be stabilized and its future would be enhanced. Not only so, but the genius of Presbyterian democracy would be conserved, for in any true democracy there must be a levelling up, and at the same time a levelling down. Since this process must take place, if democracy is to continue, the Church of Christ is a good place to begin.



**THE GENERAL ASSEMBLY**

The Meeting of the General Assembly

will be held in

**KNOX CHURCH, OTTAWA**

Opening on the evening of

June 2nd, 1937, at 8 p.m.

The Moderator, Rev. Malcolm A. Campbell, D.D., will preside and preach the sermon.

**THE GENERAL ASSEMBLY  
RAILWAY ARRANGEMENTS**

The General Assembly meets in Knox Church, Ottawa, Ontario, on Wednesday evening, June 2nd, 1937, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:—

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Ottawa and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:—

From British Columbia, May 27th to June 2nd, inclusive.

From Alberta, May 28th to June 3rd, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, May 29th to June 4th, inclusive.

Properly validated Certificates will be honored for tickets for the return journey up to and including June 12th.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares, will also apply.

Return Tickets will be limited to reach original starting point thirty days in addition to date of sale of going trip as shown by selling agent's stamp on Certificate.

Validated Certificates, however, must be presented to Ticket Agent for purchase of return ticket on or before the final honoring date shown.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the Assembly is requested.

J. W. MacNamara,  
Clerk of Assembly.

**MINISTERIAL COMMISSIONERS**

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the Reduced Fare Clergy Certificates, issued by the Canadian Passenger Association.

Any Ministers who do not hold these Certificates for 1937, and who may be appointed as Commissioners to the Assembly, are advised to make application without delay.

Application forms may be obtained from the undersigned at the Church Offices, 372 Bay Street, Toronto.

On behalf of the Committee on expenses of Assembly.

E. W. McNeill,  
J. W. MacNamara.

**REV. ALLAN REOCH**

Rev. Allan Reoch, of Manchuria, reached Toronto on the morning of the 15th of April. He came by the Suez route, accompanied by Mrs. Reoch, who for some time will sojourn in England visiting members of her family and relatives. Mr. Reoch will spend a few days at his home in Nat-tawa, Ont., and will make his headquarters in Toronto. Those desirous of communicating with him may reach him through the Church Offices, 372 Bay St., Toronto.

The Editor, The Presbyterian Record,  
Dear Sir:

As Secretary of the Montreal Presbyterian College Students' Society, I have been instructed to forward this copy of a resolution passed at our Annual Meeting, together with request for its publication in the Record at your earliest convenience:

"Whereas we are approaching the end of a session which has furnished abundant reason for rendering thanksgiving to God, whose gracious providence has bestowed upon us the privilege of devoting ourselves to the study of His divine truth, and

"Whereas we have been signally blessed in the cordial fellowship which has obtained among us, and

"Whereas we gratefully acknowledge the harmony in our relations with the members of our Faculty, who have imparted to us scholarly instruction with tact and understanding, and have ever evinced an earnest desire to help as well as to enlighten us; to mould character as well as to promote our academic qualifications, therefore,

"Be it resolved that we, the Student Body of The Presbyterian College, Montreal, hereby express our appreciation and regard in the adoption of the above affirmations of our confidence and esteem; and

"Be it further resolved that we acknowledge also our deep indebtedness to Rev. D. J. Fraser, D.D., LL.D., Principal Emeritus, who has devoted his mature judgment and scholarship to the service of the Church as lecturer in New Testament Literature and Exegesis. With our gratitude we would also convey the wish that our college may long be profited by his valuable contribution to its life."

Respectfully yours,

Jack MacQueen,  
Secretary-Treasurer,  
Students' Society, Montreal College.

### BOOKS

We have received the following books:

#### The Christian Life

By J. Oliver Buswell, Jr., D.D., LL.D., President Wheaton College, Wheaton, Ill. Published by Zondervan Publishing House, Grand Rapids, Mich. Price Cloth \$1.00. Paper 65c.

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#### Dwight L. Moody

By A. Chester Mann, Published by Zondervan Publishing House, Grand Rapids, Mich. Price 20c. in paper.

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#### Sin and Atonement

By J. Oliver Buswell, Jr., D.D., LL.D. Published by Zondervan Publishing House. Price Cloth \$1.00; paper 65c.

\* \* \*

#### The Glorious Revival Under King Hezekiah

By Wilbur M. Smith, D.D., Pastor Coatesville Church, Coatesville, Pa., Editor of Peloubet's Select Notes on the International Sunday School Lesson. Published by Zondervan Publishing House. Price 35c. paper.

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#### Musings

By Rev. William Allan. A book of friendly essays. Published by Thomas Nelson & Sons Limited, Toronto. Price \$1.00.

\* \* \*

#### Letters by a Modern Mystic

Excerpts from letters written at Dansalan, Lake Lanao, Philippine Islands, to his

father by Frank C. Laubach. Published by Student Volunteer Movement, 254 Fourth Ave., New York. Price 25c.

\* \* \*

We would direct attention particularly to the volume containing the addresses at the MacGregor Celebration in Pictou in July of last year.

\* \* \*

### A Series of Sermons

Rev. W. G. Brown of St. Andrew's Church, Saskatoon, has issued a timely series of sermons upon important subjects as follows:

1. Coronation Sermon.
2. Predestination.
3. Why I am a Protestant.
4. Evolution.
5. Communism and Fascism.
6. The British Israel Theory.
7. The Bible on its own Terms.
8. War and Peace.
9. The Return of our Lord.
10. Competition and Co-operation.
11. Atheism and Theism.
12. The Church and the Kingdom of God.
13. What is the Alternative to the Present Social Order?
14. Christian Stewardship.

Mr. Brown adds this:

To the Reader:

First of all may I express my thanks for your interest in wishing to read this series of sermons. I hope that you will find the reading of them interesting and profitable. May I suggest that you read them in the order in which they are numbered. If any individual or society or congregation wishes to order a quantity of any one of the sermons, as has been done already in one case, will you do so before the end of May as the type may not be available after that date. If you find the sermons are worth while I would be glad if you commend the reading of them to your friends.

With the best of good wishes.—W. G. Brown.

Single sermon 15c.; 8 sermons \$1.00; the series \$1.50.

### CHANGE OF ADDRESS

Rev. H. P. S. Luttrell and Mrs. Luttrell, formerly of 736 Falkland Road, Victoria, B.C., give notice of their change of address to 5405 Trafalgar Street, Kerrisdale, Vancouver, B.C., and request that all communications be addressed to them accordingly.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.



**REV. J. D. MacKENZIE**

Mr. MacKenzie's death came unexpectedly on March 19th at his home at Avonmore at the age of sixty-three. He was a native of Megantic, Que. His university course was taken at McGill and his theological training in the Presbyterian College, Montreal, his ministry at Avonmore having extended over six years. He had served the Church during the period of his ministry over a wide area having been in pastoral charges in Ontario, Alberta, Quebec, and Prince Edward Island. He was a faithful and capable servant of the Church.

**MRS. ALBERT BOULTER**

Mrs. Boulter, a resident of Fort Coulonge, Que., throughout her long life of over eighty years was not only in the community but of it, seeking the welfare of all and especially the happiness of children. Among organizations the Church was of paramount interest and both with the local congregation and the Church at large she dealt bountifully. She provided a home for lepers in India known as the Albert Boulter Memorial Home in memory of her husband and established the Boulter Pura under the late Dr. Wilkie in Jhansi. Dr. Buchanan's work among the Bhils also received liberal consideration at her hands. It is but a few years since she sent to the Church Treasurer a cheque for \$10,000 to be divided equally between Home and Foreign Missions, and her will provides for the same amount, and with the same apportionment, for the missionary enterprise of our Church. Her spacious and beautiful residence is bequeathed to the Church as a home for returned missionaries, and with generous provision for its maintenance. She shared also in all the activities of the church in her own community and in particular through her membership in the women's organizations. Her kindness, thoughtfulness, and liberality will maintain for her an abiding place in the memory and affection of all with whom intimately or more distantly she was associated.

Little words are the sweetest; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are fullest, and little farms are the best tilled. Little books are most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agar's is a model prayer; but then it is a little one, and the burden of the petition is but for little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.

**AMONG THE CHURCHES**

Chippawa, Ont.

Our congregation here rejoices in a new, finely equipped Sabbath School Hall, made possible through a legacy. At the dedicatory services a beautiful tablet was unveiled by Mr. Edward Weaver, a life-long friend and successor, as Superintendent of the Sabbath School, to Mr. Crawford McCredie through whom the legacy was received. On the tablet is inscribed,

Erected to the Glory of God  
and

Presented to the Congregation through  
Crawford and Mary McCredie  
By Grace of the Hathaway family  
February, 1937

Dr. Kannawin assisted the minister, Rev. John T. Hall, in the dedicatory services delivering two arresting addresses, in the morning to Sabbath School scholars and workers and in the evening to the young people, his theme being, The World's Sabbath School Convention at Oslo, Norway, to which he was a delegate.

Edmonton, Alta.

At a recent meeting of the Edmonton Presbytery the resignation of the Rev. Andrew R. Osborn, D.D., as minister of First Presbyterian Church was accepted, and also the resignation of his associate, the Rev. Herbert S. Mekeel. Presbytery appointed the Rev. William Simons of Edmonton as Interim Moderator during the vacancy, with the instructions to declare the pulpit vacant on the first Sunday of May.

The congregation of First Church, Edmonton, was organized by Dr. Baird in 1882, and was supplied by the late Dr. McQueen for forty-three years, after Dr. Baird's call to Winnipeg.

Caintown, Ont.

Mr. Charles N. Purvis, whose death took place on the farm where he was born and where his life was spent, has left to the community the memory of a good life and a record of faithful service. He was deeply interested in public affairs and in this connection earned the confidence of the community. He was closely identified with the church which was his main interest and he served it loyally as a member of Session, a member of the choir and a Sunday School teacher. He took a deep interest in the Record for his own sake, always giving its contents careful perusal, and rendering distinctive service by ceaselessly promoting its circulation in the congregation. His too was a fine type of manhood marked by integrity, uprightness, and strength, and by his personality and activity he exerted an influence over a wide area. He had attained the age of seventy-one years.

### Sylvan Lake, Alta.

Our minister at this place, Rev. R. S. Stevens, has suffered some bereavement in the death of Mrs. Stevens which took place on March 17th. In October, 1929, Mr. and Mrs. Stevens came from Edmonton to Sylvan Lake where he has had a most successful ministry. In this Mrs. Stevens had a generous share, for she devoted herself to the service of the Lord in every way possible, the choir, the Sunday School, and other organizations benefiting by her devotion. In her ardor of service she was greatly restrained during the last years of her life on account of illness and had retired from most of her church activities. A very close friendship existed between her and all in the three congregations to which Mr. Stevens ministered.

### Harrington, Ont.

On Good Friday nine young people were presented to the Session of Knox Church by the minister, Rev. Oliver E. Mann, for church membership and were received into the fellowship of the congregation. At an impressive service of consecration on Easter Sunday they received their first communion. This event is specially gratifying because in this country district the recruits for church membership outside of our Sabbath School and Young People's Society are difficult to enlist. These young people are most energetic in the Young People's Society and are a valued acquisition to the membership of the church.

### Stamford, Ont.

On the 21st of March this congregation observed its 153rd anniversary and enjoyed the privilege of having the Moderator of the General Assembly, Rev. Malcolm Campbell of First Presbyterian Church, Montreal, as the preacher for the morning service. Dr. Campbell's address was an earnest appeal for closer fellowship in the Church and consecration to its service in the exercise of personal gifts. The evening service was conducted by Rev. W. A. J. Graham of St. Andrew's Church, Thorold, whose sermon was an appropriate message to Easter. The congregation was really founded in 1784 when some ten families who had adhered to the British cause during the American war settled in that district and met for public worship in homes and later in the schoolhouse. Seven years later they found it possible to erect a place of worship. This building, during the war of 1812, was used as a hospital. In 1858 the Associate Presbyterian Church, with which the Stamford congregation was identified, united with the Reformed Presbyterian and the Stamford congregation became a unit in the United Presbyterian Church of North America. Twelve years later a more modern church was erected

and during the years following was subject to re-arrangement and additions to the furnishings. On June 25th, 1935, the congregation was formally received from the United Presbyterian Church of North America into The Presbyterian Church in Canada. Fourteen ministers including the present minister, Rev. D. Crawford Smith have served the congregation in this period of 153 years. At the recent Convocation of Knox College Mr. Smith was awarded the degree of B.D. with distinction.



### STUDENTS IN ARTS, WESTERN UNIVERSITY, London, Ont.

#### Having the Ministry in View

Reading from left to right, they are as follows:

Back Row: Ian MacKenzie, 4th year; Clyde MacDonald, 2nd year; Albert Milroy, 1st year; George Lamont, 4th year.

Second Row: John Anderson, 3rd year; Duncan Ferris, 1st year; Donald Wade, 2nd year; Alfred Dodds, 2nd year.

Front Row: John Honeyman, 4th year; John Pickering, 4th year honor course and editor of the University Gazette; Rev. James MacKay, D.D., Joseph Muchan, 3rd year, and Dr. John McNair, Clerk of Presbytery and Convener of Presbytery's committee on Students and Colleges. There is one student missing, Eynon Nichol who is taking a special course.

Concerning these Dr. James MacKay writes, "You will see that the group is composed of good-looking young men, and I can testify that they are a most promising group as well. All save the two in the back and the two in the middle row have served successfully under our Mission Board. For the last two years we have met in my vestry on Wednesday evenings from seven to eight for the study of homiletics for which task I am far from able. For the same



period of time they have in turn taken the devotions at the Sabbath evening services and occasionally the senior men have taken the whole service. Three of them, namely Honeyman, Lamont, and Muchan are going to Knox College this fall, and MacKenzie and Pickering are going to Montreal where Pickering will take up studies leading to his M.A. degree at McGill concurrently with Theology."

Melita, Man.

Though living in a quiet western town, remote from the centre of our Church's life, Mr. James Duncan was not unknown to the Church at large for of late years he was frequently a commissioner to the General Assembly. His death early in the year meant therefore a heavy loss to the congregation and to the whole Church. For forty years he served in the eldership and for twenty years was Superintendent of the Sunday School. Simplicity, fidelity, and liberality were marked features of his life. He was a native of Aberdeen, Scotland, and was in his eightieth year when death called him.

Allandale, Ont.

There passed away in Allandale on March 21st, Mrs. Katherine Cameron, widow of the late Donald Cameron who predeceased her twenty-five years ago. "Mrs. Cameron of Allandale" as she was affectionately known to every woman in Barrie Presbyterian, was the outstanding personality of that organization, past-president and a member of the Executive for nearly forty years, a splendid platform speaker, a woman of prayer and possessing rare executive ability. Until ill-health claimed her a few years ago, she never refused an appeal for assistance from any church or auxiliary. In the Allandale Church her influence was felt in every organization, especially in the missionary society, and in the Sunday School where her love for little children found expression in faithful service.

Montreal, Que.

The thirty-eighth anniversary of the opening of the first MacVicar Memorial Presbyterian Church at Jeanne-Mance and Bernard Streets, was celebrated on the fourteenth of March by two special services in the place of worship now located at the corner of St. Viateur Avenue and Hutchison Street, Rev. Daniel J. Fraser, M.A., D. D., LL.D., Principal-Emeritus and Professor of New Testament of the Presbyterian College was the preacher at the morning service.

Holding that "beliefs shape character", and "a good life could not be based on bad beliefs", Dr. Fraser branded as "cheap and shallow" the saying that it matters little

what a man believes so long as his heart is right and his life sound. "Sin, blinds men to the truth and weakens the will. The preacher is often criticized for uprooting fond opinions and people cry out to be left at ease in their beliefs, but this shedding of light upon the darkened chambers of the mind he held to be part of the Saviour's work".

The service was conducted by the minister, Rev. C. Ritchie Bell, who also preached in the evening on, The Glory of Going On. Dr. Fraser was introduced to the congregation by Mr. Bell as one of the great minds of the Church and one whom he loved and honored.

The invocation written by Rev. James G. Potter, M.A., D.D., minister-emeritus, who was unable to be present through ill-health, was read by Mr. Bell who paid tribute to his long years of service in the Church as a "man who went about doing good".

The celebrations concluded on Wednesday evening with an anniversary supper served in the church hall.

Pitt Meadows, B.C.

"On the 12th of February a beloved lady passed from our midst in the person of Mrs. M. J. Harris at the age of 96. She was the widow of Wellington J. Harris a member of the British Columbia Legislature in the early days of the Province. Mrs. Harris was indeed one of the pioneers of British Columbia, having arrived in Pitt Meadows with her family from Ingersoll, Ont., in the year 1873 when Pitt Meadows was a wilderness of brush and submerged meadows. She has seen the meadows reclaimed, the brush disappear, the locality inhabited, and schools and churches within reach of all. Mrs. Harris was a person with a purpose in life. Her ideals were the building up of a God-fearing community and to attain her objective she organized and taught Sunday School consistently to the very end of her life. Mrs. Harris will be much missed by old settlers and new for she took a keen interest in all around. She is survived by one son Frank V. Harris, at home."

This note is from the pen of Mr. Paul Murray, father of Major Gladstone Murray of Canadian Broadcasting Corporation, now retired, who for forty years taught school at Maple Ridge, B.C. Mrs. Harris, Rev. P. Jamieson, her minister, says, organized the majority of Sabbath Schools in that district established since 1874 both for Anglo-Saxons and Japanese.—Ed.

Toronto, Ont.

Chalmers Presbyterian Church, Rev. A. C. Stewart, M.A., minister, devoted four Sundays, March 14th to April 4th inclusive, to the celebration of its Diamond Jubilee. On the Sundays the services were taken respectively by Rev. Charles S. Oke,

Stratford, Rev. J. M. Macgillivray, former ministers, Rev. A. C. Stewart, M.A., and Rev. Malcolm A. Campbell, D.D., Moderator of the General Assembly. Between the Sabbaths various special services were held and on Monday, April 5th, the congregation and friends assembled for the anniversary dinner. This was followed by a program of music and addresses. The Moderator was welcomed on Sunday, April 4th by very large congregations. The services were conducted by the minister assisted by Dr. Rochester in the morning and by Dr. Kannawin in the evening. At the morning service, the Lieutenant-Governor of Ontario, Hon. Dr. Herbert Bruce and Mrs. Bruce were present and His Honor read the lesson. There were present also His Worship, the Mayor, Mr. W. D. Robbins, and Mrs. Robbins with members of the Board of Control and City Council. The Moderator preached also in the evening. He was very warmly welcomed by the congregation and his messages constituted a strong stimulus to higher living and nobler service. Being the Diamond Jubilee of the congregation thought was directed to the meeting on January 30th, 1877, in a small rough-cast church at the corner of Dundas St. and St. Clarens Ave. when twenty-nine persons were received into membership and constituted a congregation known as Brockton Presbyterian Church; and so the work progressed until, on April 14, 1889, the present spacious edifice was opened and dedicated by Rev. D. J. Macdonnell, minister of St. Andrews's Church. During the Great War the congregation sent over 300 of its members to the overseas service, of whom thirty-two made the supreme sacrifice. A bronze tablet was erected in the church in honor of those who so nobly served and sacrificed.

Mr. Stewart came from Acton, Ont., in 1930, and has carried bravely the burden of the depression years. His ministry has been marked by deep interest on the part of youth in the church. During the long period of fifty years the church has had but two church officers, Mr. Alexander Smith and Mr. John Wilson, the latter having died a few weeks prior to the jubilee celebration. An admirable summary of the Church's history by Mr. D. Gordon Wright concludes with the sentence:

Having sent over thirty into the ministry or missionary work, and founded many congregations, Chalmers may proudly lay claim to be a mother of churches.

#### North Bay, Ont.

It appears that the ministers of all denominations in North Bay have had a station placed at their disposal for the broadcast of religious services. In this good work our church has had a part, and the voice of our minister, Rev. H. J. Scott, in turn with

others, has been heard over the air. It appears that services from the Toronto stations are not well received in that area, some difficulty being found in transmission. The North Bay station therefore has been a great boon to the northern country. In each instance the service consisted of reading from the Scriptures, prayer, a solo, and a sermon, the whole occupying a half hour.

#### Alberton, P.E.I.

Death has robbed the Presbyterian Church here of a member highly esteemed for loyalty and activity in the congregation, Mr. Alexander Martin. For many years he was an elder and in every way he steadily rendered glad and faithful service.



REV. FRED G. GOFORTH, M.A.

Mr. Goforth, who for the past five years has been the minister of Knox Church, Wallaceburg, has resigned to undertake work of a unique character on behalf of the land of his birth, China. He proposes to make a moving picture film of Chinese life, the life hidden from the tourist, the real China with which he was so familiar as a boy. He was the companion of his parents, Dr. and Mrs. Jonathan Goforth, on many of their tours in North Honan, serving as their organist, and through other parts of China from Canton in the south to Harbin in the north. He plans to return to Canada in the fall and to present his film wherever



opportunity offers. He hopes in this way to create a fuller understanding of China and an appreciation of her greatness.

Mr. Goforth was born at Chang Teh in the province of Honan, China, in 1906. He is a graduate of the University of Toronto with honors in Modern History, and won the Governor's fellowship in Economics and Political Science at McGill University where he received his degree of M.A. He made a trip around the world spending some time with his parents in Manchuria, and while there assisted his father in writing, *By My Spirit*. Returning he entered Knox College, Toronto, from which he graduated in 1932.

### YOUNG PEOPLE'S ACTIVITIES

Under the direction of the Young People's Society of the Presbytery of Edmonton, a varied program was carried out during the past winter in the Edmonton Presbyterian churches, including St. Andrew's, Westmount, Rupert Street, Strathcona, and First Church. This was the work of the executive under the direction of the Honorary Vice-President, Rev. R. J. Burton of Strathcona. A united young people's church service was held one Sunday a month, conducted by the young people and held in each church in turn. Social gatherings were arranged according to the same plan and repeated requests that they be continued speak well for their success. Special attention was given to the mission at Beverly, and a number of services were conducted there by representatives of the organization. These services, and those held monthly were well received and the society is confirmed in the purpose to continue activity along these lines.

Plans are being made for the summer. These include hikes, week-end camps, and preparation for the second annual fall rally. The object in this varied service, under a central executive, is to bring into closer association the young people of the various Presbyterian societies and thus promote acquaintance and interest in the general work.—Hazel Reaveley, Press Reporter, Y.P.S. of the Presbytery of Edmonton.

### Sylvan Lake, Alta.

On Good Friday in the Memorial Presbyterian Church, baptism was administered to one child and one adult, five persons were received into church membership on profession of faith and three by letter.

He only is well-made who has a good determination.

Where with intention I have erred,  
No other plea I have,  
But, "Thou art good" and goodness still  
Delighteth to forgive.—Burns.

### MISSIONARY NOTES

#### Northern Ontario and Manitoba

This area is under the supervision of Rev. W. M. MacKay as Synodical Missionary. In a recent review of the situation he directs attention to the following:

**Kenora.** A member of our congregation there has presented the congregation with what is regarded as the best site in the town for the erection of a church. Services here have been maintained throughout the year.

**Port Arthur and Fort William.** Sunday School expansion in this district under the enthusiastic leadership of His Honor Judge MacKay and First Presbyterian Church, Port Arthur, is still manifest.

**Geraldton.** This is the chief enterprise engaging the interest both of First Church, Port Arthur, and the Board of Missions. It is a rapidly growing town, 180 miles north of Port Arthur. It serves Little Long Lac Gold Mine, McLeod-Cockshutt, Bankfield, Hard Rock, and other places giving promise of mining developments. With its outposts it embraces a community of between 3000 and 4000 people. The work has suffered somewhat during the winter from lack of suitable supply. Responsibility for the lot, and possibly two lots, and half the cost of the church building has been assumed locally and very shortly they expect to take their share in support of the missionary. Ours is the only Protestant church with regular services in this great and growing mining district.

**Hawke Junction.** Here work was opened last June and substantial progress has been made. A church and manse costing \$2,600, apart from the lot, will shortly be dedicated free of debt. The lot was the gift of the Algoma Central Railway. Associated with Hawke Junction seven miles distant is Goudreau, a promising mining area both for gold and iron.

**Flin Flon, Man.** This station is in the Presbytery of Brandon. Whilst services were held there in the summer of last year supply was wanting for the winter months. A young Presbyterian business man of the place however undertook to hold meetings during the winter as opportunity permitted.

**Cranberry Portage.** Ours is the only Presbyterian Church in this place and whilst the prospects were far from bright for growth the tide seems to have turned and in the estimate of the Federal Minister of Lands and Mines it is likely to be one of the greatest cities in this northern part of Manitoba. During the winter our missionary at The Pas organized Sunday meetings which were held regularly with the co-operation of the Lutherans and Anglicans.

**The Pas.** This district too shows brighter promise. We have very good accommodation for church services and Sabbath School

work in the old Hudson's Bay store taken over by us four years ago and renovated for church services.

**Gonor.** Under this name there are included East Selkirk, Lockport, and Ashfield. Progress this year has been more satisfactory and next summer will see the extension of this work to other parts.

**Winnipeg.** One of our churches here has been in a very serious financial condition with the result that Mr. MacKay found foreclosure proceedings begun. It was only by his personal intervention with a cheque for \$200 that the situation was saved. The crisis seems now to be passed and the congregation is looking forward to having as their minister one of the graduating class of Knox College. Mr. MacKay states that this is the nineteenth case in which he has been able to render substantial help to save a church from foreclosure or from being sold by the people themselves. In this way we have succeeded in keeping our frontier line intact without a single break and are ready to undertake expansion which conservatively could be increased from 10% to 15% annually if the Church should come forward with the necessary aid in money and men.

\* \* \*

#### Kirkland Lake

Rev. C. J. MacKay, in charge of our work in this one of our most recent home mission enterprises, reports that at the end of March he had completed his third Sunday in the service of that community and with ample justification for the efforts made. The attendance for the last two Sundays was between fifty and sixty with different congregations morning and evening. Upon requesting names of those who wished to be visited he was given the names and addresses of almost fifty families with the prospect of more. For the two Sundays the average offering has been \$26.00. For the hall in which the congregation assembles the charge is \$7.50 a Sunday. A Sunday School has been opened with an attendance the first day of nineteen and the second twenty-seven. Interest in the work locally has been so awakened that a delegation of three of the more prominent members visited Mr. MacKay to consider the purchase at the earliest opportunity of a site in a central locality with the proposal that the basement should be immediately erected to provide a more convenient and better place of worship. Mr. MacKay is showing interest in the adjacent towns. He reports a rapidly developing community at Larder Lake, sixteen miles east of Kirkland Lake, there being at present an opportunity for an afternoon service.

Do in earnest what thou mayest, thinking not of greatness or glory.

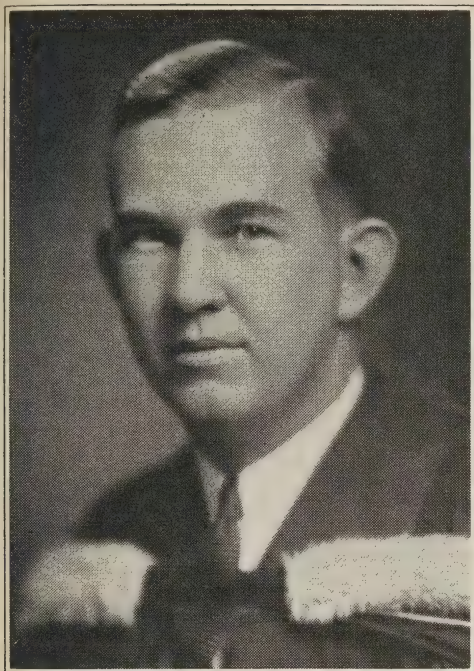
#### Every Member Canvass

Rev. Dr. Walter L. Lingle in the Christian Observer contrasts the results in two congregations under a sort of haphazard system on the one hand and following the Every-member Canvass.

One congregation was in a prosperous farming community, the majority of the congregation living within a radius of four miles of the church. For the minister's salary, the deacons each in his own district at the beginning of the year took a subscription list to the head of each family and requested that he put down the amount opposite his name which he would contribute to the minister's stipend. Then in the autumn after the crops were sold the deacons would go upon their pilgrimage of collecting. In this way contributions came in very irregularly. For missionary and benevolent purposes a collection was taken every Sunday but without explanation of the causes to which the money was devoted. Under this system the minister suffered, but the people suffered more from lack of education. They were in a condition of religious illiteracy and they were not trained in the grace of Christian liberality. Now though the days have been hard for country churches, this church is more than holding its own. It is fully organized according to the General Assembly's plan and has the Every-member Canvass each year. While its membership has increased only 25 per cent during the twenty-five years, its contributions to the missionary and benevolent funds have increased 300 per cent, and to the minister's salary more than 200 per cent; but better than all, both old and young alike have been growing in the grace of Christian liberality.

The next church is in the heart of a thriving city with some wealthy members, men of high character and purpose. In the early days the congregation depended upon pew rents for the minister's salary and current expenses. On this plan there was an annual deficit, usually several thousand dollars, which was always made up by a few of these wealthier members. For the missionary and benevolent fund collections were taken each Sunday and now and again the pastor would preach on one or other of the missionary and benevolent enterprises of the church. Under this method the congregation managed to contribute \$400 to foreign missions and to all missionary and benevolent purposes about \$1,500. Since the Every-member Canvass the church's contributions to foreign missions are ten times greater than under the old system, and other missionary and benevolent causes have benefited accordingly, but the chief product of the change is the transformation of the members old and young.





**Rev. De Courcy H. Rayner, B.A.**

As indicated in the report of Knox College Convocation Mr. Rayner is under appointment to British Guiana and will leave shortly for his sphere of labor. He is the son of Rev. T. DeCourcy Rayner minister of St. Andrew's Church, Lachine, Que. He is a graduate of the University of Toronto and of Knox College. His birthplace was Hamilton and his preliminary education was completed in the Watford and Dutton High Schools. He has served as a writer for the Globe and Mail contributing to the sports column. He was also editor of Varsity for three terms. He will be ordained by the Presbytery of Montreal in the latter part of April and will then proceed to British Guiana where he will be settled at New Amsterdam, taking the place of Rev. James Dunn who has been serving as Principal of the High School and Inspector of Public Schools. Mr. Dunn in turn will take the place of Rev. David Marshall at Georgetown, who is returning to Canada.

Mrs. Rayner will not accompany her husband, but will join him in July. She is a registered nurse and in that capacity she is accompanying a group of young ladies who are on a trip to England to witness the Coronation.

A Christianity which captures only the intellect failing to stir the emotions will never impart power to the will.

### Christian Literature Society for China

Celebrating its jubilee this year the Society directs attention to the high purpose for which it was founded, "The preparation and diffusion of literature, based on Christian principles, chiefly in the Chinese language," to which throughout the fifty years it has steadfastly adhered. Much preliminary planning and effort, extending over eight years, preceded actual organization by Dr. Alexander Williamson in 1887. In 1920 with Dr. Donald MacGillivray, a missionary of The Presbyterian Church in Canada, as General Secretary, the Society restricted very considerably its field of operation. Through the years much literature of a general character with the view of gaining the ear of the educated Chinese had been published. Now the Society concentrated upon religious literature. In that period some large books of reference such as the "Dictionaries of the Bible and the Dictionary of Christ and the Gospels" were planned, or prepared, and a series of commentaries on the New Testament, now completed, was begun and many works on Biblical studies on Theology, Apologetics, Church History, Homiletics, and the like were made available."

Our representative on the staff of the Society, to whose support our Church contributes, is Rev. Z. K. Zia, D.D.

\* \* \*



**Mrs. Rayner.**

**Happy Mount Leprosy Colony, Formosa**

Dear Dr. Rochester:

It is not often here that a Christian institution is honored by a visit from the Governor-General, but to-day the unusual has occurred, the first known to me during the past quarter of a century. Last November, after a ceremony at the Government-General Building to present me with one thousand yen from Her Majesty the Empress Dowager for the Leprosy Colony, His Excellency the Governor-General, Admiral Kobayashi, expressed a desire to see the colony, so that he might be able to report to Her Majesty from personal observation. To-day's visit was the result of that expressed desire.

The past few days have been very wet and rainy. Last night it poured, and this morning a slight shower dampened our ardor. At noon the sky was dark and lowering, but as the afternoon wore on the sun came out and for several hours we enjoyed brilliant sunshine.

We had been warned that the Governor was very busy and could spare only fifteen minutes from arrival to departure, but the beauty of the place, the fascination of the surroundings, the sumptuous spread of tea and cakes provided by the ladies, and his apparent desire to exude friendliness and interest and to absorb information, resulted in his stay lasting over double the specified time, in fact, forty-one minutes.

While seated in the directors room, in the presence of the Governor of Taihoku Province, the Governor-General's Private Secretary, a naval officer, the Chief Medical Officer of the Ministry of Health, the Chief of Police of Tansui District, and several other Japanese officials and private persons including five ministers of three nationalities, the Chief of Tansui district gave an account of the colony's foundation and development covering a period of seven years personal knowledge. This recital led to his stating the fact that the English Presbyterian Mission had a hospital at Tainan run under Christian auspices; at Taihoku the Canadian Presbyterian Mission had a hospital, the Mackay Memorial Hospital, also a Christian institution. He went on to say that Dr. Taylor had for many years been associated with this hospital and that he had started and carried on an outpatient clinic for leprosy there which was still in existence. His Excellency asked what relation this leprosy colony had to those other hospitals. I told him that the colony was an independent Christian institution under Japanese law, with a governing body of four Japanese, four Formosan Japanese and four foreigners; that The Presbyterian Church in Canada allowed my wife and myself to work here and paid our salary, but had no responsibility for the colony. The colony had no official relation to either of the other Christian hospitals.

Our distinguished guest then visited the church and in passing I drew his attention to the mural tablet describing the church as the gift of the Women's Missionary Society (W.D.) of The Presbyterian Church in Canada. He read this to the end, and remarked on the newness and stability of the edifice, then went on to the women's terrace, and on passing was greeted by the assembled fifty-odd patients whom he saluted. He went in to the cottage built to commemorate the gift of Her Majesty the Empress Dowager of Japan, took his time in looking around and asking questions, though there was in bed a girl too ill to be out, then went back and inspected the kitchen. He seemed genuinely and personally interested in everything he saw. He said it surprised him, in reference to my wife, that a foreign lady should be content to live in so isolated a place and in such work.

On his way back he was again greeted by the patients whom he again saluted, and then down to treatment rooms, operating room and dispensary, and out to the front of the colony, where he sat for a photograph.

Before he sat down he explained to me that in a month or so he would be in Tokyo, and would probably have an audience with Her Majesty, and so was glad to have had this opportunity of personal inspection to reply to Her Majesty's questions about the progress of the work. In the photograph, besides my wife, you will notice Misses Douglas, Hermanson, and Weir the two former having acted as managers of the colony. Miss Douglas has just entered upon a second term in succession to Miss Hermanson who had resigned preparatory to going home on furlough.

While here the Governor told us of close friendship between his family and Christian missionaries in Tokyo. He is an Admiral of the Japanese Navy, has spent several years in London, and won the hearts of all here by his gentlemanly, courteous bearing, his ease of manner, and his ability so easily to set us all at ease. His Private Secretary placed in my hand a personal gift from His Excellency, as an individual, which he wished to be used in buying something to comfort the patients.

We thank God that we are able to carry on this piece of Christlike work of service and witness in this land, with official and non-official support and patronage, and with full opportunity to proclaim the Gospel. I am sure this will interest you and readers of the Record, especially when you remember that last year 23 patients were admitted to church membership, making a total of 44 so admitted since the colony was opened three years ago.

With kind regards,

Yours sincerely,

G. Gushue-Taylor.



## FORMOSA



The twenty-fifth anniversary of the arrival of Mr. and Mrs. G. W. MacKay was the occasion of a reunion and celebration at Tansui on the 4th of December, 1936. A picture of the company then assembled was received a short time ago and is here reproduced.

In the centre are Mr. and Mrs. Mackay. Reading from Mrs. Mackay to the left are Mrs. Tan (Mary Mackay), Mrs. Koa (Bella Mackay), Mrs. Tan, Jr., Mrs. Mitsui, Jap-

anese Congregational Church, Mrs. Mitsui's daughter, A Biblewoman of the Holiness Church, The Tansui Preacher's wife. Reading from Mr. Mackay to the right are, the Anglican minister of the Japanese Church, Presbyterian minister of the Japanese Church, Moderator of Synod of North Formosa, Moderator of Presbytery of North Formosa, Elder Daitotii Church, Pastor Leprosy Colony Church, Elder Matsuyama Church.

#### Relief European Churches

The service rendered by our Church in contributing to the Central Bureau of Relief is indicated in letters received by Dr. Adolph Keller, Secretary of the Bureau, a few of which we here present.

\* \* \*

With heartfelt thanks I acknowledge the receipt of your letter of December 27th and the sum of \$200. I have forwarded the indicated amounts to the pastors whom you designated. Wishing you and all the friends of your work every blessing, I am,

D. J. Heinzelmann,  
Supt., Austrian Evan. Church.

\* \* \*

It was a great joy to me when I received through Supt. Heinzelmann the gift of 100 Swiss Francs just at Christmas time. As I am in the worst straits, and have a parish where everyone is as badly or worse off than I am, your help was a god-send indeed.

Permit me to express to you and all who filled your hands, my warmest gratitude for myself and my poor people.

Huga Klettke,  
Holzschlag, Burgenland.

\* \* \*

Through our Superintendent, Dr. Heinzelmann, I have just received from you 218 Kr. (266 Schilling). Permit me to express to you my most humble and grateful thanks. This gift helps me to reduce the oppressive debt which has been literally

eating from our table for the last year. The government, which, as you know, forcibly dismissed or suspended a number of us from our pastorates, has just reinstated me and I am going back to Thening to-morrow. This, too, I feel that I owe to your kindly intervention with our authorities. I am so glad that our little Protestant parish is thus relieved of the suspicion of treason and what not, and I am sure that things will move peaceably from now on. Please thank for me all the good friends who filled your hands!

Gerhardt Fischer,  
Thening, bei Linz, Austria.

Note: Pastor Fischer spent three months in jail, after the reprisals following the Nazi "Putsch", of any participation in which he was entirely innocent.

\* \* \*

I have not been able to thank you for the wonderful gift of \$25 which reached me on Christmas Eve when I received the news that another \$15 was on its way for me. To receive this help just now, at the close of the year when all the joy of this Holy Season is overshadowed by the pressing bills, is a feeling that I cannot describe. God bless you and those who gave to the Bureau in order that it might help our poor little Austrian churches so far away. Blessings on you and your work and all its friends!

D. Zwernemann,  
Vienna, Austria.



**Mongolian Inquirers—Taonan—Manchuria**

Preacher Chen standing at left, his boyhood-school-mate, seated with big white fur cap on, Apprentice-preacher Chen Yung, standing at right hand end. The foreign house is only painted scenery.

### THE RECORD

From the esteemed Editor of the Message, publication of the W.M.S. (E.D.), Mrs. Macnab, we have received a letter of appreciation.

"The Record is certainly a great magazine. I appreciate very fully your work in making and keeping it so, and I always try to make our W.M.S. women realize what a boon it is to the Church, and I know that it is eagerly read by the most of our people. . . ."

Then referring to herself, and we take the liberty of writing this in view of the part so worthily taken by her at the Diamond Jubilee of the M.M.S. (E.D.).

"I celebrate on Monday my eighty-second birthday. I have had a long life and have seen many changes in church and state, but in joy and sorrow I have never lacked the ever present help and promise, our God has ever been my strength and stay."

### HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome  
We light this flickering lamp of home,  
And where bewildering shadows throng  
Uplift our prayer and evensong.  
Dost thou, with heaven in thy ken  
Seek still a dwelling-place with men,  
Wandering the world in ceaseless quest?  
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,  
The fox is sheltered in his ground,  
But dost thou still this dark earth tread  
And have no place to lay thy head?  
Shepherd of mortals, here behold  
A little flock, a wayside fold  
That wait Thy presence to be blest—  
O Man of Nazareth, be our guest!

—Daniel Henderson.

## In Quietness and Confidence

### EVERY DAY RELIGION

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

—Col. 3:17.

THE religion that is not good for every day is not good for any day. Such conviction is based upon the teaching of Christ. He found the prevailing ideas of His day very narrow and much perverted. He taught the simplicity and all-pervasiveness of pure religion. Paul re-echoes again and again in his letters the same thought, and aims to emancipate men from their petty treatment of the greatest thing in the world.

There is always need to turn to these corrective passages in the teaching of our Lord and His apostles. The Chinese crew upon a house-boat with great earnestness perform their sacred rites ere they begin the voyage. Then they abandon themselves to the profane and indulge freely in all manner of excess. Their religion is supramundane. It has nothing to do with earth, and in no degree affects the common activities of life. They shut it up severely by itself, and thus illustrate most aptly the expressed conviction of to-day—Religion is religion, and business is business; politics is politics, and pleasure is pleasure. With other things religion by some is supposed to have no concern. The divorce is absolute and permanent. It is confined to the Church. "God's law is not allowed to go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pursue it, pelting it with stones, as if it were a wolf escaped from a menagerie, and shouting, 'Back with you! You have got out of Sunday!'"

That policy of confinement, or exclusion, or limitation may be more definitely set forth by considering specific cases. Here is a man to whom religion means church, Sunday, communion, or lenten period; day, form, or sacrament. It is always in his mind connected with an institution. A great preacher startled his congregation one day by the assertion that there was no such a thing as religion in the Bible. Explanation was added, "Any more than there is a road upon the guide-board. Religion is in the man if it is anywhere." That method does not give us practical religion. It gives us formalism, ecclesiasticism, stiffness and unnaturalness, but never religion. If exactness of conformity to ordinance and ceremony were the measure of right, surely true religion reached its highest level in the time of Christ. Yet for the professedly re-



ligious of His time Christ reserved His most terrible denunciations. Institutions have their place and function. They are the helps to religion. They nourish it. They do not supplant it. And perhaps the tendency is not to make too much of them, but to pervert them. The religion of Jesus is not confined and narrow, but broad and free. It is in man, in spirit, not in form and letter.

Another would permit it entrance into the week, into common every-day life, but would greatly limit its influence and operations. The class to which this man belongs is large, and whilst they all agree in the policy of partial repression they manifest an individuality in choice. So we find men good at home, but indifferent abroad. In one place they are earnest and active, but the location being changed they are found apathetic, or positively hostile to good. They are like the beasts and birds which take the color of skin or plumage from their surroundings. One is heard to say that you cannot be in business and be scrupulous, whilst another avers that politics and religion have no affinity, each excludes the other. In this realm principle must give way to place and profit.

Some too of the gayer sort of men and women regard pleasure as a realm into which religion must not intrude, or we may say they regard society as a sphere exempt from Christian principles. You cannot expect to have Bible ideas govern you in matters of dress, entertainment, friendships, and recreations. All these have unanimity on this point that the influence and operation of religious principles must be limited. They would give truth free play in life, but only as a bird that is confined now to one cage, and again to another, has a wing clipped, or is accorded the length of a cord as the limit of its flight. They keep their religion well in hand, and shut it up whenever prudence with an eye to popularity, social or monetary advantage, suggests. Not, whatsoever ye do, do all to the glory of God, but, now and again do some things to the honor of Jehovah's name. Let Christianity move with cautious step and prudent stride.

Yet another class is found who qualify religion. To them it is of use only at the hour of death. They believe in it as a sort of extreme unction, an ordinance to be administered only in life's last hour. They know they must cross the dark waters, and a boat is needed, but, like many travellers, they will wait and manufacture the vessel at the river's brink. This form of religion has been likened to life insurance, of use only when a man dies, to a key which is an encumbrance, slight it may be, until one reaches the door to be opened, in this case the door of paradise, to a passport con-

cealed on the person, but produced as soon as the frontier is crossed. What a pitiable delusion is this! Time is oft denied men at that great crisis of change. Death comes often at but short notice. Pain, languor, or delirium may then assume control of the faculties. Leisure for this preparation is not always, yea, one may assert, is rarely given upon a death-bed. But beside all this Jesus has taught that religion is for life. It is to be the strength of the living, not a charm for the dying. Without denying that men have found Christ late, late in life, in its last hours, like the dying thief, we must declare and make emphatic the thought of the Bible that religion is for life and strength, for thought and service, for work and pleasure, for all things that fill our human days; and because it has been our support in life it will be our stay in weakness and dissolution. The peace that comforts us through life shall cheer our souls in death.

Hence the need and wisdom of correcting our judgment on this topic by turning to such a principle as this, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Here let us learn that the **substance** of religion is Christ. He is the all in all of Christianity. We are built upon Him. He is the life and light of men. Learn also that the **temper** of religion is gratitude. Murmuring and complaint have no place in the heart where Christ is enthroned. Joy and gladness fill the soul of all whose life is hid with Christ in God. And finally that the **sphere** of religion is life. All things are to be done in the name of the Lord Jesus. The motto of the King's Daughters is "In His Name". This should be the motto of all who have claim to have come under the rule of pure and undefiled religion.—R.

### PRAYER

Our Father, we thank Thee for the work that Thou givest us to do; for its joy, for its zest, even for its very task and weariness. We would interpret our labor by the highest good it brings us; through our brave and cheerful doing Thy heaven of peace is found. We thank Thee for our diviner hopes, and for the Spirit that would complete them. They light our days with gladness, and set our feet in large places, and though the higher hill-tops seem far away, yet meeting our duties faithfully, we do see them, and looking back we find the places of our departure lying far below. O blessed tasks! O blessed hopes! That lead us ever to our Father's love. Amen.—Selected.

Faith is perfected when it is rooted and grounded in the Divine Object.

# Children and Youth

## THE BEAUTY OF HOLINESS

"Be ye holy."—Luke xx. 7.

Rev. G. H. Morrison, D.D.

I WANT to give you a little address this morning upon these words, "Be ye holy." I think this is just a very suitable text for young people, because of the three words two are of one syllable and the other is of two syllables, just as if God were thinking about you when He put it into His Bible. The text is a little family of two twin sisters of two years, and a big brother of four. Now, I suppose you all know what initials are. If your name is James Brown, your initials are J. B., or if your name is Mary Smith, your initials are M. S.

Well, I want to take the four letters of this word "Holy," and use them as initials to see whether we can understand what it means for a boy or a girl to be holy. I am quite sure if anybody were to say to you, "You are a holy boy," you would just hate it. It is the last thing in the world some of you would want anyone to say to you, but when you come to understand what it really means I think you will find things very different.

Now suppose you take "H." I think you have got to make "H" stand for what is honest and honorable. I want you dear young people to remember that you never can be holy unless, just to begin with, you are strictly honest and honorable, and boys and girls are just as much tempted to steal as sometimes other people are.

I think one of the most objectionable little dogs in the world is the dog that is called "dis." He is a dog that is always worrying what is beautiful. He worries honor, and it becomes dishonor; he worries honesty, and it becomes dishonesty; he worries grace, and it becomes disgrace; and he worries ease, and it becomes disease. You must always keep out of the road of that little cur.

And the worst of dishonesty is that it is just like a hole in a boy's pocket. A boy's pocket is a wonderful thing—if he would only turn it out sometimes—a slate pencil in it, and, if it is a fortunate day, perhaps a penny in it, or even more now (in my boyhood there was never more than one). Then comes a little hole in the pocket, and first of all out slips a slate pencil, then it gets a little larger and out slips the lead pencil, then the india-rubber goes, then the penny would go if it had not been spent, as it probably has; and, dear boys and girls, that is how people become dishonest, beginning with tiny little things that don't seem to matter, and on and on it goes, and you will never be holy, no matter how much

you pray or come to Church, unless you are honest, never.

I notice the second letter is "O," and that, of course, must stand for obedient. Nobody ever becomes holy unless he is obedient, because to be holy is not what people mean when they say, "Oh, he is a holy boy." To be holy is just to be like Christ. You can never forget how obedient Christ was. Why, when He was twelve years of age He went up to Jerusalem, and there the knowledge broke on Him that He was going to have such a wonderful life, "Wist ye not that I must be about My Father's business?" and then, don't you remember how we read, "He went down with His parents and was obedient unto them." Mary would say to Him, "My son, you go and chop that wood," or she might say, "I am very tired this evening, I have been scrubbing all day, will you go out and get the water from the well?" and "He went down with His parents and was obedient unto them," and you never can be like Him unless you are obedient also.

I remember hearing a story of a gardener who had planted sweet-peas in his garden, and then as they grew up he tied them to the sticks that he had put in beside them, and they all began to grow. One of them did not want to be tied up and confined like that, one of them wanted his liberty. The story said that every time he burst the threads, and while the other plants were growing up beautiful, higher and higher into the sunlight, this one, at last, was all straggling in the mud, cats sitting on it, dogs romping over it, and all because it had not the good sense to be obedient to the gardener. The Bible says we are God's husbandry.

We have settled "H" and "O," and then, of course, "L" stands for loving. Nobody is ever like Christ unless he is loving. You may be tremendously in earnest, you may be tremendously orthodox, but if you are not loving you are never like Him, and to be like Him, or to be like God, and God is Love, that is to be holy. There is an old story of St. John, who wrote the Gospel. When St. John was a very old man lying on his death-bed people came to him, expecting to hear some wonderful things, and all that St. John would say to them was this, "Little children, love one another." And they would say to him, "But surely, aged disciple, with all your experience, you have got something else to say to us than that," and John said, "No, nothing else. Little children, love one another." And does not that make all the difference?

My old teacher, Professor Henry Drummond, used to put it like this: "Suppose you get a carpenter to make a box, and it comes home, and there is a scratch in the varnish, and the lock is not just right, you tell him that is not what you ordered, and



you won't take it. But if your little boy, with his first set of tools, makes a box, there may be no varnish on it at all, and no lock, and it is not quite square, but when he brings it to you, you are just delighted, kiss him, and say it is the most wonderful box you ever saw." And don't you see? It is just love that makes all the difference.

So I take "H" for honest and honorable, you have all got to be that, and "O" for obedient, and "L" for loving, and "Y," well "Y" is not for me, "Y" is for you. I am not talking to the grown-ups this morning. I am talking to you, and you have got to be honest and obedient and loving, because our text says to you this morning, "Be ye holy, for I am the Lord Thy God."

### YOUTH IN THE CHURCH

In another column attention is drawn to the diamond jubilee celebration in Chalmers Church, Toronto.

Any one attending the morning service of the fourth of April would be greatly impressed by the large number of boys and girls in the congregation. In the gallery to the right were some fifty girls in their church gowns, one of the newest organizations in the church, and known as the Junior Girls Choir, some fifty in all. In the front of the centre gallery were the Boy Scouts who constituted the Guard of Honor for the Lieutenant-Governor, and to the left in the Gallery were the Cubs, quite as important a company as any other organization. With this large number of boys and girls before him there can be no doubt that the Moderator was deeply affected and the spectacle had much to do with the fervor with which his sermon at that time was delivered. It is good for boys and girls to know that their presence in church is a great inspiration to their minister.

### SUNRISE PRAYER MEETING

The Young People's Society of Magnetawan observed Easter by assembling for prayer at 6.00 a.m. Easter Sunday morning. Miss Norma Troyer was their leader. There were twenty-five in attendance and a varied order was followed in which singing had a large part, Scriptural quotations and an Easter exercise by seven of the Mission Band. During the winter the Young People's Society assumed responsibility for one of the regular church services.

Howe'er it be, it seems to me

'Tis only noble to be good;

Kind hearts are more than coronets,

And simple faith than Norman blood.

—Tennyson.



Sunday School, Moosomin, Sask.

The missionary in charge writes in praise of the Sabbath School teachers who are earnestly striving to keep the work going in that community. They have succeeded in paying off an accumulated debt, in current expenses, and are striving to keep a clear sheet. The attendance too has increased very promisingly. Having organized a Young People's Bible Class of which he is the teacher as well as Superintendent of the Sunday School, the missionary finds it a wonderful help to the Sunday School as the members are there to fill any vacancies. In the centre of the Sunday School picture is seen an older teacher, to whom great credit is due for she has taught steadily for ten or twelve years under great difficulties.



Teachers S. S., Moosomin, Sask.

### Saturday in the Hostels

Miss M. H. Williamson, Amkhut, India

It has been said that "cleanliness is next to godliness." Perhaps that accounts for Saturday in our hostels being specially devoted to a general cleaning up. School teachers and scholars usually look for extra rest on Saturday morning and so in our girls' hostel they do not rise early to grind as on other days of the week (three or four o'clock), but they sleep until daylight. First business of the day is a trip to the river to wash hands and face and then morning prayers are held. Breakfast is next. This consists of food they have cooked the night before and kept for the purpose.

What to us are most unwelcome visitors in our heads are almost the common thing in this land, so examination of heads is next on the programme. Those who have dirty heads three weeks in succession are liable to be punished by having their hair cut close. We insist on short hair for the younger girls, but in this land long hair is more to be desired, so a close crop is a real punishment.

Next comes sweeping and work in the garden. Those whose turn it is grind, while others prepare the noon meal of chapatis and dal. After the noon meal there is a procession to the river. Each carries a bundle of clothes. Clothes are washed, heads washed and bodies bathed. Saturday is a busy day for Sunlight and Life Buoy. This is a real hilarious time, for all are fond of the water.

When the clothes are dry mending is done, missing buttons sewed on, and those who have not finished their grinding return to that work while others sweep house, some cook the evening meal, and others fill water. Water is carried from the well in water-pots on the head, and many trips are necessary to provide enough water for the seventy-two inmates of the hostel. In the evening there is usually time for play, and all attend the weekly prayer meeting about six o'clock.

Saturday for the boys is a bit different. They do not have the same variety of duties. They houseclean the church, school building, and their own hostel. They must bring wood and water and help in the cooking of their food. A certain amount of time is spent in the fields. To-day, for instance, they weeded the cotton field. After their noon meal they, also, repair to the river to wash their clothes and bathe. Usually after baths there is time for play.

After prayer-meeting evening food is ready in both hostels and as darkness comes early it is not long before all are sound asleep. A bit of singing usually precedes bedtime, but by nine-thirty the sand man has done his work and another Saturday has passed into history.

### SUMMER SCHOOLS AND TRAINING CAMPS

Rev. W. M. Kannawin, D.D.

The Summer Camp has become an established institution in our Church and now is the time to work up the attendance. Every Sunday School should appoint one or more delegates, but an invitation is extended to all who wish to enjoy a worthwhile holiday. Give your leaders, and prospective leaders, some special training for the work of the coming year. A Sunday School superintendent in a town in Ontario said: **Glenmohr Camp has solved my problem of getting good Sunday School teachers.**

Only a few of our many camps have reported dates. These are:

#### Kintail (Lake Huron)

Boys' .....	July 5-12
Young People .....	July 12-19
Girls' .....	July 19-26

#### Livingston (Baden)

Junior Girls' .....	July 6-15
Senior Girls' .....	July 17-26
Boys' .....	July 28-Aug. 6

#### Glenmohr (Lake Simcoe)

Boys' .....	July 3-12
Junior Girls' .....	July 13-22
Young People .....	July 24-Aug. 2
Senior Girls' .....	Aug. 3-12
Sunday School Teachers .....	Aug. 14-22
Ministers and Their Wives .....	Aug. 23-27
Toronto Young Women's Fellowship .....	Aug. 27-29
Leaders of Young People .....	Sept. 3-6

### RATES, GLENMOHR

The registration fee is the same for all, namely, \$1.00, except for the Labor Day Week-end which is 75c. The charge for board is as follows: Boys, Junior Girls, Senior Girls, \$7.00; Young People, \$9.00; Sunday School Teachers and Officers, \$8.00; Ministers and their Wives, \$5.00; Labor Day Week-end, Sept. 3-6, \$3.00. For more complete information write to the Camp Secretary, Rev. Graham Jamieson, Beaverton, Ont.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, let us remember is a national curse, calamity and scandal.—Exchange.



**A MODERN ANDROCLUS****(A True Story)****Stanley B. Wilson**

**M**OTHER, I've done my good deed for to-day!" grunted Junior, throwing himself into an armchair.

"The man that started this 'one good deed a day' stuff should've been a mother, and he'd have known a Scout ought to be good all the time!" remarked Mrs. Brown.

"Ah, but this was an exceptionally good deed—something I'll probably never do again. At least, I hope not."

"What are you talking about, Junior?"

Mrs. Brown laid down the dust-pan and stood before him, hands on her hips.

"I was coming along the bush road with Bobby. We were on our bicycles, of course. And all at once I saw an animal ahead of me, the queerest sight you can imagine."

"What was it? A bear?"

"No, a skunk. But he'd been foraging around some camp, for his head was imprisoned in a tin can."

Mrs. Brown's eyes were opening.

"You didn't touch him, Junior?"

"I saw Bobby was riding on as fast as he could. But I thought, 'The poor beast can't see or eat or drink until someone takes off that helmet.' And I remembered, three days ago, a girl told me she saw a skunk going around with a can on his head."

It was Mrs. Brown's turn to sink gasping into a chair.

"I grabbed him by the back of the neck," continued Junior, "and pulled off the can with the other hand. Then I ran. But when I reached Bobby he was gazing, sort of amazed, at where the skunk had been."

"You should've seen his face, Junior," he told me. "If ever an animal looked grateful that skunk did!"

"Remember Androclus, the early Christian in Rome?" asked his mother, proud of her son now that she knew he was safe. "He pulled a thorn from a lion's foot. And long afterwards, in gratitude, the beast saved his life when they met in the arena."

"I hope", grinned Junior, "if I'm ever thrown to the skunks that my friend'll be one of them."—Dumb Animals.

\* \* \*

Here a little more fully is the story of Androclus, Androcles, the other form of the name. According to a Roman writer who lived not long after the time of Christ, Androclus was a Roman slave who ran away from his master in Africa. He found shelter in a cave, but one day was surprised and doubtless terrified by a lion making his way into his place of refuge. He discovered that the lion was in great pain and instead of attacking him he held up his paw. Androclus saw that a great

thorn had penetrated the lion's foot. He immediately attempted to withdraw it and was successful. The lion showed his gratitude by living with his friend for some time in the cave. By and by Androclus was captured and brought to Rome. In those days persecuted Christians suffered death by various means. In some instances they were placed at the mercy of wild beasts. They were brought into the great arena and whilst huddled there doors would be opened and fierce lions would make their way forward and suddenly pounce upon their helpless victims and slay them. Androclus was among those at one time sentenced to death in this way and when a fierce lion bore down upon him, it suddenly stopped and instead of attacking the helpless man it came and licked him. Thus his life was spared, for this proved to be the lion from whose foot Androclus, when a fugitive, had withdrawn the cruel thorn. The story is that he was set free and the lion was again his companion, being led freely about the streets of Rome by his master whose life he had saved.—R.

**INTERNATIONAL S. S. LESSONS****LESSON—May 9****Abraham a Man of Prayer**

Genesis 18:17-32

Golden Text.—The effectual fervent prayer of a righteous man availeth much.—James 5:16.

**LESSON—MAY 16****The Forbearance of Isaac**

Genesis 26:12-25

Golden Text.—Blessed are the peacemakers; for they shall be called the children of God.—Matthew 5:9.

**LESSON—MAY 23****The Weakness of Esau**

Genesis 25:27-34; 27:41-45

Golden Text.—Every man that striveth for the mastery is temperate in all things.—I Corinthians 9:25.

**LESSON—MAY 30****The Re-making of Jacob**

Genesis 28:16-22; 32:24-30

Golden Text.—Be not conformed to this world; but be ye transformed by the renewing of your mind.—Romans 12:2.

**LESSON—JUNE 6****Joseph's Readiness for Service**

Genesis 41:33-44

Golden Text.—Seest thou a man diligent in his business? he shall stand before kings.—Proverbs 22:29.



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Bethel, Bryanston and Ilderton, Ont., Mod., Rev. John McNair, 8 Christie St., London, Ont.

Blyth, Auburn, etc., Ont., Mod., Rev. D. J. Lane, Goderich, Ont.

Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.

Caledonia, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.

Carluka and Binbrook, Ont., Mod., Rev. M. E. Roy, Boudreau, S.T.D., Caledonia, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Akrona, Ont.

Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.

Clinton, Bayfield, Ont., Mod., Rev. W. A. Young, Hensall, Ont.

Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.

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Ottawa, Ont., St. Andrew's, Mod., Rev. Robert Johnston, D.D., 179 Carling Ave., Ottawa, Ont.

Paris, Ont., Mod., Rev. E. C. McCullagh, Brantford, Ont.

Priceville and Swinton Park, Ont., Mod., Rev. Wm. Mackintosh, Dundalk, Ont.

Summerside, P.E.I., Mod., Rev. Fred Williamson, Malpeque, P.E.I.

Tilbury East, Valetta, etc., Ont., Mod., Rev. J. L. W. McLean, Leamington, Ont.

Toronto, Ont., Emmanuel, Rev. A. Gordon Macpherson, 54 Playter Blvd., Toronto.

Tyrone, etc., P.E.I., Mod., Rev. Walter McCleary, Summerside, P.E.I.

Vancouver, B.C., Richmond Church, Mod., Rev. J. R. Frizell, 1122 18th St. East, Vancouver, B.C.

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Wallaceburg, Ont., Rev. J. C. Herbison, Thamesville, Ont.

Waterdown, Ont., Mod., Rev. W. I. McLean, 220 Mountain Park Ave., Hamilton, Ont.

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#### Calls

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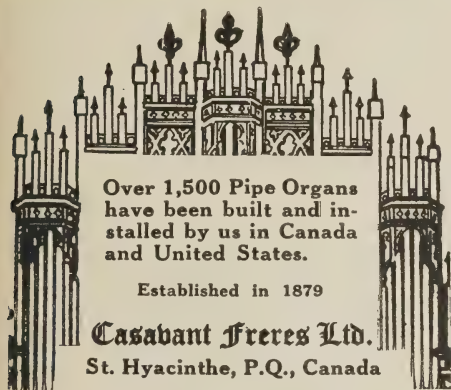
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Russia, the land of the banned Bible, is even in the thoughts and prayers of Christian people. Sir Bernard Pares, Professor of Russian in London University, gave this message to the Bible Society:

"I have formed the opinion that at present the most urgent need is the Bible . . . . If you cannot get in with it now, and I do not think you can, you must be ready . . . . I suggest that this Society, with its great tradition, should watch. I do not suggest you do anything now, but you should prepare."

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#### Deaths in the Ministry

Rev. J. D. MacKenzie, Avonmore, March 19th.

#### Inductions

Hanover, Ont., Rev. H. G. Cleghorn, April 20th.

New Westminster, B.C., St. Andrew's, Rev. S. J. Sharkey, April 2nd.

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8	2	" 6 and 7 years old	
8	2	" 7 and 8 years old	
2	1	" 8 and 9 years old	
6	2	" 9 and 10 years old	
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After Calvary is there any alabaster box too precious to break at Jesus feet?

Saving faith is very much more than belief; it is practical and personal trust.

Benefit received must be rendered again, line for line, deed for deed, to somebody.

Men are born to be serviceable to one another; therefore either reform the world or bear with it.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.

When "the love of Christ constraineth us", self-denial, far from being grim and tense and gloomy, becomes a thing of perfect romance and joy, the one sure highway to the glorious liberty of the sons and daughters of God.

The soul grows by using aright its power of choice.

One may move, excite, and sway men yet never preach.

Our life should make life less difficult for others.

When one frowns time sets his chisel a little deeper.

One cannot always be a hero but he can always be a man.

God in nature never satisfies but God in nature beckons.

Anger has a place but few are the occasions for its display.

Keeness may brighten others but tenderness makes them good.

The keystone which holds secure the family arch is, Mother.

We do not know God perfectly but we worship the Majesty we see.

Lightheartedness is at its best the gay companion of innocence.

The Word became incarnate only that it might be incarnate in us.

It is a comely fashion to be glad;  
Joy is the grace we say to God.

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes.

The two strongest influences in framing moral character are religious belief and the prevailing economic system.

The prudent sees the difficulties, the bold the advantages, but the hero, seeing both, makes the most of the latter and conquers.

The heart of moral improvement is always to be found in worship which opens the heart to love and quickens the conscience.

Our primary duty is not to brace our wills to goodness but to fasten our attention upon divine love that it may do its own work upon us and within us.

There are some persons whom to meet always afterwards gives one a greater courage and hope, as if there were more nobleness and high purpose in the world than one thinks.



NEC TAMEN

CONSUMEBATUR

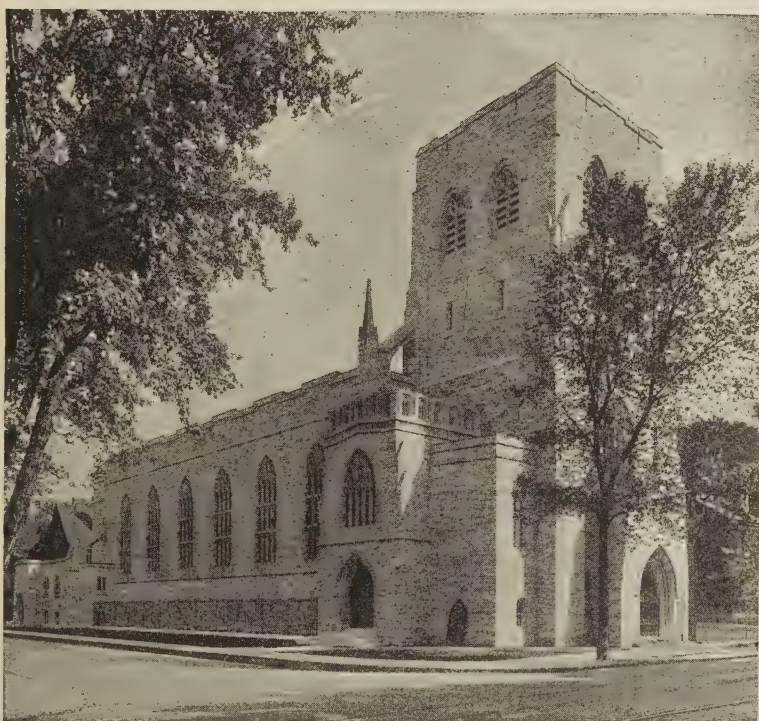
# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, JUNE, 1937

No. 6



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# The Presbyterian Record

VOL. LXII.

TORONTO, JUNE, 1937

No. 6

## BY THE EDITOR

### DEDICATION

THE Coronation is over; it is now an event of that past. That gorgeous pageantry has faded.

"The tumult and the shouting dies,  
The Captains and the Kings depart."

It was a glorious event in its every aspect, the like of which history does not record. In magnificence it was without parallel and it was attended with such joyous demonstration of devotion, not only in London but throughout the Empire, as would assure the most sceptical of the place the King and Queen hold in the hearts of their people and of the unity of the Empire.

The ceremonial is ended but something else abides.

It was the good fortune of millions through the good offices of radio and the effective aid of imagination to witness, with those privileged to assemble in Westminster Abbey, the glorious spectacle, to follow the ceremony throughout and to gather the full import of the impressive ritual. That which abides in their thought is that this was an act of solemn dedication by the Church and self-dedication of a man to a high office and transcendent responsibility, and of this significance His Majesty was fully conscious. How affecting his responses heard by the world to the Archbishop's question:

"Sir, Is Your Majesty willing to take the oath." "I am willing."

Then to the oath itself:

"I solemnly promise so to do."

Again to the question respecting "law and justice in mercy" is the reply, "I will". Once more regarding the Gospel, the Protestant faith, the Church of England, the rights of the clergy, his response is "All this I promise to do." Finally he proceeds to the altar and there declares:

"The things which I have here before promised I will perform and keep. So help me God."

He then kissed the great Bible and signed the Oath.

Followed then the anointing and the King was hallowed, his life dedicated to the service of Church and State.

Supplementing this solemn self-dedication he again revealed his consciousness of the full meaning of the ceremonial in his address over the radio:

"I have, with your sharing, dedicated myself with the Queen at my side, in words of deepest solemnity."

So for the King.

Now for us it must fully mean our sympathy with him in his exalted station and in his grave responsibilities to be expressed in steadfast prayer in his behalf. We are sure his belief in this regard and his desire would find exact expression in the well-known lines:

More things are wrought by prayer  
Than this world dreams of. Wherefore,  
let thy voice

Rise like a fountain for me night and day.

With universal prayer in an Empire upon which the sun never sets we may again quote our Tennyson:

For so the whole round earth is every way

Bound by gold chains about the feet of God.

Self-dedication is not for the King alone but for us as well both to His Majesty and to the King of Kings; and would that we could give it to both in the measure expressed in the oath of fealty:

"I ——— pledge myself to become your liege man of life and limb, and of earthly worship; and faith and trust I will bear unto you, to live and die, against all manner of folks. So help me God."

### THE CORONATION

WE gather from reports that the recognition by our churches of this great event was very generally made on Sunday, May 9th, and that many used the order of service prepared by Dr. Stuart C. Parker, of St. Andrew's Church, Toronto, and issued by Presbyterian Publications. Naturally the event should be so signalized, but by way of reminding all concerned the following letter was sent to ministers and Sessions throughout the Church:

We desire to call the attention of all our Ministers and Sessions to the following paragraph of the Royal Proclamation issued in connection with the forthcoming Coronation of His Majesty King George VI.

**"NOW KNOW YE THAT WE,** by and with the advice of Our Privy Council for Canada, have thought fit to request and do by this Our Proclamation request that the Archbishops, Bishops and other titular heads and Clergy of all religious denominations throughout Canada, when they assemble in their respective Churches for divine service on Wednesday, the Twelfth of May, A.D. 1937, or, in the alternative, when they assemble in their respective Churches for divine service on Sunday, the Ninth of May, A.D. 1937, shall give an appropriate expression of gratitude to Almighty God for the manifold bounties and great mercies which Our Loving Subjects, the people of Canada, enjoy and shall pray that the blessing of Almighty God may be vouchsafed to Us."

We would earnestly request that arrangements be made and announced for a fitting and appropriate service in all our Churches, to be held either on Sunday, May 9th, or on May 12th, the day of the Coronation, as may be found most suitable.

Yours fraternally,

MALCOLM A. CAMPBELL,

Moderator.

J. W. MacNAMARA,

Clerk of Assembly.

#### VERSE

**T**HE Coronation inspired one of our ministers, Rev. Dr. Mark of Elmvale, Ont., to express himself in verse. It will be noted that this is in acrostic form, the initial letters constituting "George the Sixth":

Great God, we pray that Thou wilt bless  
our King,

Enabling him throughout his reign to bring  
Only his best; that he may win his way  
Right to the heart of Empire; that his sway,  
Grand in Thy sight, may long and peace-  
ful be;

Enduring in its strength on land and sea.

Take him as Thine, O Lord! and him endow  
Here with Thy gift of honor, who is now  
Emp'r or king, with crown adorn his  
brow.

Strengthen his hand; endue him with Thy  
pow'r

In the great need of every trying hour;  
'Xhort him in the counselling of Thy will  
That he with honor may his office fill;  
Henceforth, a symbol of Thy glory still.

The contribution of the Poet Laureate, John Masefield, is in this strain:

Scattered beneath the Mansions of the Sun,  
In distant Continents, in every sea,  
The many Nations are, that make us one,  
King, Law and Language give us unity.

Our many peoples seldom speak together,  
And yet, in stormy days, we link and  
stand

In common purpose, facing to the weather,  
Swayed by one will and striving as one  
hand.

Being for Freedom and for Peace, our way  
Is worth men's caring; we may still be-  
hold

The World's to-morrow spring from our  
to-day

With happier morning, brighter than the  
old.

In hope of such a morrow's dawn we sing,  
God prosper, bless and save our gracious  
King.

#### THE PLACE OF THE CHURCH IN MODERN LIFE

Rev. F. Scott Mackenzie, D.D.

An Address to a Youth Conference

It will be agreed by all that the subject which I have chosen is a good one, and quite worthy of consideration in such a gathering as this. I am speaking to-night to an audience representative of the young life of the Presbyterian Church in this province. What our Church will amount to here in these coming years will depend on you, and those you represent at this conference. It is surely worth while therefore, if we consider the Church to have a place of any vital importance at all in our present day society, to have our young people see clearly what that place is, and to stimulate in their minds an intelligent enthusiasm for those things with which the Church is chiefly concerned.

#### The Church, Its Meaning, and Work

Your presence at this conference is in itself of course, an indication of your active interest in the Church and its work. You belong to the Church, and you do not question for a moment that it is both your duty and your privilege to do your part in supporting it, that it may continue to exert its influence among the social institutions of our time. Nevertheless it is good for us just to clarify our ideas on these matters, to see for ourselves what justification the Church has for its existence, what useful purpose it serves among all our social in-

Continued on page 166)



## STEWARDSHIP

**I**F you are asked, "Are you a tither?" would you understand the point of the question? The reference is to a proportion in Christian giving which is determined by adherence to the Old Testament rule of rendering to God through the Temple of a tithe or tenth of one's yearly increase of substance. Not a few in our Presbyterian Church in Canada would seem to be giving a tenth of their income to the Church and all honor to them since, especially when incomes are small, this entails considerable sacrifice.

But there are those who argue that since the Church of to-day is not burdened with all the responsibilities of the ancient Temple, and indeed, within the memory of many, has been relieved considerably of educational and ameliorative functions, the practice of giving the tithe purely for the Church should be less strictly insisted on so that the tenth of income might be made to cover charitable as well as church contributions. It is open to such to argue that, provided a due proportion of this tithe was made over to the Church, our work in the Dominion and overseas, would be amply supported and extended. In this connection it has been pointed out that at present in the United States  $1\frac{1}{2}\%$  of the annual income of the people is devoted to religious purposes and that, if this could be brought up to 3% the Church would be rich; while an increase to 5% might cause a veritable overflowing.

Since there is difference of opinion as to what the tithe should be expended on it will help us if we turn to the New Testament. And first and foremost we must get direction from Jesus. He would seem to have made little use of the word tithe; and indeed one gets the impression that He was anxious for deliverance of the duty of giving from association with legal and mechanical regulation. Especially does He seem to be adverse to the suggestion of material expectations which the Old Testament attaches to the rendering of the tithe. Jacob's attitude was not altogether free from a bargaining spirit when at Bethel (Gen. 28:20) he declared "If God will be with me and will give me bread to eat and raiment to put on. . . then shall the Lord be my God . . . and of all that thou shalt give me I will surely give a tenth unto Thee". There is a danger even in the Malachi passage (Chap. 3:10) of conveying the suggestion that in the matter of material returns it "pays" to tithe. "Bring ye all the tithes into the storehouse . . . and prove me . . . if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it". Quite evidently Jesus lays the stress on the spiritual blessing involved in giving for others. Tithing is systematic and that is good; proportionate, and that also is good, but if it is practised with expectation of material return it is not sacrificial and therefore compares ill with the widow's mite. Jesus, as someone has said, stresses "not having to give because religious law demands it, but wanting to give because love urges it". Woe unto you, Scribes, and Pharisees, Hypocrites! for ye pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, faith: these ought ye to have done and not to leave the other undone (Matt. 23:23).

The New Testament lays the emphasis on Stewardship. Life and all its possibilities belong to God and man's part is to administer all that he has and is for

God. Of the members of the early Church it is stated (Acts 4:32) "Neither said any of them that ought of the things which he possessed was his own", and of the Macedonian Christians Paul wrote (I Cor. 8:3-5) "To their power, and beyond their power" (i.e. up to their means and beyond their means) "but first gave their own selves unto the Lord". This has been described as "Consecration of life preceding consecration of substance" and is worth our careful pondering as it may explain why there is no joy if the gift is dragged from us, no joy if the desire is to get off with the very minimum of giving, no joy if only money is given and not self. "Stewardship is the Christian way of living."

WILLIAM BARCLAY,

Convener of Budget and Stewardship Committee.

Continued from page 164)

stitutions, and how it may best fulfil its own proper function. And it is with this in mind, and with this end in view, that I have come to speak to your to-night.

#### The Despisers

There are, of course, and always have been in every community, some people who simply ignore the Church. It lies entirely outside the circle of their interests. If everybody were like them, there would be no Church at all. It would perish from lack of support. Now these people obviously cannot all be grouped in any single category. Undoubtedly this indifference is due in some cases to sheer selfishness. There are those who ignore the Church, not because they do not believe in it, nor because of any settled convictions in the matter at all, but just because they are too mean to accept for themselves any responsibility for supporting the work that the Church is trying to do. These are the people who will not only leave the Church to get along in the best way it can without their help, but who will also decline to support any undertaking for the common welfare. We say that they have no public spirit. They are of no use, as citizens of their community or of the State. And it is certainly no surprise to find a man of that type quite indifferent to the Church.

#### Another Class

It would not be fair, however, nor would it be true to the facts of the situation, to dispose of all contemporary indifference as due to the causes which I have mentioned. In all fairness we must recognize that among those who are out of sympathy with the Church to-day, there are some who are of nobler and more generous spirit than this, who are by no means indifferent to considerations of human well-being, but who nevertheless for some reason or other

discount the Church and religion as forces which are going to count toward this end. I am thinking of those who are really interested in getting things done, and who may be counted on always to support to the limit of their ability everything which seems to them to be worthwhile, but who apparently have come to the conclusion that religion counts for nothing in this respect, and that therefore the Church, as an institution of religion, counts for nothing either. Religion they are inclined to regard as purely a matter of beliefs and opinions, most of which have to do with another world and another life. It is wholly a personal matter, and without any practical significance. There is no need to quarrel about it. It is all very well for those who are interested in it, as a sort of intellectual or emotional diversion. But at all events, it has no relation whatever to the practical affairs of life. We do not need religion to tell us what is good for us, or what we want to see accomplished in human society. We know this quite well, even though we may have no religion at all. And there is far too much to be done to justify our spending time and energy and money in maintaining a religious institution like the Church. The only thing of real importance is that we should get to work on some practical plan to correct social abuses and improve the conditions under which so many are compelled to live.

#### Weakness Disclosed

In this present company it is probably not necessary to enter into any elaborate detail in refuting this contention. But I want you to see clearly just where the fallacy lies in such reasoning as I have outlined. This attitude which I have just described is by no means uncommon. You feel no doubt that it is a wrong attitude, and that there is something faulty in the reasoning of those who maintain it, al-



though some of you might have difficulty in pointing out exactly what the defect is. As a matter of fact, it brings us face to face with the old question of the relation between religion and morality. Every right-thinking person, whatever he may have to say about the Church or religion, is at any rate interested in maintaining high ethical standards in our common life. And the simple fact is that ethical standards, if they are going to amount to anything in a practical way, if they are going to be maintained and respected in society, must be reinforced by religious sanctions. They cannot stand alone, but they require this buttress and support. You cannot identify religion with morality. That is perfectly true. But it is equally true that you cannot separate them and treat them as out of all relation, the one to the other. They are in fact most closely and inextricably related, and we simply must maintain religion, if we are not to sacrifice the best and finest things in our social life.

### Ploughing Deep

It is all very well for the man who puts all the emphasis on ethical culture, and who despises the Church and much for which the Church stands, to say that all that is needed is just to get people to be a little less mean and selfish, and to see that the way to greater happiness for all lies in increased co-operation for the common good. It is easy enough to tell other people what they ought to do and how to do them. The real problem is to get the people to do these things and to live in this way. Obviously we must consider the matter of motives, and ambitions and desires. And for this problem, which is really the ultimate social problem, there is no easy, mechanical solution. You really must get a new spirit into men before any progress can be made toward its solution. "Except a man be born again, he cannot see the kingdom of God." The whole of human history and experience bears witness to the truth of that statement. All these considerations run back finally into the spiritual realm and are rooted there; and that is why religion is of so great practical importance in human life. That is why the Church also, the chief business of which is with religion, has its place too, a place which can never be taken by any other institution.

### Religion a Necessity

If religion were a matter of indifference, so far as human happiness and well-being are concerned, then of course the Church could disappear from the world and nothing would be lost, nothing at any rate affecting the interests of this present life. But the fact is that, so far from religion being a matter of indifference, it is the foundation and support of everything that is worth having. And amid all the confu-

sion and perplexity of this present moment, when so many are trying to tell us what is wrong, and what is needed to restore prosperity and peace and plenty, the thing that is really needed, more than anything else, is a genuine revival of true religion. That which some have been inclined to look upon as a sort of spiritual luxury, something which, whether objectively true or not, has no real relation to the practical affairs of every day, is being seen, more clearly I think in the light of what we have been passing through in these recent years, to be the very thing that matters most of all. And therefore the Church, which is the institution for the maintenance and propagation of religion, has a place and a function in our present day life which is of the very first importance.

### The Church's Concern Spiritual

Now it may sound very old-fashioned to say that the first and chief business of the Church, even in this advanced age of ours, with all its new ideas and changed conditions, is with spiritual values and spiritual realities. In some quarters it is certainly not a popular idea of the prime function of the Church in the world to-day, but I make the statement nevertheless, because, whether popular or not, I am convinced that it is the right idea. We are living in a time when every institution claiming a place in our social structure is likely to be tested by severely practical standards. We are not disposed to perpetuate anything that has outlived its usefulness. We shall keep only what can be shown to be of practical value; and by this standard of judgment, the Church is often exposed to unfavorable criticism, because it seems to some, who fail to weigh all the considerations carefully, to be doing little or nothing in a practical way to meet the world's immediate need. This emphasis on the spiritual is not likely to be very popular with the ultra-practical modern man, who is interested only in getting something done, and who has all faith in clear cut plans and programs. He wants some action. He looks to the Church, which is supposed to have an interest in all forms of human need, and he wants to know what the Church is doing, or what the Church proposes to do in the way of correcting immediately the things that are so obviously wrong in our common life. When we tell him that the Church is interested chiefly in spiritual considerations, that it does not regard itself primarily as a reforming agency, but rather as a regenerating agency, he is likely to conclude, without any further reflection, that if this is the case, the Church is hopelessly out of touch with the life of the world in which we live, and that it has a very poor appreciation of what is really needed in our time to promote the highest interests of the race. The result is that the Church

is faced with what I regard as a temptation, the temptation to abandon, in part at any rate, its own special work, to forget its own peculiar functions, among all the other social institutions of our time, and to mingle its voice with the Babel of other voices that are being raised on every side, clamoring for this or that political or social or economic change, designed to correct abuses and to improve conditions for the masses of mankind.

I do not say that changes, even radical changes in the matter of carrying on the industry and commerce of the world, may not be desirable. Perhaps they are. I hold no brief for any social or economic system. It may be that we are operating with systems which have outlived their usefulness, and which, without some radical modification, will no longer serve mankind under the changed conditions of modern life. That is a point on which I do not consider myself competent to pass judgment; nor do I think that the Church is called upon to pass judgment on it. If human ingenuity can devise a better system than we have, one which will make for improved conditions generally while respecting the rights and liberties of the individual, we ought to rejoice and be thankful for it. But what the Church, as a Church, is concerned about is the spiritual renewal of the hearts of men, expulsion of the evil spirits of greed and selfishness and all other kindred qualities, those demons which, unless they are driven out and defeated by the power of the Spirit of God, will destroy the efficiency of any system, however perfect, that the skill and wisdom of man may construct. That is the work of the Church; and it is the most important and the most urgently necessary work that we know anything about, because it deals with the deepest and most vital of all human needs, the spiritual needs of mankind.

#### Spiritual Yet Practical

Now this does not mean that the Church may therefore stand aloof indifferently in the presence of any form of need. The Church is interested in human values, and if true to its mission will protect these values at whatever cost. It is necessary to say this, and to say it with all possible emphasis. Condemnation of every form of economic or industrial slavery, or any exploitation of human values is not only permissible. It is the solemn duty of any Church that is true to the spirit of Christ and the prophets. But the whole sum and substance of the matter is simply this: Behind and beneath all these disorders that appear on the surface, and constituting the ultimate cause of their existence, we know that there is a spirit in man which must be changed before anything of permanent worth can be accomplished, and that the fundamental need of the world is not so

much the need of readjustment as of regeneration. This is really the root of the matter. This is the secret of all our trouble. There is too little religion. Conventional religion may still be able to make a fair showing, but there has been too little reality in it. We have forgotten God, and the work of the Church, first of all, is to call men back to Him, that they may see Him in the face of Jesus Christ, and that in that divine radiance they may see also their own lives transformed and glorified in the light of His eternal purpose.

#### God Is All in All

The truth is that we cannot run this world except to utter chaos and destruction, if we leave God out of account; and therefore I say that in this day of all times, the Church is the most important institution in the whole social structure. You do well to link yourselves closely to the Church and give to its support the full strength and enthusiastic loyalty of your young manhood, and womanhood. Nothing else that you can do is so well worth as this. Be sure of that, and never let that faith falter, no matter what disappointments or disillusionments may come. Some of you I hope will be so thrilled by the opportunities for service here presented that you will prepare yourselves to become ministers of the Church, and enjoy the priceless privilege of leadership in this crusade for righteousness. The Church needs and will always have a place for such leaders, men who will be not mere time-servers but prophets, men of prophetic faith and vision and courage, who will speak with authority the word of the Lord to our own generation. Under such leadership, and with the support of those whose hearts have been touched by the Spirit of God, the Church in these coming days may exert, and surely will exert a mighty influence to check these mad, suicidal, and demon-inspired movements which are threatening our very civilization, and to bring in instead the better day, the day which the poet glimpsed with prophetic vision, when he

"Looked into the future, far as human eye could see:

Saw the vision of the world and all the wonder that would be:

When the war-drum throbs no longer, and the battle flags are furled,

In the Parliament of Man, the Federation of the World."

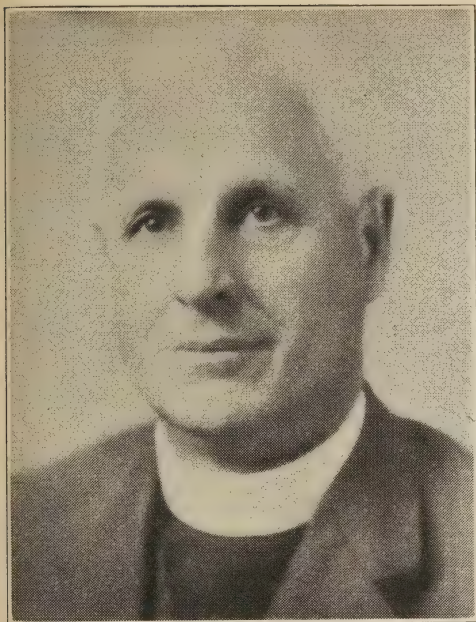
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The Church is Christ's body and in it the world is to realize the Lord's presence and feel the power of His virtue and grace.

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Wrestle, fight, go forward, watch, fear, believe, pray, and then you have all the definite symptoms of one of the elect of Christ within you.





REV. ROBERT JOHNSTON, D.D.

Dr. Johnston is the minister of Knox Church, the meeting place of the Assembly. He is a native of Ireland and upon his arrival in Canada entered upon a ministry of ten years in St. Andrew's, Halifax, beginning in 1904. Then followed a ministry of nine years in Westminster Church, New Glasgow, N.S., when the call came to his present charge. In 1932 he was honored by election to the post of Moderator of the General Assembly.

The history of Knox Church goes back to 1844, when a number separated from St. Andrew's following the disruption of 1843 in the Church of Scotland. Services were then held in Daly Ave., with Rev. Dr. Wardrobe as minister. In 1873 the congregation proceeded to erect a church on one of the most strategic sites in the capital, City Hall Square. This church was completed in 1874. A small group was left in Daly Ave., which later was organized as St. Paul's. In 1931 Knox Church property was expropriated by the Dominion Government necessitating the building of the present beautiful edifice which was opened for public worship in 1933. Dr. Johnston is the eighth in the succession of ministers.

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It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.

## W. M. S. (W.D.)

The Ontario Provincial Women's Missionary Society met in London on the 22nd of April and held a very successful annual meeting, full of interest and manifesting on the part of all eagerness in the service of the society. Mrs. J. A. Hiltz of Toronto, the President, occupied the chair throughout the meetings, and at the close was again honored with the post of President for the fourth consecutive term. The Provincial Treasurer, Mrs. Charles Thorburn of Ottawa, gave a very encouraging financial report.

## A RESPONSE TO "URGENT"

The following letter was received by the Treasurer:

"If you read the Record on page 134 you will see a memo of 'urgency' and in reference to same I enclose you cheque for \$100."

KARL BARTH IS TO-DAY'S  
JOHN CALVIN

By Professor G. D. Henderson

In the Record of April, 1934, there appeared a paper from the pen of Rev. G. D. Henderson, L.Litt., Professor of Church History in the University of Aberdeen, Scotland. The subject of this paper was Unity, and the paper was a reproduction of a sermon by Professor Henderson which we had the privilege of hearing when delivered in Townsend Church, Belfast, in 1933. We first met Professor Henderson in Boston at the Thirteenth General Council of the Alliance of the Reformed Churches. At this meeting he submitted the report on Reformed Church History and read a paper on a very timely topic, The Essentials of the Reformed Faith and System to Be Conserved in Church Union. Now we are gratified to have the opportunity of giving to our readers another message from this able representative of the Church of Scotland. We are indebted to the Aberdeen Press and Journal in which appeared the article we now present. The theme is Karl Barth, who on every hand has been recognized as a great leader. Professor Henderson here gives something of his history and an estimate of this striking, forceful personality whose influence is so widely exerted in the realm of Christian thought and life. The occasion of this deliverance was the coming of Karl Barth to Aberdeen to deliver the course of lectures under the Gifford Foundation. Karl Barth is a man with whom our readers should be acquainted and this article constitutes a suitable introduction. A picture of the noted scholar and preacher appears in the Press and Journal, which we should like to reproduce, but being only a newspaper print it could not be successfully transferred to the pages of the Record.

**K**ARL BARTH, who begins his course of Gifford Lectures at Aberdeen on Monday, is undoubtedly the most interesting theological phenomenon of the present century. He has co-operators and disciples in Switzerland, Germany, Holland, France, Hungary, America and elsewhere,

and a few of his most enthusiastic admirers are Scotsmen.

Not everyone agrees with him. Some of us most emphatically do not agree with him. Not even all Calvinists agree with him. But he has proved himself a very much needed stimulus and provocation, and anyone who is interested in theology to-day simply must reckon with this new school of thought.

Barth is certainly giving us something to think about, something to try our mental and spiritual teeth upon, a challenging message which we refuse at our own risk.

#### Notable "capture"

Other centres are looking at Aberdeen with envious eyes in these days, because we have somehow managed to persuade Karl Barth to appear in person and deliver a course of Gifford Lectures at the University. And no one in our neighbourhood who is interested in post-war movements of thought will readily miss the opportunity of seeing and hearing him.

It is true that others have been writing and speaking on more or less similar lines—notably Brunner at Zurich Thurneysen (an Aberdeen Doctor of Divinity) and Gogarten in Germany and Haitjema in Holland. Brunner especially has attained world-wide recognition. But it is not without significance that one everywhere finds the new movement called Barthian.

And indeed to a considerable extent Barth himself is the new movement.

He has the pioneer spirit and is not afraid of being in a minority. He claims attention, if not actual surrender, by his striking personality, forceful utterance, burning zeal, flaming conviction, and infectious spiritual enthusiasm. He is tremendously alive and makes his problems and solutions tremendously alive also.

#### Sharp stimulus

He can be amazingly and overwhelmingly dogmatic, and in the most friendly manner, but with passionate intensity, upset all one's standards.

The result is that theologians everywhere have been awakened from their undogmatic slumbers, have been stabbed "broad-awake", have been startled with self-examination and to the earnest re-thinking of fundamental things in the new circumstances of to-day.

Nor is it merely professional theologians who have found themselves irresistibly interested. Barthian doctrine has proved a vivifying influence in preaching, and in Paris and Geneva and elsewhere one notices that no preachers are more eagerly followed than the Barthians.

The teaching is having very practical results, and many a one has to confess that he never really felt that he had a message for his congregation until he caught the spirit of Barth.

And so the man in the pew is being

called out of his conventional beliefs and formalities, and being led to discover the reality of religion.

Karl Barth is now a man of only fifty, but ever since the close of the War he has been in the forefront of the revolt against Modernism.

A Swiss by birth, he is a son of the manse, and took his student course at Berne and then at several of the German universities, being specially influenced by a famous Marburg professor of theology. A couple of years of journalism followed. Barth was already beginning to express himself. During pastoral experience with two successive congregations between 1909 and 1921 he tested his Gospel.

Then came his call to professorial chairs, first at Gottingen, afterwards at Munster, where he had his class-room phenomenally crowded with students from all Reformed lands.

His work on Romans—a book that was later expanded, revised and indeed practically rewritten—had already in 1918 roused the astonished interest of the theologians. For some years he and his friends maintained a periodical for the working out and exposition of their views. Latterly he has published the first volume of what is to be a complete system of Dogmatic Theology.

His style is not perhaps particularly literary, but it is quite peculiarly direct, and his impassioned sentences batter their meaning into one. Several of his more important writings have been turned into English, the most suitable for the ordinary reader being his Credo, which was first published in 1935 and of which a very readable translation appeared last year.

A number of books have been written about him, for example those of Dr. McConnachie, an Aberdeen graduate, and few names occur more frequently than that of Barth in theological classrooms, discussions and periodicals.

Like most new things in our experience Barthianism is a result of the War. With Barth the very spirit of the Reformation has returned, and this is a revival due to intense dissatisfaction with respect to the ineffectiveness of religion in that period.

#### Slack, Weak, Soft

The War revealed to what an extent the modern world had become slack spiritually and weak morally and soft intellectually. It had no very definite opinions about anything. If one thought of God at all, it was as an extremely good-natured and forgiving God.

Barth has summoned us back to stricter ways, to a God who is just and holy and sovereign and transcendent, to greater decision and sterner discipline, to dogma and faith. He is John Calvin, revised and up-to-date, emphasizing the Grace of God, the



initiative of God in all spiritual experience, the all-importance of the Word, the completeness of the separation which sin makes between man and God.

In many respects it is rebellion from modern tendencies, and a return to old paths.

But Karl Barth is also widely known as one who has suffered at the hands of the Nazi government. He found himself unable to accept a system which seemed fatal to spiritual independence.

#### Brave Stand

Even those who cannot share his views admire his brave stand for principle.

Obliged to quit his chair at Bonn, and to leave Germany, Barth has become a professor in the University of Basle in Switzerland, but his influence with the Confessional Movement in Germany is undiminished.

Its struggle against the paganism which has been resurrected in Germany and against a natural theology which seems to surrender everything, and its determined attempt to rethink the meaning of Church and State were matters in which he took a full share. Successive Synods at Barmen, Dahlem, and Oeynhausen have proved vitally important in the interests of evangelical freedom.

Some see in the German ecclesiastical situation a condition of things that reminds them of the days of the Scottish Covenanters. The conflict is by no means at an end, and no one sees what the outcome may be, but a considerable part of the inspiration of the Confessional party certainly comes from the thinking and activity of Barth.

Altogether he is a man of mark, one who has exerted powerful influence in the theological and religious world, a leader of note, a personality of outstanding interest, one whom we should be proud to welcome to our city.

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#### STEWARDSHIP CONFERENCE

Representatives of the Churches in Toronto enjoyed the privilege of participating in a conference on Christian Stewardship when two officers of the United Stewardship Council with headquarters in New York, Dr. H. C. Weber, President, and Mr. Harry S. Myers, Secretary, spent a day in Toronto. The conference was held in the Board Room of the Baptist Church offices on Church Street and lasted from 10 a.m. to the late afternoon of the 23rd of April. This conference was very timely and helpful, the members enjoying the benefit of information and counsel from men who have long studied the matter and for years have been active in promoting the cause. Reference to this conference will be found in Mr. Barclay's Budget article in this number.

#### THE PRESBYTERIAN COLLEGE, MONTREAL

##### Annual Convocation

The Seventieth annual convocation of the Presbyterian College, Montreal, was held on the evening of Tuesday, April 13th, in the David Morrice Hall, and was attended by a very large and representative audience, which completely filled the convocation hall. Principal F. Scott Mackenzie presided, and was surrounded on the platform by a distinguished company of ministers and educational leaders. The Principal reported that the College has had a very successful year, and that notwithstanding the very large class who had graduated a year ago, the total enrolment of students has been well maintained during the past session. Exclusive of those reading extra-murally for higher degrees, there were sixty-one students registered, of whom twenty-six were in the theological classes. Four students received the college diploma and were licensed at convocation by the Presbytery of Montreal. The degree of D. D. (honoris causa) was conferred upon the Rev. Norman A. MacEachern, M.A., who also addressed the graduating class on the subject: "The Common Factor in all Great Preaching". Dr. MacEachern's address was of a high order, and was deeply appreciated.

Through a bequest from the Penman estate, Montreal College is now able to offer a graduate scholarship for the encouragement and assistance of outstanding students who wish to pursue their studies in Theology beyond graduation. Particulars regarding this scholarship, and the conditions on which it will be awarded are given in the new calendar. Friends of the College will be gratified that it has been possible to make this provision for the best academic equipment of our younger scholars.

An interesting feature of this year's convocation was a library exhibit, arranged by Professor Beare, which enabled friends and visitors to see some of the rare and valuable manuscripts and ecclesiastical antiquities which are in possession of the library. The exhibit attracted a great deal of attention, and was visited by many of those present during the social hour which followed convocation.

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When Christ cast out the money-changers from the temple he made it possible for the simple people to come and worship again.

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Some there are who object too much, consult too long, adventure too little, repent too soon, and seldom drive business home.

## Among the Churches

Kamloops, B.C.

The fiftieth anniversary of the founding of St. Andrew's Church was observed on Sunday the second of May with the minister, Rev. Gardner Dickey, presiding, and Rev. Walter Ellis of Fairview Presbyterian Church, Vancouver, bringing the messages for the occasion. Interest in the services and appreciation of the place held through the years by St. Andrews was indicated by the large congregations assembled.

Mr. Ellis in discoursing upon, *The Stalwart's Birthday*, and, *Let Us Run the Race*, aroused his hearers to gird themselves with strength for the serious business of life. Monday evening brought together a great company in the intimacy and friendliness of a large family about the supper table and later in the enjoyment of a program, in charge of Mr. Dickey, of music, brief addresses and another invigorating message by Mr. Ellis on, *The Church's Task*. The other speakers were Mrs. W. A. Yellie for the women of the congregation, Mr. A. F. Matthews for the Kirk Session and Mr. William Stewart for the Board of Management. A birthday cake adorned the supper table, the honor of cutting which was assigned to Mrs. J. H. Clements.

Montreal, Que.

Three additions were made a short time ago to the Session of MacVicar Memorial Church, when Messrs Edward Smith, W. Goldie, and J. A. Mackenzie were ordained to the eldership.

Vancouver, B.C.

What is apparently a custom in Fairview Presbyterian Church, and unusual, if not unknown, in our Church is an annual service designated, *The Re-affirmation of the Elders*. It is an occasion when the members of the Kirk Session renew their vows. The minister, Rev. W. Ellis, at the last service of this character, addressed the congregation upon the antiquity of this office, the duties of the elders and the important service rendered to the minister and the congregation in the faithful discharge of their duties. He set forth too the responsibility of the people in choosing men to this office and thereafter in supporting them by sympathy and prayer.

Fort St. John, B.C.

Rev. J. F. Minor Simpson, now resident in Frederick, Maryland, U.S.A., but formerly serving our Church in the West, having spent part of his period of service there in the Peace River, provides us with a report from that area in the form of extracts from a private letter. His correspondent is a life-long Presbyterian and deeply interested in the work:

"The situation is greatly changed here both in a material and personal way. As you are probably aware the harvesting of a good crop and the improved prices have changed the situation here from despondency to active ambition. There is not much surplus money yet but debts are being paid off and relief is fading out.

"It is likely that we will have a new church before midsummer. It will be south of the public-works ground which you will remember is south of the hospital. It will be on a north and south street allowance."

Priceville, Ont.

Death has robbed the congregation of St. Andrew's of a capable and faithful servant, Mr. Thomas Nichol, who passed away recently at the age of 69 years. "Those who knew him and had the opportunity to observe his personal qualities and the generous service rendered by him to the Presbyterian Church locally and at large will realize that there is reason sorely to lament his passing. His death will be mourned by a wider circle, however, for he was a generous contributor to every worthy cause. For many years he was a prominent member of St. Columba and, since the union, of St. Andrew's Church. In both of these churches he was an active member of Session and frequently served as representative elder. His contact with his fellows, his identification with various benevolent and fraternal organizations, his contributions to many causes of public interest indicated his broad sympathies and his capacity for friendship."—A.S.

Milverton, Ont.

The equipment of Burns Church, has been greatly enriched by the installation of a pipe organ of modern design, and with the latest electro-pneumatic action. It is equipped with a set of chimes consisting of twenty bells ranging from C to G. The organ was dedicated on the morning of April 11th, Rev. John Elder, the minister, being in charge of the services both morning and evening. Very appropriately he chose as his subjects, *Set Your Life to Music*, and, *The Influence of Music*, the first being based on Psalm 46:7, and the second on I Sam. 16:23. At the dedication services Miss Helen Gunther, A.T.C.M. presided at the new organ at both services. On Monday evening there was a recital when Mr. Charles Franklin Legge, organist of Old St. Andrew's Church, Toronto, presided at the console. He was assisted by Miss Ada R. Legge, L.T.C.M., soprano soloist. Mr. Elder in the morning service described somewhat fully the temple worship and the place of music therein.



## Lancaster, Ont.

St. Andrew's Church, recognized as the oldest Presbyterian Church in Ontario, and otherwise known as the Old Stone Church, is manifesting a more vigorous life. The minister is Rev. S. McMaster Kerr, B.A., B.D., who was inducted on the 30th of April, 1936. The attendance at public worship has increased and large additions have been made recently to the membership. Liberality has also developed, for there has been an increase of \$200 in Sabbath offerings. The Ladies' Aid has added to the furnishings of the manse and given \$340 to the Board of Management while the Glenn Gordon W.M.S. Auxiliary has exceeded its allocation and shared in building the pension fund of that organization.

Gowns are to be provided for the choir in memory of the late Mrs. John McBean. The congregation having reduced its indebtedness has undertaken to re-decorate the church.

## Waterdown, Ont.

On the 19th of April, Knox Church lost a valued member and officer, Mr. Walter Ptolemy, who died at the age of seventy-nine years. Throughout his life he was closely identified with the church, having for fifty years served it in various places and in different capacities as an officer. His minister referred to him as "the soul of honor, a man of clear and strong convictions to which he faithfully adhered, and thereby won both the respect and affections of all with whom he was associated."

## Toronto, Ont.

On the eve of their departure for a prolonged visit to Europe, Rev. F. G. Vesey and Mrs. Vesey were the guests of the congregation and were presented with a very substantial purse.

## Kinburn, Ont.

Bereavement has befallen one of the devoted families of The Presbyterian Church here by the death of Mrs. R. L. Laughlin. As with the members of her family her love for the church and devotion to its interests were manifest in regular attendance upon public worship and activity in all the organizations. Of the household one writes: "Always in the Kirk and always helping," the latter having been in special evidence in the effort, which was successful, to save their church at the time of Union.

## Chippawa, Ont.

On Easter Sabbath morning, a beautifully executed double stained glass window, in grateful memory of the pioneer families and later builders of the Chippawa Presbyterian congregation, was unveiled and dedicated. The subject of the window is Plockhurst's Resurrection Scene. To the

right of the window is a brass tablet on which is inscribed the names of the pioneer families and later builders of the congregation, together with the names of the ministers and elders who have served the congregation since 1831.

The pastor, Rev. John Hall, was assisted in the dedicatory services by the Rev. J. D. Cunningham, D.D., of Knox College, whose impressive and appropriate sermon on The Windows of Life will long be remembered. The window and tablet were erected by the descendants of the pioneer families, and were unveiled by the two oldest descendants in the congregation, Miss Helen Davidson and Miss Elsie Cruickshank.

## Gananoque, Ont.

St. Andrew's Church, observed its one hundredth anniversary on Sunday the second of May. The minister, Rev. C. E. Kidd, B.D., presided morning and evening and the messages for the day including that for the Sunday School were brought by Dr. Rochester, Editor of the Record.

At the morning service Dr. Rochester stated that he had had a letter from a friend of long-standing and a former resident of Gananoque in early days, Col. J. B. Mitchell of Winnipeg. Part of this letter is of general interest and may be quoted for the glimpse it gives of earlier days:

"The Presbyterian congregation there will celebrate the centenary of the organization on May 2nd, and very much to my delight I learned that you are to be the guest of honor.

"The news brought many thoughts of my boyhood days connected with the Church and the people. I remember hearing Rev. Mr. Smart speak to the Sunday School class of which I was a member. He, although retired at the time, was one of the first missionaries sent out from Scotland to work in Canada and gave very good service. He was followed by Rev. Henry Gordon who ministered very acceptably for a long time. All of our family, father, mother, and nine children were in attendance each Sunday. My father was choir-master for twenty-five years, and the choir met each week in our home for practice and when father retired the congregation presented him with a silver watch, which at that time was considered quite a gift.

"In those days people gave service without any thought of remuneration, feeling that any gifts which the Lord had given them should be used freely in His service.

"Later, the Rev. Messrs. Baron, Gracey, Coulthart, and Kidd (the present minister) followed.

"I left Gananoque in 1874, returned to be married in 1878, and ever since Winnipeg has been my home, and now I am the only member of the family still living."

In the evening the congregation of

Grace United Church joined in the service, the minister, Rev. H. D. McCuaig, assisting.

The celebration continued throughout the month and was signalized by the attendance, on Sunday morning the twenty-third, of His Excellency the Governor General and Lady Tweedsmuir, when His Excellency read the lessons.

It was on the 25th day of July, 1851, that the congregation chose the present site for the erection of the church.

#### Watford, Ont.

Our attention has been drawn to the fact that there resides at Watford, R.R. 8, Mr. William Watson, distinguished for longevity, for he is now over 104 years of age, having celebrated his anniversary on New Year's Eve last. He has served as an elder for over fifty-four years and for many years as Superintendent of the Sunday School. Eighty-two years ago he disembarked from a boat at Sarnia and made his way on foot thirty miles inland, fixed his location, and on the place then chosen still resides. His interest in the religious welfare of the community and in the Church was early manifest for he was instrumental in securing the erection of the first church in the district. His distinction therefore is not limited to his age but extends to service in behalf of all that is worthy.

#### REV. G. W. FARYON

Rev. George William Faryon, one of the few survivors of the men who came to Western Canada at the call of Dr. James Robertson, died in Winnipeg General Hospital on the 20th of April in his eighty-sixth year. He was a native of London, England, and in early life served the cause of education. As a young man he came under the influence of Dr. Joseph Parker of the City Temple, and having decided to enter the ministry he attended for some time Spurgeon's Pastor's College.

In 1891 he came to Canada and his future here was determined by the fact that he met Dr. Robertson, who not only persuaded him to give his services to the Presbyterian Church but to come to the West. He took a special course in Manitoba College, graduating in 1895, and was then called to Dominion City. After serving there for several years he found other spheres in Austin, Belmont, Elva, and Little Britain. He was universally respected, and is affectionately remembered in his various spheres of labor as a faithful minister of the Lord Jesus Christ.

In 1911 he was elected Moderator of the Synod of Manitoba. In 1921 he retired, but served for several years as hospital visitor in Winnipeg. The funeral service was conducted by the Presbytery of Win-

nipeg in First Church, the address being given by Rev. E. Lee, one of his oldest friends, and his body was laid to rest in the sacred ground of Old Kildonan Cemetery.

#### REV. ARCHIBALD CAMPBELL REEVES, B.A.

Mr. Reeves' death came very unexpectedly at the manse, Norwood, Ont., on the thirteenth of March at the age of sixty-nine years, to the great grief both of his family and congregation.

He was a Canadian, born at Ormstown, Que., and a graduate of McGill University and the Presbyterian College, Montreal, completing his course in theology in 1894. Twelve years later he took a post graduate course in the University of Chicago. His first charge was Lakefield, Ont. Six years later he was called to Campbellford, and then to Moose Jaw and Qu'Appelle, Sask. Returning to Ontario in 1925 he served in Oshawa for five years and entered upon his last sphere of labor, Norwood, in May, 1930. As a man Mr. Reeves commended himself for sincerity, uprightness, and sympathy. As a minister he was arduous in labor, faithful, and unselfish. He is survived by Mrs. Reeves, and daughter, Mrs. H. W. Nesbitt, Winchester.

It is a man's singular praise that he did the best things in the worst times and hoped them in the most calamitous.

#### SYNODS

##### Hamilton and London

THE Synod convened in St. Andrew's Church, Sarnia, on the evening of Monday, the 26th of April, at eight o'clock, the Moderator Rev. H. D. Cameron of Strathroy presiding. Following public worship Rev. Dr. George Duncan of St. Andrew's Church, Stratford, was chosen Moderator. Mr. F. Pelling, the Mayor, was received and in the name of the city warmly welcomed the Synod. The flood which prevailed in the area of which London is the centre delayed a number of the commissioners and was the occasion of reference by the Mayor to the death of Malcolm Isbister and Norman Aiken, two railway men of Sarnia who lost their lives in a railway accident at Beachville, near Ingersoll. The Mayor was requested to convey to the sorrowing relatives the sympathy of the Synod in their great sorrow and prayer was offered for their comfort.

The International Ministerial Association sent two of its members from Port Huron, Mich., to convey greetings to the Synod. These were Rev. Paul Havens and Rev. D. L. Bergstrom. A like duty was performed by Rev. Dr. J. J. Coulter on behalf of the Ministerial Association of Sarnia.



The retiring Moderator in his sermon upon, Thy Kingdom Come, dwelt upon the world situation and conditions in the Church at large referring, with respect to the latter, to the indifference generally manifest.

In thanking the Synod for their expression of confidence in him, Dr. Duncan stated that his congregation is one of the oldest in the Synod and it looks forward to the celebration of its centenary next year.

A very large docket confronted the members and time was scarcely adequate to discuss the varied problems arising from the reports of the standing committees. Two features which we have not observed before engaged our appreciative attention, the introduction and reception of ministers new to the Synod, and a like function for elders.

The report on Missions brought out very forcibly the conviction that work among the strangers in our midst was important not only from the evangelistic but from the social and national standpoint, and that the workers should be trained here. The centres of this work in the Synod are Hamilton, Welland, and Windsor. The necessity of developing self-sustaining charges to save mission funds and, where this is not possible, the adoption of a policy of rearrangement was a subject upon which there was unanimity.

The Budget Committee regretted to report a decrease in contributions of \$613.30, notwithstanding the fact that special appeals were not countenanced during the year with the expectation that Presbyteries would concentrate upon the Budget. The Synod last year in addition to the Budget reported more than \$11,000 for the Diamond Jubilee Fund. The average contribution for the Budget per member was only \$1.56. This report was given protracted consideration and the Synod had the benefit of hearing Rev. Wm. Barclay of Central Church, Hamilton, the Convener of the Assembly's Budget and Stewardship Committee. Mr. Barclay stated there was urgent need of securing a larger income to carry on the work successfully. The Church was in a sound position financially from the standpoint of capital, but it was not responding as it should to the claims of the missionary enterprise. In this connection some members strongly insisted upon the necessity of preparing and circulating more missionary literature.

The report on Sunday Schools and Young People's Societies aroused keen interest. The Convener pointed out the seriousness of indifference to training the young whether in the home or Sunday School in its bearing upon the future of the Church and of religion, and appealed for more vigorous co-operation. In speaking upon

causes of juvenile delinquency Mr. F. G. Weir of Goderich, magistrate, made very efficient suggestions in behalf particularly of the welfare of boys.

The report on Evangelism brought forward recommendations bearing upon the family altar, communicant classes, Sabbath observance, retreats and the week of prayer.

The statistical returns showed total contributions for the year of \$764,754, an increase of over \$20,000. The membership stands at 47,120 a decrease of 99 for the year. Other matters urgently stressed were that ministers should devote themselves more earnestly to securing young men for the ministry and that fuller advantage should be taken of the privileges extended by the regulations for the teaching of religion in the public schools.

The report on the Pension Fund was marked by an earnest plea in behalf of retired ministers, widows, and children, and urged that each minister should identify himself with the fund and that congregations should rally to support it more generously.

The Historical Committee urged upon Sessions the obligation to preserve all historical material.

Dr. Kannawin addressed the Synod briefly upon the work of his department, and Dr. Rochester was accorded a brief opportunity of urging the claims of the Record.

The public meeting on the evening of the 28th was regarded as one of the most inspiring in the history of the Synod. Mrs. D. Strachan spoke for the W.M.S. in the church her father had served for thirty-seven years. The Moderator of the General Assembly, Rev. Dr. Malcolm A. Campbell followed with an address upon the state of the Church in general and the progress being made in new areas in Northern Ontario.

Rev. Allan Reoch of Manchuria, now on furlough, spoke of the wonderful opportunities for expanding their work which are greatly enhanced by the eagerness of the people to hear the Gospel message. Mr. Reoch rather humorously apologized for his pulpit appearance by explaining that he and his better clothes had missed connections on several occasions and these contacts had not been renewed. While he was now in Sarnia his more suitable garb for public appearance was in his home at Nottawa.

The program made provision for two gatherings of a very important character. Following a luncheon on Tuesday those in attendance had the opportunity of hearing a most helpful address by Rev. Samuel H. Forrer, D.D., of Jefferson Ave. Church, Detroit, Mich. He insisted upon the fact that man is essentially religious and only the message of the Gospel will appease his long-



ONTARIO

# The Treasury Department of the PROVINCE OF ONTARIO

Announces the Results of the "Pay-As-You-Go Policy" for the Fiscal Year, April 1, 1936 to March 31, 1937

Statement of Ordinary Revenue and Expenditure for the Fiscal Year ended March 31, 1937

## NET ORDINARY REVENUE

Department	Amount
Agriculture .....	\$ 807.65
Attorney-General .....	1,290,603.33
Education .....	1,803.92
Game and Fisheries .....	782,217.63
Highways .....	38,483.95
Insurance .....	
(a) Signs, Pumps, Garages, etc. ....	\$ 298,076.18
(b) Gasoline Tax (less refunds) .....	15,761,876.97
(c) Motor Vehicles .....	10,916,491.08
Legislation .....	
Lands and Forests .....	
Mines .....	
Municipal Affairs .....	
Northern Development .....	
Prime Minister .....	
Provincial Secretary .....	
Provincial Treasurer .....	
Public Works .....	
Stationery .....	
Stationery Account—(Excess of Distribution over Purchases) .....	

## NET ORDINARY EXPENDITURE

Department	Amount
Agriculture .....	\$ 1,546,471.94
Attorney-General .....	2,290,164.08
Education .....	10,001,950.31
Game and Fisheries .....	446,131.57
Highways .....	6,128,033.06
Insurance .....	4,763,247.82
Labour .....	270,973.87
Lands and Forests .....	1,890,019.83
Legislation .....	270,314.38
Lieutenant-Governor .....	12,459.73
Mines .....	38,600.35
Municipal Affairs .....	43,423.37
Northern Development .....	1,407,425.63
Prime Minister .....	153,896.20
Provincial Auditor .....	112,577.29
Provincial Secretary .....	863,237.41
Provincial Treasurer .....	962,164.38
Public Works .....	5,923,568.34
Miscellaneous—Including Workmen's Compensation Board—(Payment to Board, \$47,458.15) .....	54,238.58
Public Debt—Interest, Exchange, etc. ....	\$37,360,453.77
Unemployment Direct Relief and Administration thereof .....	\$57,904,444.12
	13,270,057.29
	\$71,174,501.41

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\$80,488,439.95

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**RECAPITULATION**  
Ordinary Revenue and Expenditure



THE DEBT POSITION OF THE PROVINCE OF ONTARIO  
As at the close of the fiscal year ended March 31, 1937

GROSS DEBT

As at March 31, 1936.....	\$689,558,513.76
As at March 31, 1937.....	656,460,348.37
Reduction in Gross Debt for the Year.....	\$33,098,165.39

DEBENTURE DEBT (LESS SINKING FUNDS)

As at March 31, 1936.....	\$594,112,954.50
As at March 31, 1937.....	567,973,130.86
Reduction in Debenture Debt for the Year.....	\$26,139,823.64

TREASURY BILLS OUTSTANDING	
As at March 31, 1936.....	\$50,000,000.00
As at March 31, 1937.....	38,000,000.00
Reduction in Treasury Bills for the Year.....	\$12,000,000.00

CERTIFIED TRUE AND CORRECT

*E. J. Manser*

Provincial Auditor

In pursuance of a promise made during the Third Session of the Nineteenth Legislature of the Province of Ontario, I take this opportunity of publishing, for the information of the citizens of Ontario, the above financial report, together with this announcement as to the plans of the Government for passing on to the people certain benefits made available by reason of the surplus of \$9,313,338.54, realized last year:—

Municipal Drainage Aid and Tile

**Drainage Debentures**  
A reduction in interest on Municipal Drainage Debentures and Tile Drainage Debentures effective April 1, 1937, from 5 per centum to 4 per centum.

**Passenger Motor Car License Fees**  
A substantial reduction in passenger motor car license fees will be announced before October 15 next.

**License Fees on Commercial Vehicles**  
Effective on November 1, 1937, when the 1938 permits will be available, there will be a reduction of 25 per cent in the fees to be charged for the registration of all farm trucks and all other commercial motor vehicles and commercial trailers.

The approximate annual saving will be \$1,000,000.00 to the operators of commercial vehicles.

Provincial Subsidy

The Provincial Government will pay, by way of a grant, to every city, town, village and township of the Province a sum representing the equivalent of one mill on the dollar of their respective assessments for general municipal purposes. This grant is made unconditionally but in the expectation and with the intent that the amount shall be passed on to the taxpayers of every community by a reduction of one mill in the general municipal tax rate. This subsidy will amount, in the aggregate, to the sum of approximately \$3,000,000.

Road Subsidies to Townships

The 313 Townships which have in the past received subsidies of less than 50 per cent. will enjoy an increase to 50 per cent.  
The annual benefit to the 313 Townships will be approximately—\$300,000.00.

Old Age Pensions and Mothers' Allowances

To further take the burden off real estate, the Provincial Government will assume the municipal charges for Old Age Pensions and Mothers' Allowances.  
This will enable the municipal councils to reduce their taxation by approximately \$3,500,000.00 per annum.

Pensions for the Blind

The Province will assume the municipalities' share of the cost of this social legislation. It is estimated that the municipalities will therefore save approximately \$100,000.00 per annum.

Amusements Tax

Effective June 1, 1937, the Amusements Tax will be totally abolished. As over 80 per cent. of the amusements tax is collected from admissions of 25 cents or under, the benefit, largely to citizens of lesser means, will amount to \$1,500,000.00 for the year 1937.

*M. G. Macpherson*  
Prime Minister and Provincial Treasurer.

ings. He encouraged ministers to press forward steadily in their high calling of ministering to man's spiritual necessities. At the same hour on the next day an encouraging message was given by Rev. Gordon A. Taylor, M.A., of Kincardine, upon hopeful aspects of the ministry.

A word may be added about the Moderator. It is of special interest to learn that he was born within two miles of the Castle of the Earl of Strathmore, in the parish of Glamis, the seat of the Earl. He served as chaplain with the 8th and 10th Canadian Battalions in France during the Great War. He suffered the heavy loss of two sons killed in action while the third was seriously wounded. He has been minister of St. Andrew's, Stratford, since 1925, and previously served at Unionville, White Church in Bruce County and Port Credit.

#### Toronto and Kingston

The place and time of meeting of this Synod was St. John's Church, Toronto, on the 4th of May, the Moderator Rev. H. E. Abraham being in the chair. Following the devotional exercises instead of the sermon by the retiring Moderator there was an address by Rev. A. G. Butzer, D.D., of Westminster Presbyterian Church, Buffalo. This address was well calculated to awaken and sustain confidence in the Church as a unique institution in the world. Dr. Butzer considered the place of the Church from the standpoint of the individual, reciting the benefits accruing to himself from the identification of his father's family and himself with the Church of the Lord Jesus. Turning to history he directed attention to the attitude and service of the Church in various great humanitarian movements the leaders of which derived their inspiration from Christian teachings, and outlined the part it is now playing in social service, peace and industrial relations. This one deliverance may be quoted:

"The Christian Church is using its influence increasingly in behalf of a more Christian order in industry, not in the direction of Atheistic communism on the one hand or Fascist dictatorship on the other, but along the lines of democratic security". Alarming as some conditions are in society the situation would be infinitely worse were it not for the lofty teachings of the Church.

Dr. Butzer again spoke on Wednesday when the report of the Committee on S.S. and Y.P.S. was under consideration. This message had respect to the sense of futility which prevailed in the minds of youth in relation to life. The message was based upon Christ's words indicative of his own clear sense of purpose and direction in life:

"I know whence I came and whither I go."

It was the duty of ministers to instil into the minds of youth clear convictions on the meaning of life. He deprecated arguing to prove the existence of a divine being.

Youth should be confronted with the fact that modern science, which is so authoritative to them, "has not brought forth one fact which denies to youth the intellectual and spiritual right to put God boldly at the beginning and end of life". He commended the scientific method, which begins with a supposition and then seeks to prove it. "Let youth begin by affirming God and God Himself will prove His reality."

The report on S.S. and Y.P.S. expressed regret at the carelessness of those responsible for statistical returns. These were both incomplete and inaccurate and on that account no exact statement could be made of membership and contributions. A very grave injustice is done the Church by indifference or negligence in this particular. The desirability and duty of taking advantage of the opportunities afforded by school regulations to do very substantial work in religious education were asserted. Dr. Kannawin said that religious instruction was being given in 185 schools and school sections in Ontario. "If in these 185 why not in 2000?" he asked. The Department of Education and school boards, so far from discouraging this, were most sympathetic and would co-operate heartily. As indicating the effect of Sunday School training Dr. Kannawin stated that it is the rarest occurrence for boys from Sunday Schools or 'teen age organizations to fall foul of the law. Missionary education in Sunday Schools was also earnestly commended, the Moderator strongly supporting it.

Rev. W. M. MacKay, Synodical Missionary very effectively presented the call of the northland in Ontario in the great mining areas. In this connection Rev. C. J. MacKay of Kirkland Lake was heard. In another column of this number will be found reference to the progress there, indicating that the Church is bent on serious effort to take its part in those needy areas. His Honor, Judge Moon of Parry Sound, directed attention to the serious obligation of safe-guarding youth by providing places of wholesome amusement in these districts.

The cause of Foreign Missions had Rev. A. Lowther of India, now on furlough, as its advocate. Clearly and persuasively he pleaded for greater effort. The need was beyond calculation almost since there are three times as many non-Christians in the world to-day as when the Church first embarked upon the Christian enterprise, Christianity, notwithstanding its advances, not having kept pace with the growth of population. It was his strong conviction that the Church had at her command the necessary resources to meet this exacting demand. He declared that The Presbyterian Church in Canada was very favorably situated from the standpoint of a forward movement in missions in view of successfully weathering the depression.



The Pension Fund was reported as being sound and solid in every detail but its assets should be increased. These now amount to \$825,000.

The Treasurer, Mr. McNeill, spoke very convincingly about the Church's standing and prospects.

Speaking on the Budget the Convener related his experience as a rural minister. "Never once since 1925 had his people failed to reach their objective and five times they had gone beyond it."

The Women's Missionary Society was represented by Mrs. J. A. Hiltz, President of the Ontario Provincial, who gave a brief and gratifying report for this organization.

We have left our mention of the Moderator to the last. Although quite a number were nominated the first ballot indicated that the choice of the Synod was Rev. Samuel Lawrence of Rothsay, Ont. Mr. Lawrence is the highly esteemed minister of a rural congregation. He is a man of clear and strong conviction and no one, whether in Synod or Assembly, is heard with greater pleasure than he. He has well-defined views about matters in general and has the courage of his convictions. He is a native of Aberdeenshire, Scotland, having come to Canada in 1884. He graduated from Knox in 1894 and has served the Church as an ordained minister for forty-three years.

The Moderator of the General Assembly, Dr. Campbell, was welcomed and as in other places sounded the note of encouragement. He spoke with special gratitude of the heroic work being done by young ministers in the West and in other fields.

## MISSIONARY NOTES

### An Advance

The Presbyterian Board of National Missions, Presbyterian Church in U.S.A. voted a budget of \$2,705,000 for the year 1937-38 with the announced object of bringing salaries of home missionaries to a \$1,200 a year minimum. The Board has 3,131 missionaries in the field and supports 6,652 enterprises. The new Budget is reported to be nearly \$200,000 over that of last year.

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### East Lockport and Ashfield, Man. Rev. George H. Gunn, M.A.

Expansion of our work is a duty kept constantly in mind and therefore an effort will be made to open a Sunday School in Highland seven miles east of Lockport on the Trans-Canada highway. A survey has been made and the opportunity seems promising for there is a two-room public school serving the district with about 100 children in attendance. Of course there is some uncertainty in the venture for Poles and Ukrainians chiefly are in the majority.

At East Lockport the Plymouth Brethren opened up a Sunday School and preaching service, about a year ago, in a private house not far from our Mission; and, as there are quite a few of that persuasion in the district, whose children were coming to us, these have now gone over to their own, which has somewhat reduced our roll and attendance. Of late, however, some of them have been returning to us; and, if everything goes well, I think we shall soon regain our lost ground, and even make an advance. Last Sunday (March 1st) was not a particularly pleasant day, but we had an attendance of 39. The interest is being kept up very well indeed. Through the kindness of the W.M.S. and other friends, we were supplied during the year with a very good collection of used Sunday School library books, and, though we are still lacking proper shelving accommodation, the children are making good use of them; one little Ukrainian girl, 10 years of age, having already taken out and read over 30 volumes; while numbers of the others are not far behind this record. The children in this school are about 90% of foreign parentage, but the most of them are as bright and attractive as could be found in any S.S. of the same size throughout the land. They are lovely children; and, while we have no assurance that they will all eventually become Presbyterians, we may indulge, I think, a reasonable presumption, that the majority of them will continue to travel, for the remainder of their lives, in that company.

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### Kirkland Lake, Ont.

Our venture in this mining centre and district has been fully vindicated by results to date. Many of our people are there and they have warmly welcomed this endeavor on the part of the Church to minister to them. Public worship has been established, morning and evening, on the Sabbath, the place of meeting being the Masonic Hall, and notwithstanding the fact that the hall is on the outskirts of the town, there has been an attendance varying from 75 in the morning to 100 in the evening. Fifty pupils have been enrolled in the Sunday School, the average attendance being forty-four. The first communion was observed on Sunday, May 2nd, with an attendance of 100, eighty of whom participated. A preliminary congregational roll has fifty-six names and organization is to be effected early. The congregation possesses an individual communion set which was dedicated at the service of May 2nd. This is the gift of the family and friends of the late Rev. J. M. Miller, for thirty-eight years a minister of our Church, father of Rev. J. McBeath Miller, minister of Westminster Church, Smiths Falls, Ont.

Rev. C. J. MacKay, the minister in

charge, has given attention to Larder Lake, eighteen miles east of Kirkland Lake, with the result that services were begun there in the school house on the 16th. Mr. MacKay applied to the town for a site which was granted free on condition that building operations begin one year from this autumn. The lot is 99 feet by 66. All property in the immediate neighborhood of this has been sold so that we have been very fortunate in obtaining a central position for our work.

Morning devotions are presented on the radio at Kirkland Lake, each church taking its turn. Mr. MacKay's opportunity comes on Thursday morning. In this radio service he is endeavoring to educate the constituency to the use of the psalms.

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#### Hungarian Mission, Toronto

This work has been for some time under the care of Mr. Charles Steinmetz under appointment of the General Board of Missions. Recently Mr. Steinmetz's standing has been changed for, on the evening of the 15th of April in Knox College chapel, he was ordained to the ministry of The Presbyterian Church in Canada. This is an advance in his career and will mean very much both to himself and to the mission.

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#### Chinese in Canada

The annual report of our Superintendent of work among the Chinese in Canada, Rev. David A. Smith, is always of deep interest and repays careful reading. From that presented to the Board of Missions this year we give some extracts:

**Workers.** Of these there are sixteen, of whom five give part time service. Half of the number are Chinese. **Miss H. Davies** for many years an earnest worker in the Brockville district has retired but will continue to render voluntary help. **Mrs. Ma**, Toronto, engaged as a Bible woman and teacher in Toronto has had her work rearranged. **Mr. T. Y. Lee** of Ottawa returned to China after rendering good service in that city. His entire salary was raised locally, there being no charge whatsoever on the Church. It is expected that following a Bible Study course in China he will return to resume his work in the Ottawa mission. **Miss I. Bennett** has been engaged for some years as a voluntary in the Vancouver Kindergarten; she is now paid a nominal sum. **Solomon Leung** was appointed to work in Montreal during last summer. He had served there during the previous year under the Women's Missionary Society and rendered efficient service both among the adults and the children. This mission is a promising sphere for a Chinese evangelist. Among the white women married to Chinese in Toronto, of whom there are over 200, **Mrs. W. S. Adams**, formerly of Formosa, has been la-

boring diligently and with good results. The problem of mixed marriages between the Chinese and the white women is a difficult one. It has been created by refusal to admit Chinese women to Canada, except at an impossible head tax which amounts to exclusion. Intermarriage is therefore increasing. **Rev. N. S. Leung**, our minister in Victoria, last year celebrated the completion of twenty-five years of work in Canada and tribute was accordingly paid him by the Presbytery of Victoria.

The interest of the members of our Church throughout the country in the Chinese is highly commendable and results in unexpected success. At two places in New Brunswick Chinese were received into the membership of our Church. In Saskatoon some Chinese young men and women were invited to Christmas dinner, an act of Christian kindness which goes far to interpret Christ to the Chinese. These sympathetic members of our Church are to be found throughout the Dominion, and with them are certain capable Chinese men who by similar expressions of sympathy and helpfulness are rendering valuable service. With all these the Superintendent keeps in touch by letter or by visit.

Chinese returning to their native land pass through the ports of Vancouver and Victoria and are given every consideration by furnishing literature and helping in necessary ways. The opportunity also is accorded at Victoria to preach to them. In this their eager attention is engaged.

**Mr. Smith** says that the New Life Movement under **Cheung Kai Shek**, China's Christian President, is affecting the life of the Chinese even here. In this emphasis is laid upon, courteous manners, right living, a pure and simple life, and a new sense of humility and sorrow for wrong. Both **Mr. and Mrs. Cheung Kai Shek** attach great importance to the study of the Bible and its circulation.

**Mr. Smith** reports the farewell to one young Chinaman returning to his native land which took place in his cabin. In addition to **Mr. Smith** there were several other Chinese and before parting the young man asked if there might be prayer before they parted. Everyone in the room knelt down and, expressing himself afterwards, the young man said he wished to go back with power to live and to speak for Christ.

A survey has been conducted in the Province of Saskatchewan by **Miss McArthur** of Regina, for the double purpose of obtaining information and for the distribution of literature, and to bring the Chinese into close touch with the local churches. A similar survey is being carried on in British Columbia through the medium of the public schools. It has been discovered that in British Columbia schools there are 1,447 Chinese, 5,363 Japanese, and children of foreign parentage not speaking English to



the number of 19,041, representing fifteen nationalities. In this work the Chinese themselves take a deep interest. Young Chinese in Vancouver gave \$50 to the purpose of Christian Chinese literature.

Work among the young is given very special attention. In addition to the regular Sunday services, prayer meetings, and preaching, the utmost use is made of Sunday Schools, mission bands, vacation schools, boys and girls groups, young people's societies and kindergartens. Special attention is given to securing promising young Chinese women for special training. Miss Pansy Yeung has lately entered Toronto University, while Miss Lillian Yeung graduates this year, having done excellent work in nursing and been specially commended for her ability, receiving a scholarship for further study. Last autumn a Chinese delegation of seven young people attended the Ontario Young People's Convention. In the Presbyterian Girls' Residence in Saskatoon are two young Chinese, both in attendance upon the University. In Victoria the first communicants' class has been established with an attendance of fourteen. This is in the interest chiefly of high school students and is conducted in English. The Young People's Society of Vancouver is specializing this year in public speaking in English with a view to training for their part in our Church life and work. The mission band there also was awarded the banner for memorizing Scripture, catechism, and for missionary knowledge. A splendid pageant was presented by the Sunday Schools portraying the nativity of Christ to an audience of 500 or more Chinese, mostly young men and women. The singing was in English. All these young people's organizations contribute to the Budget and the young people of Victoria raised \$44 to lay new cement sidewalks from the street to the church hall.

A further encouraging phase of the work is the increased liberality of the Chinese. The current expenses of the Church in Vancouver which at the time of its erection was \$500 in arrears, though now over \$2,000, have all been met by the Chinese. Subscriptions by Chinese for the erection of the building amounted to \$5,000. To date they have contributed \$5,484 and have assumed a further obligation of \$650. Last year they paid \$250 on the reduction of the local debt, their full allocation to the Budget, \$126, and \$15 to the deficit fund of the Church. The W.M.S. contributed \$25, bringing the total to \$166. This society has also assumed the water-rates, \$48, paid \$50 toward the insurance and contributed the entire salary of the Chinese teacher.

A like story comes from Victoria. There \$200 was paid to the Budget, the W.M.S. paying \$70, and repairs in the church \$78. They plan to substitute pews for chairs and to put in a new furnace. This is a mani-

festation of a splendid spirit of self-reliance.

Such is the good and great work being carried on among our Chinese citizens. It should be noted that Mr. Smith mentions with special appreciation the work of Miss Agnes Dickson in Montreal and the promising primary department at Cooke's Church, Toronto.

#### Jhansi, India Information

Many friends of our mission have no very clear idea of the location of Jhansi which is a city in the United Provinces, almost exactly half way between Bombay and Calcutta, each of which is some 700 miles distant by rail. Our sister mission in the Bhil field is approximately 500 miles away but not on a direct railway line. Delays and loss are still occasionally caused, by using the word "Gwalior" in our address. Gwalior is the name both of a native state and its capital city, sixty miles from Jhansi. The correct address is:—

The Canadian Presbyterian Mission,  
Jhansi, U.P.,  
India.

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#### Boys' School Mr. Angus MacKay

The Boys' School staff consists of 6 trained teachers, of whom two give part time to the Girls' School. They give some time to extra-curricular duties, such as Sunday School work in the city, where there are 8 groups among non-Christians, and one night a week in bazaar preaching. They are always willing to co-operate in any special evangelistic work and several of them are capable of taking services, when called upon. We have never been able to get back many non-Christians into our school since we were obliged to cut it down to about half its original size, four years ago. Our school is unique in this respect, that it is about 100% Christian as far as staff and pupils are concerned. What we lack in quantity, we try to make up in quality and seek to give the boys the very best training, spiritually, mentally and physically.

We meet the standard required by government and our students who have entered other schools for higher education or for training, have done well from the beginning. At present four of our old boys are away in large medical institutions, taking courses of from two to three years in compounding and male-nursing. Some of these young men are interested in the work among lepers and may give their lives to the very difficult work of ministering to the bodies and to the souls of the many, many people, afflicted with this terrible disease. One young man has been sent to take a course in Commerce in the Lucknow Christian College, after which he will

be of great service in connection with the office work of both the Boys' and Girls' schools, as well as in other work of this kind in the mission. It is a disappointment to know, that from among our most hopeful boys, none have been specially led to enter training for the ministry. Perhaps one reason is, they feel they cannot live up to the very high standard we demand, morally and spiritually, from our Indian evangelists. It may also be that they are not really called of the Lord for this most difficult and self-denying work. We trust, however, that all of them, by their Christian lives and influence, may do much to make Him known to others, Whom to know aright, is Life Eternal.

The pupils and teachers have always been willing to do what they could to make our school the evangelizing agency it should be. Throughout the year, many meetings have been held and hundreds of Gospel messages given out. In the special week of Evangelism, no less than 750 Gospel portions were sold, practically all by the boys, girls and their teachers. In 1937 we are planning for a greater and better year in every way. We realize, that of ourselves we can do little but we can do all things through Christ, who strengtheneth us. Pray for our work.

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#### Industrial School

The work in the Industrial school has gone on much as in other years. Owing to the extensive building operations, e.g., the Girls' Hostel and alterations and repairs in other mission buildings, an average of four carpenters have been engaged over a period of two years. Practically all the wood-work and furnishings have been made in our own school by our Christian carpenters. Although it is difficult to make such a school pay for itself yet we are endeavouring to do so. Once we can get enough logs and lumber in advance I feel sure that this work will become practically self-supporting. The furniture supplied to the mission has been of a high quality and much less costly than that procured from Calcutta or Bombay. As yet we have no boys taking a full course in carpentry but we aim to have all our boys receive an elementary training in their daily classes in the Industrial school.

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#### Manchuria

##### Rev. Allan Reoch

It is a great joy to be back in Canada once more and to have the pleasure of meeting so many of our people who have the interest of the Church and the cause of missions at heart.

It was my privilege, while returning to Canada, to visit the Jhansi and Bhil fields in India. I was impressed by the earnestness and deep spirituality of all our missionaries on both these fields, by their loyalty

to the Bible as the Word of God and the zeal with which they are throwing themselves into the work.

I can report progress in the work in Manchuria. Our 1936 report records 894 baptisms bringing the total baptized membership up to 3,255. Taking into consideration those who have passed away and the very large numbers who have returned to their homes in China, more than 4,000 have been baptized. In addition a large number of converts are receiving Biblical instruction.

Numbers do not always mean much but when the financial statement is considered, the vitality of the work becomes apparent. Six years ago our Chinese Christians raised only a few hundred dollars a year. In 1936 the total amount raised by the native church was \$11,947.29, Manchouko currency.

That this progress continues will be seen from reports reaching me from the field. Pastor Su in a recent letter speaks of unparalleled opportunities for preaching the Gospel in the Kung Chu Sing and Huai Teh districts.

Mr. Johnson, who by the way has made extraordinarily rapid progress in acquiring the language, writing with reference to Szepingkai says "the local church has had very effective evangelistic meetings for the two weeks of the New Year in both the east and west chapels. For the first week meetings were held in the evenings in the main church hall upstairs which was full every day. Over 250 people have signed as inquirers during these few days."

Word comes of a chapel being opened in Ta Sin, a large market town east of T'unglio.

Mr. and Mrs. Davis are carrying a very heavy load this year in preaching, teaching and administration. Please pray that 1937 may see a great harvest of souls.

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#### Manchuria

##### Rev. E. H. Johnson

Manchuria has been described as an oval plain, surrounded by a ring of flat plateau, which in its turn is surrounded by a ring of mountains, Szepingkai sits in the centre of the southern half of the plain. The name, which is quite appropriate, means "four level streets". It has a population of about eighty thousand which has grown up in the last twenty-five years because of the town's situation as an important railway junction. From the main line of the country which runs north and south, a branch line cuts off north-west to join the east-west line that trails off across Siberia to Europe. It is not unlikely that in future years the European trains from China and Japan will be routed this way towards Siberia. A new railway from the east has this year been connected at Szepingkai



bringing in the products of a large coal mining region.

At present the town's main industries are railway work and grain marketing, but there is prospect of rapid development. This year a coal-distillation plant is under construction at an outlay of a million and a half Manchurian dollars. It is a part of Japan's program of making herself more independent of foreign products by producing oil from coal. We have recently heard from the contractor who built our new mission houses that two flour mills will also be built this year.

Another factor that will greatly contribute to Szepingkai's development is the proposed construction of a huge hydro-electric plant on the Sungari River, some miles to the north-east. It will have a final capacity of one million kilowatts, and Szepingkai is to be one of the four main receiving centres of the power.

In appearance the town is a flat, heterogeneous sort of place, divided by the railway into two areas. To the east is the Chinese section—mud houses, mire streets, puddles, pigs, staring crowds, dirty children—all of which, including the pigs, is under-going slow but steady improvement at the insistence of the scientific Japanese. On the west is the Japanese town—paved streets, more or less western, brick and stucco buildings, good lighting, sanitation, and water, several large, well-planned parks, and building and sanitation regulations that give promise of a reasonably livable town.

We live in the Japanese town, and will shortly move into our newly-built houses that are almost on the edge of the largest park. They are small, comfortable, two-storeyed buildings, but stand up rather impressively among the uniform single storey of the Japanese abodes. Japanese civilization gives us light, running water, and proper sewage connections.

Language study is still supposed to be our main occupation. Most missions in China recognize two years of full-time effort as the minimum for a new worker before having much responsibility. At the end of a year and a half we are able to understand most of what is said, and to express simple ideas with more or less correctness, we can write a few hundred characters, but we still see a long road stretching ahead to the place where Chinese will be an effective means of expression. We try to find encouragement in the thought that the Chinese have had over four thousand years on the language, so a foreigner could hardly be expected to get it in a day.

As we are the only missionaries in this station (and just at the moment the only English speaking people in the town) we have many dealings with the forty Chinese workers in the Szepingkai district under

our control. It has been hard on language study but has given a most welcome opportunity to see the work at first hand.

Before our senior missionary, Mr. Reoch, left on furlough, I was able to visit many of the out-stations with him to administer the rite of baptism after we had examined the candidates. In answer to a question about Christian experience we had some interesting and amusing statements that reveal a good bit about the faith of these new Christians. . . .

Naturally among these uneducated new Christians one finds many cases of child-like and mistaken faith. The surprising thing is that one finds the insight and strength that many of them reveal.

Our local church is self-supporting and very vigorous. It meets in a large, plain, upper room of a two-storey building, the services extending from an hour and a half ordinarily to five hours on Christmas. The pews are backless wooden benches, making worship a feat of physical endurance for an inexperienced foreigner. The men sit on one side of the hall and the women on the other. As the men have seen more of the world than the rather secluded women, the men's side has far less confusion and spitting than the women's. The singing is remarkably good considering that our tunes are foreign to them, and they don't have good leadership, but their progress is somewhat hindered by the principle they all seem to espouse, that the less one knows the tune the louder one should sing. The one elder and the three managers take an active part with the pastor in the worship and evangelistic services.

Although the local and district churches aren't perfect one is thankful for the strength and enthusiasm of the members in which lies the promise of future progress. All through this section of Manchuria there is an increasingly strong witness to the Gospel of Christ. May God grant to these people His full and abundant life.

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#### Bible Society

The British and Foreign Bible Society in Canada and Newfoundland announces that the Rev. L. W. Schnell, at present of Maymount United Church, Saskatchewan, has been appointed District Secretary of the North Saskatchewan Auxiliary. Mr. Schnell has served the United Church in Western Canada at St. Walburg and Maymont. He is a graduate in Arts of the University of Saskatchewan, and a Bachelor of Divinity of St. Andrew's College, Saskatoon.

Mr. Schnell's knowledge of the North Country, his mental gifts and his energy, all promise to make him a most successful District Secretary, and a worthy successor to the Rev. J. B. Taylor, who retires on July 1st, having served the Society with fidelity for twenty-two years.

### British Guiana

There is in prospect for the mission at Better Hope a new church, the corner stone of which was laid some time ago by Mrs. (Rev. D.) Marshall. It should not be very long before this building will be ready for occupation. It is fifty-two by twenty-four feet, and stands on pillars four feet above the ground. This building replaces the Better Hope Canadian Mission Church, and has been made possible by a legacy of \$2,000 bequeathed by the late Dr. Ephraim Scott, and the name Scott Memorial will be substituted for the former designation. Contributions from members and friends supplementing the legacy warrant the expectation that the new building will be opened free of debt. There is great rejoicing in the mission over this enterprise.

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### Central Bureau Relief European Churches

The Church situation in Germany has resulted in the exile of several thousand Germans who remained true to their convictions against the demand of the totalitarian state. In seeking to alleviate the immediate distress of these exiles the Bureau is co-operating with the committee of the Federal Council of Churches in America. These refugees must be silent about conditions on account of involving their families still in the homeland.

As can be very readily appreciated Spain is now a centre commanding attention for both sympathy and relief. The number of Protestants is somewhat small, limited to a few thousand. Through the Swiss Consulate service Dr. Adolf Keller of the Geneva Office was able to transmit recently some sums at the command of the Bureau supplemented by collections on the continent to various evangelical leaders and congregations in areas occupied by both parties. The plight of the children there called forth the effort of the American Friends Service Committee. The investigator for the Friends, Mr. Sylvester Jones, reports that upwards of 200,000 children are in refugee camps, nearly two-thirds of them orphaned and all of them homeless. To assist in this relief work the Bureau is placing all its resources at the command of the Friends Committee.

The plight of some Protestant minorities in Eastern Central Europe is indicated in the fact that large areas of their fold passed by the peace treaty into different territorial control. A church therefore finds itself with its administrative centre in one country while the work of its seminaries, schools, and welfare institutions is in another country and the greater part of its constituency transferred to a third coun-

try. This is what happened to the Magyar Reformed Church. Sources of aid formerly at their command have been cut off by currency regulations, as in the case of the German Protestants, who used to aid liberally their fellow evangelicals in other countries before the restraint imposed by Germany on the export of money came into effect.

Great distress prevails among ministers and church workers because of the scarcity of money. Salaries in most cases are about \$10 a month and often even this cannot be paid for money is exceedingly scarce. Clothing is greatly needed. Dr. Keller gave a worn suit of his own to a young student from Yugoslavia, studying in Switzerland on a Central Bureau fellowship, and was deeply concerned to find this man still wearing that suit eleven years later.

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### REV. DeCOURCY H. RAYNER

Mr. Rayner, who has ministered for some time to the congregation at Burks' Falls, Ont., was agreeably surprised when on his last Sunday there, April 4th, the members and adherents of St. Andrew's Church presented him with an address and a purse of money, a parting gift to himself and to Mrs. Rayner.

The ordination service for Mr. Rayner was held in St. Andrew's Church, Lachine, Que., on the 27th of April, the twenty-sixth anniversary of his father's ordination. Mr. Rayner, Sr., is the minister of St. Andrew's Church, Lachine. Although he has been ill for over three months and confined to bed, he was able to be present and take part in the service and to join in the laying on of hands. Rev. A. G. Rintoul preached and Dr. A. M. Hill, Convener of the General Board of Missions, conducted the service of designation for Mr. and Mrs. Rayner, and addressed them on behalf of the General Board. He also presented Mr. Rayner with a beautifully inscribed Bible on behalf of the Board.

At a reception held by the Women's Missionary Society at the close of this service, the congregation of St. Andrew's Church afforded the missionaries a further surprise by presenting a beautiful cabinet of silverware. Mr. A. Bissett, Chairman of the Board of Managers, delivered the address and the presentation was made by Mrs. T. McIlwraith on behalf of all the organizations of the church.

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We dare not be sure of our experience unless that experience makes us sure of God.



## IN QUIETNESS AND CONFIDENCE

## The Measure

Lovest thou Me.—John 21:15-17

IT is well known that the great Athenian sage Socrates was a masterhand in dealing with youth. As an educator he has given lessons to teachers for all time. One instance will serve to illustrate his method. Euthydemus was a young man of splendid ability and position who engaged the great teacher's attention. He was fond of reading and had collected quite a noted library. His radical defect was that he thought himself competent to advise on any question. He was young, but was very self-confident. Socrates took him in hand. He dealt very kindly with him bestowing praise without stint when justice to the youth's merits demanded it, and by further generous treatment elicited from him his aim in life. Euthydemus wished to be a leader of men. Here the master's real work begins. By a few skilful questions upon justice, one of the first requisites for leadership, he convinces his pupil that his thinking upon that subject was anything but clear and satisfactory. They part, and "Euthydemus is the most crestfallen man in Athens, but he is bent on self-improvement". Nor is he turned against his teacher. He is the closer drawn to him for his candor, and becomes a teachable and devoted pupil. Has not Jesus accorded Peter a similar treatment? and do we not find the latter at the same stage of progress as the pupil of Socrates? His self-confidence is gone; the conceit has been taken out of him. The man who said, "Though all men should forsake thee yet will not I forsake thee", has learned a lesson by a bitter experience of weakness forever memorable. That dark day of denial is past. Tears of repentance have been shed, and Peter is with the inner circle of Christ's friends once more. The occasion is one of those reunions of the risen Christ with His disciples of which there were several during the Master's forty days' sojourn upon the earth. Peter is now the object of Jesus' special solicitude, and He asks him three times with great directness and intenseness, Simon, son of Jonas, lovest thou Me? In the answer there appears a tone of impatience at the repetition and insistence by which the question is pressed. But the answer is satisfactory. Peter speaks humbly but confidently, appeals for confirmation of his answer to Christ's knowledge of all things, and replies, Thou knowest that I love thee. In that question and answer we have expressed the meaning and the measure of Christianity. It is love to Christ. Love is the greatest thing in the world. A boy questioned concerning his attendance upon a certain Sabbath school amply justified his choice when he said,

They love a fellow there. That greatest of the graces is the standard of Christianity. We may test ours thereby. The sum and substance of religion is devotion to the person of Christ. Can we answer this eager enquiry of Jesus as did Peter, Lord, Thou knowest all things: Thou knowest that I love Thee? If so, we may not hesitate to bear the name of Christian. The boy judged the school by the spirit of love. Churches and schools, and men and women and children are to be estimated by the same standard. Their love of Jesus or indifference to Him is their merit or condemnation.

Love has degrees, however. So indicated Jesus when He asked the Pharisee, Which of them will love Him most? Hence, too, the language of a common hymn—

Lord, it is my chief complaint  
That my love is cold and faint,  
Yet I love Thee and adore;  
Oh, for grace to love Thee more!

The incident and conversation with which we are occupied suggest certain tide marks of this grace, each in advance of the other.

1. Confession of Christ. Does not Jesus stir the memory of Peter, and ask him to recall the night of betrayal when he made denial of his Master with curses? "You say you love me, Peter; speak cautiously and think, Are you ready to confess me before men in any circumstances whatsoever?"

At an evangelistic meeting, one of a series about which many bitter and reproachful things had been said, one of the most prominent men in the place arose and said, "I want it to be known that I am a disciple of Jesus Christ: and if there is any odium to be cast on His cause, I am prepared to take my share of it." Can our love to Christ stand the test of confession? Could we make such an avowal of our faith before our companions as is here cited? Whilst Jesus puts to Peter this question, "Lovest thou me"? He wants him to ask himself, shall I repeat the denial, or shall I be able to own His name always? Let us judge ourselves in the matter of our devotion to Christ by our willingness to acknowledge Him before men? "Did Christ open His veins for our redemption, and shall not we open our mouth for His vindication?"

2. Service. John Ruskin has severely commented on the popular application of the word service to prayer and psalm singing. We can hardly make such a mistake here. Service plainly means in this instance feeding the lambs and the sheep of the Good Shepherd's flock. Here is another degree of love. Do we know anything of the joy of loving service to our King, the service of helpfulness? This solemn responsibility of doing good to others Jesus committed to Peter when he said he loved Him. Peter thereafter, when Jesus had ascended, devoted himself to the care and the nurture

of the church. What open doors of usefulness confront the average Christian! Is our devotion to Christ sufficiently intense to compel us to go in thereat? It is a sad comment on the state of many who profess love to Christ that, instead of seeking service, they ingeniously shirk it; instead of trying how much they can do, they by various devisings and subtle excuses wriggle out of responsibility to the last degree. It matters not to them that children need teaching, and the souls of men require direction. About these things they have as little concern as any who express no love for the Saviour. "If ye love me keep my commandments". We say, Thou knowest that I love Thee: Then hear His command, "Feed my lambs; feed my sheep."

3. Suffering. Endurance of wrong and pain for another surely expresses affection. In this connection Jesus prophesies the martyrdom of Peter. This disciple sealed his testimony with his blood. The tradition is that he was crucified at Rome, and at his own request with his head downward, deeming himself unworthy to be, in the mode of his death, conformed to his Master. What does that record of suffering and martyrdom declare concerning the devotion of His disciple? Is it not that he loved Jesus fully and to the end? Does our love contemplate suffering for His sake? Could we take joyfully the spoiling of our goods as did others just for love of Him? Or does the mere thought of sacrifice stagger us? Judge of the measure of our Christianity accordingly. Cross-bearing is a condition of discipleship. They who love Christ, however, gladly take up the burden. They do not, like Simon the Cyrenian who bore the literal cross of our Lord, need to be compelled thereunto. A Roman Catholic bishop, a victim of the Commune, a man who knew of the love of God, lay in prison awaiting execution. In his cell was a window in the shape of a cross. After his death there was found written above the cross, "height"; below it, "depth"; and at the end of each arm, "length" and "breadth". The cross is the symbol of suffering. By these words placed about the cross he expressed his conception of the magnitude of God's love. The degree of our voluntary sacrifice for the name of Jesus may be regarded as the height, depth, length and breadth of our love to Him.—R.

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The gardener easily masters the art of cultivating roses and violets but breaks down in trying to produce in himself those beauteous growths called love, truth, justice, flowers that are rooted in heaven but blossom here on earth.

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Life has only one fine art—the art of getting along smoothly with ourselves and our fellows.

## Children and Youth

### WAYWAYSEECAPPO

WHEN one looks at this rather big word he will readily see that it is not an English word. It is a name given by the Indians to a place in the West. How shall we pronounce it? you ask. We cannot tell, and your effort will be as good as ours. We would suggest that you take it as it appears and pronounce it as it is written. Our missionary among the Indians at this place has given it to us. The place was formerly named Lizard Point on account of the large number of lizards found there in earlier days. A new church has lately been erected here which is not yet quite complete. We told the story of this so far as the work had gone in the last number of the Record in 1936. The Indian women had a very praiseworthy part in this work. They labored and saved and were able themselves to build the basement, as the missionary, Mr. H. Crump, has reported.

This name was however first the name of a man, a chief among these Indians, and as is common with them the name has a meaning which in part describes the person bearing it. This we learn is a very good and honorable name meaning, as Mr. Crump tells us, The Man Proud to Stand Upright.

That is something worthy of pride even with respect to our bodies. Many Indians we have known were very straight, proudly erect. A well-trained soldier could not have surpassed them in splendid bearing. One of this character we recall who was known as Lord Beaconsfield for his singular likeness to that great British statesman. He was tall and lithe and walked as stately as a King, and he was not a young man. To walk uprightly so far as the body is concerned is good, it helps both body and soul. We need to guard constantly against sagging and stooping. Some young men through carelessness carry quite a hump upon their shoulders.

We think however this man was proud to stand upright in character. It is much more important, and others knowing this gave him the name Waywayseecappo. Such was his sense of right, he would not stoop to anything low or false. He was true and could be depended upon. Maybe that was the reason he was chosen chief. When the band of Indians to which he belonged signed the treaty with the Government to hand over their lands and receive in return an annual payment of money with a district set apart for them where they could reside, it was Waywayseecappo who signed the treaty for his people.

If you read your Bible carefully you will see that to stand upright is very highly



commended everywhere, and it would be well to note carefully and memorize some of these Bible sayings:

Psalm 11:7. For the righteous Lord loveth righteousness; His countenance doth behold the upright.

Proverbs 2:7. He layeth up sound wisdom for the righteous. He is a buckler to them that walk uprightly.

Prov. 28:6. Better is the poor that walketh in his uprightness than he that is perverse in his ways though he be rich.

Psalm 37:37. Mark the perfect man and behold the upright; for the end of that man is peace.

Proverbs 2:21. For the upright shall dwell in the land and the perfect shall remain in it.

Proverbs 10:9. He that walketh uprightly walketh surely.

In this respect Jesus is our highest example, for it is written of him, "who did no sin neither was guile found in his mouth."

Waywayseecappo therefore brings us a very serious and timely message.—R.

## OPENING DAY AT AMKHUT SCHOOL

Miss Mary Sherrick

No matter how well preparations to avoid delay and confusion have been made the opening day at school in the jungle is as busy as it is anywhere else.

We begin with morning prayers and roll call. We use a tentative roll made up from last year's examination lists. There are always additions to, and subtractions from, this. Newcomers are usually escorted by an older pupil. As they crowd around the desk there begins a grand round of questioning. It is surprising how many questions one sometimes has to ask to ascertain the name and age of the child and the father's name. The names present little difficulty, but the age is a stickler. We seldom manage it the first day. If the child has been baptized a search of Baptismal Registers usually brings results. If not, the best that can be done is to arrive at an approximate date by much questioning of parents, relatives and neighbors.

After the newcomers are settled we visit the school class by class. First we see that the proper people are in each class. This year four or five benighted children, not realizing that they had passed—their names had been called in the proper class group at assembly—sat themselves down in the class where they sat last year.

When we have checked the class roll we give out the supplies we think necessary. Then we ask, "Is there anything more?" They begin, "Please, Miss Sahib, I didn't get a book." The usual reply, "People who fail shouldn't expect a new book." "Please,

Miss Sahib, I haven't a slate." "Where is the one you had last year?" "It is broken", or, "It is lost", or, "Someone has taken it." "Please, Miss Sahib, I haven't an ink pot", and so on. The first day we try to satisfy all needs. After that the children must buy from our stores what they need to replace losses, breakages and thefts. Those who are without money may work to earn the necessary article.

For two classes the new supplies have special significance. In the second class they receive lead pencils and copy books for the first time. It is a distinct step in their educational careers and a big day for them. In the fourth class they start writing with pen and ink. There is great excitement over penholders, nibs, ink-pots and ink tablets. When the box of ink tablets is passed they ask, "How many shall we take, Miss Sahib?"

After the supplies are given out things settle down quite quickly and all the classes make a beginning on the work of a new year.

Note: Miss Mary Sherrick whose report this is was designated to work among the Bhils on the 29th of August, 1933, and left Canada on the 8th of September that year. Her special work is teaching. She is the eldest daughter of Mr. and Mrs. James Sherrick of Weyburn, Sask., her birthplace. She is an honor graduate in mathematics of the University of Saskatchewan, and therefore is splendidly equipped, by training and by talent, for her work.

## KINTAIL CAMP

Rev. J. R. Greig, Bluevale, Ont.

The Synod's Committee on S. S. and Y. P. S. have completed the program for the eighth session at Kintail Camp. We can look back over the seven years with great gratitude to the committee of three whose task it was to find a camp site for the Synod and establish a summer school. Many sites were suggested and offered but the committee finally decided on the property at Kintail, a lot containing seventeen acres on the shore of Lake Huron half way between Goderich and Kincardine, one half mile off the Bluewater Highway. It is a lovely site and words fail in describing its beauty. One must visit the camp to appraise its beauty and to experience the inspiration it provides. The property was purchased at a cost of seven hundred dollars, the money being provided by boys' and girls' organizations and Y. P. Societies. There were a house and barn on the lot, but neither was of any service to the camp. The barn still remains but the house was torn down and the dormitory and dining room built. This building cost nine hundred dollars and the committee having no

money a very good friend of the camp advanced the money, confident that the work would advance and he would in due time be repaid. The property was bought on the first of June and by the first of July, 1930, all was ready for the first boys' camp, rented tents furnishing accommodation. The following year, 1931, a veranda was built along one side and end at a cost of three hundred and twenty-five dollars, and the committee purchased some second-hand tents besides other necessities such as dishes and flatware.

The next year the Committee appealed to the Y.P. Societies of the Synod, asking each Presbytery to undertake the building of a cabin. Five Presbyteries responded: Bruce, Maitland, Huron, Paris, and Sarnia, and we now have five cabins with accommodation for fifty.

Last year, 1936, the committee appealed to the societies of the Synod for money to drill a well, a very urgent need, and to this the Presbyteries of Paris and Chatham contributed. A stove was another necessity and this has been provided through the generosity of Rev. Dr. R. Johnston of St. Catharines.

It will be seen, therefore, that we have steadily improved our equipment to meet demands and the camp committee is very grateful to all who have helped.

Our program is also developing. We started with boys', young peoples' and girls' work. Last year we opened a camp for ministers and their wives. We are looking forward to a very successful summer in all four camps. Many ministers say that the influence of the training is apparent in their congregations, and that the boys and girls from the camp are leaders in S. S. and Y. P. Societies.

### LLOYDMINSTER

This is a town on the western prairies in the province of Saskatchewan. It is not actually in Saskatchewan according to the surveyor's line, we understand, for part of it lies in the province of Alberta. It is however reckoned as in the former province. It got its name from a man who was a minister of the Church of England, Rev. G. E. Lloyd. Thirty-five years ago an Englishman, Mr. Isaac M. Barr, persuaded a company of English people, numbering 1500, to come to Western Canada to make homes for themselves. In the task of gathering this great company Mr. Lloyd had a part for he assisted Mr. Barr. In April, 1903, the party embarked on a vessel known as the Lake Manitoba and after the hardships of a very rough voyage they reached Canada and made their way by rail to Saskatoon. The place of settlement is about 200 miles farther west and north and as there was no railway the journey had to be made

on wagon and on horseback and on foot. We remember that though it was spring, according to the Calendar, the weather suddenly became bitterly cold and the newcomers had a fresh experience of suffering after the voyage. Some difficulty arose on the march which caused Mr. Barr to withdraw and return to Saskatoon. Then Mr. Lloyd became the head of the party and a staunch and sturdy leader he proved to be. In due time the tiresome journey ended and the newcomers proceeded to make themselves as comfortable as possible, finding shelter in tents, sod houses, and other primitive dwellings. They made use of the great Saskatchewan River to get lumber, food, and other supplies for immediate use and to make themselves secure for the severe winter of the West. These settlers were known as the Barr colonists. At that time where there was naught but the bare prairie there is now a town and it bears the name of Lloydminster, given in honor of the leader of the party. According to a recent report in a publication from which we have taken some of this material, Mr. Lloyd, now a bishop, is living in retirement at Esquimalt on Vancouver Island. This seems to us to be a bit of interesting history for our youthful readers.

The paper to which we have referred is the Sentinel, Toronto.

### CHALMERS WINS

At the city-wide drama festival of Canadian Girls in Training recently held in Toronto, the shield was awarded to a company from Chalmers' Church. The play presented was entitled "Jimmie or Ned," and those participating who carried off the honors of the occasion were Earle Ferguson, June Dull, Betty McLeod, Eileen McLay, Marguerite Caton, and Helen Enright. The Festival was under the auspices of the Toronto Religious Education Council.

## INTERNATIONAL S. S. LESSONS

### LESSON—JUNE 13

The Brotherly Love of Judah

Genesis 44:18-34

Golden Text.—Let brotherly love continue.—Hebrews 13:1.

### LESSON—JUNE 20

Joseph's Kindness to His Kindred

Genesis 46:1-7; 28-30; 50:24-26

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

### LESSON—JUNE 27

Messages from Genesis

Hebrews 11:3-10, 17-22

Golden Text.—These all died in faith,





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not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth.—Hebrews 11:13.

## LESSON—JULY 4

**God Hears a People's Cry**

Exodus 1:6-14; 2:23-25.

Golden Text.—Before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah 65:24.

## A Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.



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 Bethel, Bryanston and Ilderton, Ont., Mod., Rev. John McNair, 8 Christie St., London, Ont.  
 Blyth, Auburn, etc., Ont., Mod., Rev. D. J. Lane, Goderich, Ont.  
 Bobcaygeon, Ont., Mod., Rev. R. Russell, Fenelon Falls, Ont.  
 Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.  
 Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.  
 Caledonia, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.  
 Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.  
 Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.  
 Clinton, Bayfield, Ont., Mod., Rev. W. A. Young, Hensall, Ont.  
 Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.  
 Cornwall, Ont., Rev. Wm. Fitzsimons, Faran's point, Ont.  
 Edmonton, Alta., First Church, Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.  
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\*Note:—Specify whether for Home or Foreign Missions, or both.

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Carluke, Binbrook, Ont., Rev. R. C. MacLean, May 12th.

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Monkton, Ont., Rev. J. K. West, May 28th.

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2	2	“ 8 and 9 years old
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Sin would need to be sweet for it is very dear.

God seeks unbroken communion with his children.

Seek rather a sphere of service than a post of honor.

True religion is a hard task and heaven hard to be won.

We are given our life that we may learn to lay it down.

Against all obstacles and underterred by menace faith holds.

The New Testament is the most hopeful book in the whole world.

Our part is to hand over everything to God in deep, quiet, constant trust.

The Almighty has done never-to-be-forgotten things by weak human instruments.

The rest assured us by Christ is not found in torpor but in harmony, struggle and duty.

We need a revival, a belief in something bigger than ourselves and more lasting than the world.

Be brief, for it is with words as with sunbeams, the more they are condensed the deeper they burn.

The courage we desire and prize is not the courage to die decently but the courage to live manfully.

A resolute man is like a mighty river which, though diverted now and then, keeps its main direction and moves steadily to its goal.

Keep yourselves in the love of God.

Godliness with contentment is great gain.

The Christian faith imparts zest to life.

Do the best: if not, then the best possible.

Happiness is not so important as blessedness.

Christianity is not dope, as some say, but heaven.

Keep abreast of your work and the times or retire.

Jesus is the Interpreter who gives meaning to life.

Be careful of displacing men because of years only.

When Christ touches a life there is a transformation.

One may preach many good things but leave out better.

There can be few sterner tests of character than defeat.

A grave with Jesus is better than a throne with Caiaphas.

Faith in Christ is personal trust and personal dedication.

Friendship is the one great human compensation for living.

God is continually opening to us doors wide and effectual.

Make up in attention and diligence what you lack in talent.

If we depend upon our moods we shall soon fall into despair.

There is no place in Christ's Gospel for morbidness and gloom.

Christ was steadfast: nothing prevailed to divert Him from His high purpose and chosen path.

By pressing steadily forward in life most of our perplexing questions are answered and our doubts resolved.

There can be a hiding of God without alienation; the face may be hidden but there is no withdrawal of the Presence.

*Selected.*



NEC TAMEN

CONSUMEBATUR

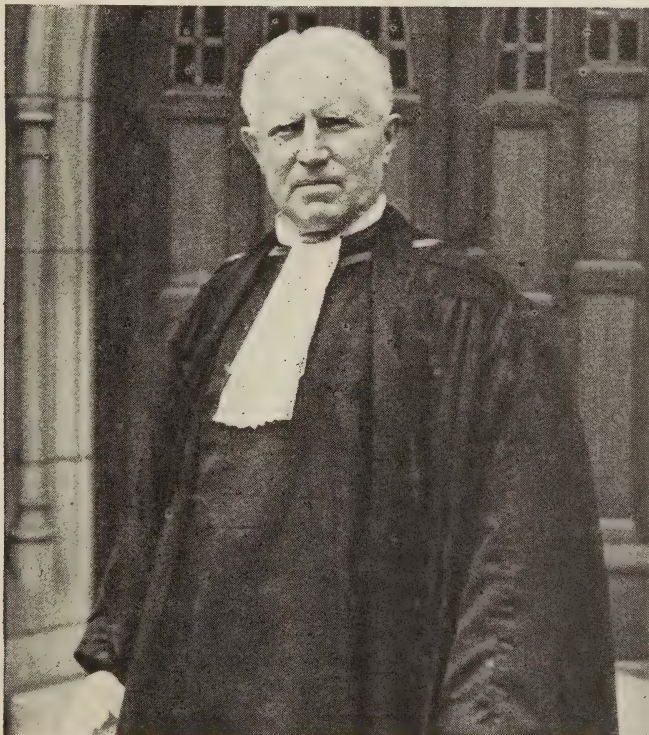
# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, JULY, 1937

No. 7



The Moderator of The General Assembly,  
Rev. Hugh Munroe, D.D.

## REST—

- For the Missionary home on furlough.
- For the Christian Worker at home.
- For Ministers and their Wives, Deaconesses, and ALL engaged in the Lord's work.

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1881 Complete

1893 Complete

As many of our readers keep back numbers we should count it most considerate if, having any or all of these, they would forward them to the office.

W. M. ROCHESTER,  
Room 707, 372 Bay St.,  
Toronto 2, Ont.

## FORM OF BEQUEST

### The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada. (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of.....

Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

\*Note:—Specify whether for Home or Foreign Missions, or both.

## A Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of.....

.....dollars, to be used as the Pension Board of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.



In a Line-Up  
you are Courteous—

## Try Courtesy in the Traffic Lines

YOU, like most people, are courteous when you line up at the wicket to buy tickets. You stay in your place, do not jostle your neighbour, you respect his rights, and otherwise act towards him in a courteous manner.

But do you think and act towards your fellow-motorist in this same kind and courteous manner when you get behind the wheel of your car and roll along the highway?

Do you sound your horn when about to overtake him and then pass at a safe distance?

Do you keep to the right so that others may safely pass you?

Do you hand signal when you are about to stop, start, slow down or change direction?

Do you drive at the speed of the traffic you are in so as not to impede other drivers and cause them to "cut-in"?

When you need to sound your horn do you do so in a friendly manner or do you give it a frightening blast?

If you have not tried these courteous driving manners, I earnestly suggest that you try Courtesy when you get behind the wheel of your car or truck.

To "Try Courtesy" is to add greatly to your own pleasure and safety in driving as well as to that of your fellow-motorists.



*W. B. L. Chester*

MINISTER OF HIGHWAYS  
PROVINCE OF ONTARIO



# The Presbyterian Record

VOL. LXII.

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## BY THE EDITOR

### THE MODERATOR

AT the close of the Assembly we heard many words complimentary to the Moderator. He was dignified, capable, fair, patient, etc. These words expressed a general conviction, and in our view they constituted just tribute. He gave closest attention to his duty as a presiding officer; he kept clearly in mind the business before the Assembly and from this he could not be diverted and was never confused; he was alert, impartial, generous and considerate of all.

That he would capably and happily occupy his high position was anticipated by all who knew him. The Gazette, Montreal, expressed this confidence in an editorial:

"The Presbyterian Church in Canada is to be congratulated on the choice of Moderator just made by the General Assembly, a body representing the whole Church. Dr. Hugh Munroe, of New Glasgow, N.S., is widely known and nowhere in the Dominion is he more esteemed than in Ontario and Quebec. . . . To be elected Moderator of the General Assembly is to receive the highest honor that can be accorded to a minister of the Presbyterian Church. Dr. Munroe no doubt will zealously, faithfully, and efficiently fulfil the important duties of the exalted and influential office, and always in accord with the proud traditions of his Church."

In similar strain the Globe and Mail referred to the new Moderator:

"Again the General Assembly of The Presbyterian Church in Canada has chosen its Moderator, and again the choice will be popular with adherents of that denomination. . . . The new Moderator is well qualified for the important duties he assumes. His varied experience in the ministry should be of great advantage to him in the wider field as leader of Presbyterianism throughout the Dominion."

This was Dr. Munroe's desire as expressed when he answered the Assembly's call and took the Moderator's chair:

"From the bottom of my heart I thank you for the honor you have conferred upon me. I can but express the ardent hope that in spite of the arduous duties which befall

a Moderator I shall serve you faithfully and well."

By Dr. Munroe's election attention is once more directed to a township in Western Ontario, famous, like the county of Pictou, N.S., for its contribution of able men to the Church and to public life, West Zorra, Oxford, Ontario, for there he was born.

Educationally Dr. Munroe had the advantage of being the son of a teacher, Mr. William Munroe, a highly gifted member of the profession, whose vigorous and discerning mind is reproduced in the son. The public school having made its contribution to the Moderator's training, he passed on to the Collegiate Institute, Woodstock, and then to the University of Toronto and Knox College, earning distinction in each institution in turn. He was ordained to the ministry of The Presbyterian Church in Canada in 1903, and, notwithstanding the disruption of recent years, steadfastly maintained his loyalty to his Church. His first post as a minister was that of assistant to Rev. Dr. Du Val in Knox Church, Winnipeg. For ten years he was the minister of St. Paul's, Bowmanville, and following that gave two years as assistant in St. Andrew's Church, Toronto. He was then called to the important charge of St. John's Cornwall, and after a successful ministry there entered upon the duties of his present charge in 1928. In the language of the mover of his nomination, since going to the Maritimes, "he has shown the same qualities of mind and character and has become a dominant figure in the Church there."

In 1927 the Presbyterian College bestowed upon him the honorary degree of D.D.

Though his strength was seriously impaired some time ago by a severe illness, he feels himself physically capable of undertaking the exacting duties of this office, a confidence supported by the assurance of his medical adviser. The good wishes and the prayers of the whole Church will be accorded Dr. Munroe for wisdom and strength to take fullest advantage of the opportunities afforded by this office to further the work of the Church and to inspire all the members and adherents to unity, zeal, and energy in the work of the Kingdom.

## THE MODERATOR'S SERMON

Paul Speaks to the Church

Rev. Malcolm A. Campbell, D.D.

Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Cor. 15:58.

FATHERS and Brethren in a short time you will elect one from among you to preside as Moderator. I lay down my mantle after having completed a year in this office. During that time I have endeavored to visit the Church as far as time and circumstances would permit. I have travelled from the stormy Atlantic to the smiling Pacific. I have been kindled by the hopefulness and enthusiasm of our young people. They welcomed me to their rallies and commissioned me to carry their greetings to young peoples societies and gatherings throughout the Church. I have been nobly aided by those in mid life whose ripper experience and fidelity were most refreshing. I met the men and women in the evening of their life and looked into their faces and saw a glow that was the reflection of the glory that awaited them. I have come back to the General Assembly of our Church with confidence and hopefulness not solely that youth and mid life and old age in the Church believe but because of that promise in the text, "forasmuch as ye know that your labor is not in vain in the Lord."

The Church was made to stand every testing. She was built for stormy weather. She came into being in an age of hardships and trials. Her divine Head and King was crucified. The apostles and disciples were beaten and stoned and imprisoned. They were forced to flee from Jerusalem. Wherever they went they preached and established mission centres. The Church prospered in the face of adversity, and she grew strong when most sorely persecuted.

Paul is here writing to the church in Corinth and it was a test of enduring faith to be a Christian in that city. The Greeks scorned the Christians who worshiped the Crucified; the Jews spied on them and the Romans hailed them to court. These early Christians were ostracised from society and despoiled of their property. They were arrested on the merest pretext and imprisoned on trumped up charges. It was no easy thing being a Christian in Corinth in the days of the Apostle Paul.

Paul is neither fearful concerning the present state of affairs in the Corinthian church nor pessimistic regarding the future. He does not even hold out any promise that conditions will be any better. Trials and sufferings are the lot of the followers of

Christ. The fact that the little church in Corinth is persecuted is one sign that the church is Christ's. Paul glories in the very thing about which many feel they have grounds for complaint. Paul glories in the cross and the cross means suffering. The true Church of Jesus Christ must be ready to be crucified with the Master. Paul is endeavoring to awaken the hero that lies sleeping in every soul.

We need to catch that spirit of the Apostle. The Church is chafing and protesting against these things in which her strength and stamina are to be found. She was built for stormy days. Our main cause of regret is not a depleted treasury though that may give some concern. The real cause of grief is indifference and the search for easy ways and a short cut, but the Church came through the dark days of the past and she will survive and carry on into the future because she is led by the glorified warrior Lord whose person is so graphically drawn in the Apocalypse of John.

The terms "steadfast, unmoveable, always abounding in the work of the Lord" are the suggestive language in which Paul addressed the church at Corinth.

1. Steadfast. First be ye steadfast. Steadfast literally means take your seat, find your place. Be seated. Find your place in the Christian Church and your allotted portion in the vineyard of the Lord. It is a great thing to know that one's name is on the seat and that one is occupying the place ordained by God.

This suggests conviction and a strong belief. Conviction founded the Church and carried the Gospel to the outposts of the Roman world. Missionaries with a conviction burning like fire in their veins crossed the seas and scaled the mountains and planted the cross in every city and hamlet of Europe and America. Conviction fed the fires of Smithfield and stained the heather of Scotland a deeper red. Conviction wrote the Solemn League and Covenant that Magna Charta of religious liberty. Conviction framed the standards of our Church by men believing the same to be "founded on and agreeable to the Word of God." Conviction set us to work in 1925 to rebuild our Church out of the ruins.

The Church of Christ has always been a believing church. From out the clouds of persecution she answered, I believe. She answered every critic with the same words. The believing church alone survived the onslaughts of time.

And the Church that will come through these trying days is the believing church. It is not a knowing church we need, nor a wealthy church, nor a church so numerically great that she can force legislators to

(Continued on page 198)



## ASSEMBLY ECHOES

OTTAWA is a fair city, and it is most beautiful surely in early June—at least it would seem difficult to imagine it more beautiful at any season than the commissioners found it during Assembly week. Citizens were invariably helpful and Presbyterians vied happily with one another in loading the delegates from Canada and beyond the seas with kindness. It was a good Assembly. Capably ruled with marked fairness to all by the Moderator, Dr. Hugh Munroe, it took its duties seriously and behaved with due decorum, while not being afraid of the expression of honest difference of opinion.

Among all the subjects carefully considered, none got more attention than the necessity for increasing the income of the Church. The Treasurer, Mr. McNeill, showed our Church to be well founded financially and specially fortunate throughout all these years of stringency in that its investments proved so healthy. Current income from sacrificial givings of the people is, however, the life blood of the Church and while we are threatened with a cut of ten per cent or more upon allocations to all the spending boards, if the income of the Church does not increase, the duty for us all is plain.

Two younger ministers helped the writer to get his Budget report and recommendations through, one a Synod Convener, the other a Presbytery Convener; and many earnest workers spoke of getting more efficiency into the work of obtaining the full resources we need for the payment of our enterprises as a church. The Convener expressed regret that more was not heard from men who were prepared to confess that they and their congregations had not done all they were expected to do with explanations as to the reasons why. An elder from a northern Ontario congregation sponsored an overture asking the Assembly to proceed to wipe out the accumulated deficit forthwith, he and some friends being willing to take a lead. No doubt if the earnest desire to face this task shown by such men was characteristic of all our membership, the task would soon be completed; but obviously this is an ideal state of affairs, not yet so likely to become the real state of affairs as to cause our hearts to leap up. The fact remains, however, that we can do greater things yet, and the mood of this Assembly encourages our anticipations that the improvement, though not great in 1936, will be maintained.

Could we speed up the rate of increase? If all had heard the ringing tones of many of our men and women who represent us in the front lines of the effort to solve the problem of human need in its various aspects as revealed in our fields in Canada and beyond the seas, we should have no difficulty in paying our debts, paying our way, and paying for many a needed extension.

Here are six of the Assembly's recommendations under the Budget and Stewardship report:

1. That all ministers join in a determined effort to make our Presbyterian system of church government show its effectiveness in the matter of attaining full financial support for the enterprises of the Church.

2. That strenuous efforts be made to widen the basis of support by enlisting the interest of new givers among all ages and classes, the aim being "Something from everybody".

3. That by education, prayer, and self-sacrificing example our ministers seek to make the enterprises of our Church the conscientious concern of all its membership.

4. That all our members, clerical and lay alike, pledge themselves to careful selection of those who shall be responsible for Budget and Stewardship work and also to the most cordial seconding of the efforts of such representatives in the fulfilment of their duties of leadership.

5. That the Annual Every Member Canvass of this year be made as effective as possible in all congregations.

6. That every Session, as instructed in the Blue Book, paragraph 111b, appoint a Budget Convener and Committee who shall see to the providing of information, the establishing of organization, and the prompt forwarding of contributions so earnestly appealed for in the Assemblies of recent years.

Is there a hint here of anything you, my dear Reader, can do?

WILLIAM BARCLAY,

Convener of Budget Committee.

(Continued from page 196)

do her bidding but the church that is able to affirm and reaffirm her belief in the fundamental essentials of the Gospel of the Lord Jesus Christ.

2. Unmoveable. Paul passes on. Be ye unmoveable. That is to say hold your seat. Keep the place assigned in the vineyard. You have joined the company of the Master. Be faithful unto Him. It is only to be expected that in Corinth as well as in other cities where churches were founded that not a few converts lapsed. The pressure was too great, the advantages of the Christian Church did not seem enough.

If we substitute the word endurance for unmoveable we will come nearer to Paul's message. One of the chief problems church leaders had to face since the days of Paul and to-day is to keep our members in line. We know what it means to have families leave the church for no apparent reason. Officials resign office on the plea that they have done their share and it is time some one else did something. There is a parade out and into the different departments of the church's life and work.

I would that this message were carried to every minister and missionary to every session and organization in our Church, to every office holder whatever that office may be. Be ye unmoveable. There is no such a thing as doing our share in the Church of Christ. When we have done all that is possible we are still unprofitable servants. Jesus said, "Take up your cross and follow me." "Follow me," he said. Follow me through the valleys and over the hills. Follow me through the sunshine and the shadows; follow me when my name is on every lip and when the same multitude cry, "Crucify Him." Follow me into the bitterness of Gethsemane and to the agony of Calvary. Follow me to the end of the road where stands a cross.

This is an age of the artificial. Reality is rare. Our modern life depends on stimulus. Our congregations are in search for a stimulus to rouse up and maintain the interest. The minister must be attractive in his preaching and the choir entertaining in the music. We must do something to fill the empty pews. And what is tried? Some artificial stimulus. An artificial stimulus in religion acts and reacts just the same as a narcotic. There is the feeling of a warm glow at first. Under the influence of the stimulus one feels confident and strong. The narcotic passes. The subject is left weaker and worse than before. Entertainment must be continually changed. Excitement must be kept at a high elevation. Something must be doing all the time.

Endurance is founded on a natural growing vigor. The work of the day leaves the laborer tired and spent. An evening meal, a warm fireside, and a night's rest and he is ready to face the tasks of another day. He needs no artificial stimulus. He would be unwise to use any. The normal healthy Christian needs no artificial stimulus. He has that promise, "They that wait upon the Lord shall renew their strength." Faith grows strong on its object. Faith's vision of the Christ and His Kingdom and the means of grace within the Church will keep alive the spiritual glow and give endurance to the end of the road.

The modern social fabric is in a state of feverish restlessness. That unrest is reflected in the life and work of the Church. Are we going to allow the spirit of the world to defeat us in the work? The Church should be the one place where is peace and confidence and endurance.

3. Always abounding. What does abounding suggest? It means aiming high. If you are shooting at the butts the first thing is to adjust the sights of the rifle to suit the distance. It appears you are shoot-



ing at the centre of the target. In reality you are aiming above the target. Gravity pulls the bullet down. Shoot high, or you will miss the mark. There are forces that pull us down. The pull of the earthy is strong. Think great thoughts of God and attempt great things for God. God sets impossible tasks before us. Aim high to heavenly places.

Abounding is overflowing the measure. It is doing what we figure is our share and then adding more for good measure. It is paying what we have agreed and then putting some extra in the envelope. The abounding life never thinks of one's share. The abounding life seeks to do more and more and such is the providence of God that the will to do is the possibility to do more.

Abounding is passing the mark. Paul had in mind the Greek games. He saw the runners stripped and ready for the race. With supple limbs they speed down the track eager for the prize. They are nearing the goal and as they approach the tape put on an extra spurt of speed. The tape or objective is more than a place to reach. It is a point to pass. I saw a boy miss a race at the school sports. He was leading and slowed up as he neared the tape. The boy behind came rushing up and broke the cord before him.

We speak a great deal about meeting our objectives and reaching our allocations. Allocations and objectives are not points of resting. They are places for us to reach and pass if we have what Paul calls the abounding life.

### ONE DAY AT A TIME

Let one day, Lord, just one day at a time  
Concern me through this coming year of  
days.

Let me not fret to pierce the Future's haze,  
Nor chafe at present bonds, nor deem it  
crime

That aught for which I yearn must go  
unhad,

That happiness should sometimes pass me  
by—

That heartaches come to make me question  
"Why?"

Give me to know Life cannot ALL be glad!

And, Father, let me not look down the road  
That I have traveled, with regret or shame,  
Or spurn contemptuously the heavy load  
That had been mine to bear; but KEEP A  
FLAME

Of eager burning, never failing light  
Within my heart to make this ONE day  
bright!

—Grace Harner Poffenberger (Exchange).

### THE GENERAL ASSEMBLY

The object in writing now is not to give in full the reports and resolutions of the Church's highest court. These will be given in full as usual in the August number. Here we are content to present some salient features of the meeting, not entirely dissociated from the business but being part of the proceedings from day to day upon which popular attention would more particularly be centered.

THE opening of the sixty-third General Assembly of The Presbyterian Church in Canada in Knox Church, Ottawa, presented a spectacle indicative of general and deep interest, the spacious auditorium being well filled. Public worship was conducted by the Moderator, Rev. Malcolm A. Campbell, who preached upon Paul's Message to the Church in the striking words of 1 Cor. 15:58. The Assembly was then duly constituted and the Moderator called for nominations to the chair for the ensuing year. The election of a Moderator invariably arouses intense interest and this was evident on this occasion. Three names were placed in nomination, Rev. Dr. Hugh Munroe, Westminster Church, New Glasgow, N.S., Rev. Dr. Geo. E. Ross of St. Andrew's Church, Fredericton, N.B., and Rev. Peter Reith, Tara, Ont. Upon the first ballot Mr. Reith's name was eliminated, his worth and work, because he is a rural minister, not being so widely known as the others. The choice then lay between Dr. Munroe and Dr. Ross. Upon the second ballot the Moderator announced that Dr. Munroe was the choice of the Assembly.

Following custom under escort of the mover and seconder of his nomination Dr. Munroe retired to be robed. Upon his appearance, and in response to the welcome extended him by the retiring Moderator, he directed attention to the fact that history was repeating itself but in another sphere. Ten years before he succeeded Dr. Campbell as Moderator of the Synod of Montreal and Ottawa, and now he was accepting from the General Assembly the post of Moderator in succession to his friend, Dr. Campbell. Dr. Munroe's nomination was presented by Rev. J. B. Skene of Emmanuel Church, Toronto, seconded by Rev. Dr. James Wilson, Wychwood Church, Toronto, while Dr. Ross' name was placed in nomination by Senator William Duff of Lunenburg, N.S., seconded by Rev. C. J. St. Clair Jeans of the Church of St. John and St. Stephen, Saint John, N.B. Rev. Peter Reith's name was presented by Rev. A. G. Sutherland of Sault Ste. Marie, and seconded by Rev. A. MacIver, Tiverton, Ont.

On Thursday morning, the third day of June, according to the appointment of the Assembly the Moderator conducted divine worship and administered the sacrament of the Lord's Supper, being assisted by Rev. Dr. Robert Johnston, the minister of Knox Church.

Early in this sederunt, following the report of the Committee on Business, and the approval of the minutes, delegates from the Church of Scotland were introduced and addressed the Assembly. These were Rev. D. Preston, B.D., minister of Titwood Church, Glasgow, and Rev. J. F. Philip, M.A., minister of South Church, Crieff, Scotland. They were very happily introduced by Rev. Dr. A. M. Gordon of St. Andrew's Church, Quebec, who by citation from early history gave the Church of Scotland its place as the Mother Church. Both delegates were heard with manifest delight. Mr. Preston who spoke first, reported that our delegate this year to the Church of Scotland, Rev. F. G. Vesey of Parkdale, Toronto, was accorded a warm welcome and very worthily represented our Church. He set forth in outline the general condition of the Mother Church, instancing a number of the problems with which she is confronted. Foremost among these is church extension, made imperative by the extraordinary move from the city to the suburbs where thousands of new homes have been erected. This work has been under the care particularly of Dr. John White of the Barony Church, Glasgow. Mr. Preston said church extension was a matter of life and death for the Church as a whole, a very impressive declaration of the obligation of the Church in its own interest to extend its borders.

Very early in its history the Church of Scotland gave attention to colonial work and followed its members everywhere throughout the world. This entailed a heavy burden and the strain has been felt very greatly in recent times. Nevertheless the Church persevered in caring for her own. He reported a considerable decrease in contributions to foreign missions but through the efforts of a special agent funds for this purpose were beginning to flow more freely into the Church's treasury. He stated that the depression in business was more severe here than in Scotland. In referring to the union of 1929 he said that fusion is not yet complete but is being gradually accomplished. The Church was especially concerned that youth should be adequately trained to carry on the work after the present generation had passed. Mr. Preston assured the Assembly that he brought the warmest and most loving greetings from the Church he represented.

Mr. Philip followed in a briefer but very interesting and stimulating address. He referred to the place from which he came as a health resort where the hydropathic treatment was in operation. A good place he said for ministers and something similar might well be provided in Canada. He stated that Crieff was famous for shawls, and told of Mrs. Robertson, mother of the late Dr. James Robertson, tramping twenty-seven

miles carrying to market the work of her own fingers, exemplifying the strength of character which made her distinguished son the great Superintendent of our mission work in the West. Mr. Philip urged that our churches become centers of holiness. To that were they called. The influence of the Church upon the nation was to be exerted in the moral realm. In international relationships the Church comes in where honor in pact is involved. Ideals to be steadfastly held by the Church, were holiness, vision, and evangelism. The last he supported by the statement that the two men in Edinburgh to-day upon whom the youth of that city attend keep pre-eminent in their pulpit ministrations the note of evangelism.

The Assembly welcomed very warmly Rev. Dr. Charles E. Schaeffer who was introduced by Dr. Rochester, when the report of the Committee on Correspondence with Other Churches was presented, as representing the Alliance of the Reformed Churches holding the Presbyterian System, Western Section. In former years the members of the section reported to their own constituencies respectively. It was thought that greater interest would be aroused in the Alliance if delegates from other churches presented these reports. For this purpose Dr. Schaeffer came. He is a minister of the Evangelical and Reformed Church in the United States and Superintendent of Missions for that body. For the past two years he was Chairman of the Western Section of the Alliance and for some time has been Chairman of the Home Mission Department. He conveyed the greetings of the Alliance and spoke with marked clearness and fervor upon its organization and work, and was rewarded with close attention. He directed attention to the splendid fellowship enjoyed in an organization numbering over forty millions and covering the Globe, the community of interest in common service in building up the Churches, prosecuting their mission work, providing for the maintenance of the workers and for their needs when age and infirmity creep on, sustaining educational and benevolent institutions, producing and circulating literature and, whilst manifesting true catholicity, preserving individuality as shown in doctrine and polity, and maintaining a distinctive witness to the truth as it is in Jesus.

It was the privilege of the Assembly to welcome a delegate from the Presbyterian Church of England, Dr. S. W. Carruthers. Dr. Carruthers made it clear in humorous fashion that he was not a Doctor of Divinity but of Medicine and Philosophy. He also brought cordial greetings from the Church of which he is a very efficient servant, and in many capacities.

He was recently commissioned to visit



and report on the mission fields in the Far East. Of late he has made a valuable contribution to church literature by publishing a treatise on the history of the Westminster Confession of Faith. He is a member of the General Council of the Alliance of the Reformed Churches and will attend the meeting in Montreal.

Through Dr. Rochester arrangements had been made to have the Secretary of the American Branch of the Bureau of Relief for the Evangelical Churches of Europe, Miss A. N. Froendt, appear before the Assembly, and present the work of that body. A death in her family however prevented her attendance. Rev. Dr. Adolf Keller of the Central Bureau having found it impossible to attend, Miss Froendt was requested to act as his substitute.

### Bible Society

The British and Foreign Bible Society in Canada and Newfoundland has always been assured of interest in its work on the part of our Church. To the General Secretary, Rev. J. B. Armour, therefore, was extended the privilege of addressing the Assembly. Next to the Church of England the Presbyterian Church throughout the world makes largest use of the Society's translations employing 155 of the total 711. Unfortunately the Society for the past year records a deficit and was able to send only half of its usual contribution to the parent society. This was the basis of an earnest plea for more generous support.

### The Lord's Day

Both the Book and the Day are inseparable from the Church's life and work, and therefore the Assembly had the opportunity of hearing the General Secretary of the Lord's Day Alliance, Rev. C. H. Huestis, upon this important institution, the Lord's Day. Dr. Huestis said that this would be his last appearance before the General Assembly as he was about to retire. He thanked the Assembly for its previous resolutions of sympathy and appreciation, but these, while helpful, were not sufficient. Money was even more helpful. In the Lord's Day Act of Canada we have the national safeguard to the Weekly Rest Day. Sunday advertising by radio was given attention through conference with the authorities, and circular letters were sent to all the Churches, both with respect to this and the character of the programs.

### Public Meetings

Three evenings of this character are usually set apart for addresses on Home Missions, Foreign Missions, and S.S. and Y. P.S. work. At this Assembly these were regarded as unusually interesting.

Thursday evening was devoted to Home

Missions. The speakers were introduced by Dr. A. M. Hill, Convener of the General Board of Missions. He introduced first, Dr. Robert Johnston, of Knox Church, Convener of the Sub-Executive for Home Missions, who briefly outlined the work throughout the various Synods. He was followed by Rev. W. D. Grant Hollingworth, who had just completed a survey of British Columbia as authorized by the last Assembly. Rev. W. M. Mackay, Synodical Missionary for Northern Ontario and Manitoba followed speaking upon the advance in the mining districts of Ontario.

Foreign Missions was the theme on Friday evening with Dr. A. M. Hill again in charge. Those welcomed were Dr. Margaret O'Hara, the veteran missionary, Dr. Gushue Taylor, Dr. and Mrs. Eugene Stevens, Rev. J. D. and Mrs. Wilkie, Rev. A. A. Lowther, Rev. A. Reoch, Miss Douglas and Miss Anderson. Dr. O'Hara briefly addressed the Assembly upon the importance of this work in foreign lands, and was followed by Mr. Lowther, Miss Douglas, Miss Anderson, Mr. Reoch, and Mr. Wilkie.

On Monday evening, the seventh, the Board of Sabbath Schools and Young People's Societies had the platform. Following the report given by Dr. Kannawin in the absence of the Convener, Mr. E. A. Thomson, the following speakers were heard, Mr. H. M. Coulter, Miss Violet Tennant, Girls Work Secretary, Mr. David Nicholson, Mr. Gordon Farraday, and Mr. L. H. Fowler.

Interest in the proceedings of the Assembly was well sustained to the very end, a good spirit prevailed throughout, discussion was carried on in a spirit of mutual consideration, and good will, and there was scarce a matter brought to the attention of the Assembly which did not call forth voices from the floor.

### Sabbath Services

For the services in the Assembly Church the Committee in charge chose Rev. J. M. Macgillivray, B.A., of St. Andrew's Church, Sarnia, to preach in the morning, and Rev. M. Maxwell McOdum, M.A., Ph.D. of Sydney in the evening. Their messages were based respectively on, Thou art Peter, and upon this rock I will build my church.—Matt. 16:18; And when he is come he will reprove the world of sin and of righteousness and of judgment.—John 16:8. At each service a large audience attended.

### Hospitality

The hospitality of the Presbyterians of the Capital was most generous and found expression in many ways, by the wide billetting of commissioners, local arrangements for the accommodation of the Assembly and its committees, and attention to the com-

fort and convenience of the members and visitors. Then the evening meal for commissioners and friends was provided for three days respectively by the Ladies' Aid of Erskine Church, the Ladies' Aid of St. Giles, and the Women's Guild of St. Andrew's. At each of these brief speeches were made, chiefly in words of compliment to the hostesses. In St. Andrew's however the list of speakers was more extended and guests had the privilege of hearing in happy vein, in addition to others, our visitors from beyond the seas, Rev. J. F. Philip, Dr. S. W. Carruthers, Rev. D. Preston, and a few words from Mrs. Philip.

Another event was the drive about the city on Saturday afternoon, June 5th, ending at the beautiful residence of Mr. Norman F. and Senator Cairine Wilson on the banks of the Ottawa at Rockcliffe, where the commissioners and their friends were entertained at afternoon tea. This was one of the most delightful events in the round of hospitality.

This generous consideration for the Assembly was supplemented by the City through Controller Dunbar who brought greetings, and by the Dominion Government which accorded the freedom of the Parliament Buildings to the visitors and on two occasions entertained them with the chimes in the Peace Tower.

The Assembly concluded its labors at a late hour on Wednesday evening, the ninth, and in usual form it was dissolved. The commissioners then bade farewell to each other and dispersed to their homes.

### THE VILLAGE PREACHER

Near yonder copse, where once the garden smiled;

And still where many a garden flower grows wild;

There, where a few torn shrubs the place disclose,

The village preacher's modest mansion rose. A man he was to all the country dear, And passing rich with forty pounds a year; Remote from towns he ran his godly race, Nor e'er had changed, nor wished to change his place;

Unpractised he to fawn, or seek for power, By doctrines fashioned to the varying hour; Far other aims his heart had learned to prize,

More skilled to raise the wretched than to rise.

His house was known to all the vagrant train,

He chid their wanderings, but relieved their pain;

The long-remembered beggar was his guest, Whose beard descending swept his aged breast;

The ruined spendthrift, now no longer proud,

Claimed kindred there, and had his claims allow'd;

The broken soldier, kindly bade to stay, Sat by his fire, and talked the night away; Wept o'er his wounds, or, tales of sorrow done,

Shouldered his crutch, and showed how fields were won.

Pleased with his guests, the good man learned to flow,

And quite forgot their vices in their woe: Careless their merits or their faults to scan, His pity gave, ere charity began.

Thus to relieve the wretched was his pride, And e'en his failings leaned to virtue's side; But in his duty prompt to every call, He watched and wept, he prayed and felt for all;

And, as a bird each fond endearment tries To tempt its new-fledged offspring to the skies,

He tried each art, reproved each dull delay, Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid, And sorrow, guilt, and pain by turns dismayed,

The reverend champion stood. At his control,

Despair and anguish fled the struggling soul Comfort came down the trembling wretch to raise,

And his last faltering accents whispered praise.

At church, with meek and unaffected grace, His looks adorned the venerable place;

Truth from his lips prevailed with double sway,

And fools, who came to scoff, remained to pray.

The service past, around the pious man, With steady zeal, each honest rustic ran; E'en children followed with endearing wile, And plucked his gown, to share the good man's smile.

His ready smile a parent's warmth expressed,

Their welfare pleased him, and their cares distressed;

To them his heart, his love, his griefs were given,

But all his serious thoughts had rest in heaven.

As some tall cliff that lifts its awful form Swells from the vale, and midway leaves the storm,

Though round its breast the rolling clouds are spread,

Eternal sunshine settles on its head.

—Goldsmith.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, defends courageously, and continues a friend unchangeably.



## A QUESTION OF HONOR

In this, character is not involved but orthography, and this article which we take from the *Toronto Star* we are sure will be regarded as shedding light on the case of "honor" vs. "honour".

The *Orillia Packet* and *Times* has an editorial about the spelling of "honor" (which it scorns to spell that way), and in the course of its remarks it cites Sir John A. Macdonald's ruling that "honour" would be the form used in Canadian official documents because he found it to be preferred in Britain. For that matter, another famous John by the name of Wesley also liked the "u". He said that its omission was "a childish affectation". The *Packet* itself goes so far as to declare that "the use of 'u' is an indication that Canada is a British country, inspired by British ideals." It might as well claim that Canada will not be really loyal until an elevator becomes a "lift," an engineer a "driver," a baggage car a "luggage van," and a freight a "goods train." The fact is that these things have nothing to do with our being British. Australia, with its pounds, shillings and pence, is no more British than Canada with its dollars; nor, we think, in that respect as sensible.

But about "honor"—the Latin spelling which became corrupted in France and hence in English—it is not true, in the first place, that English dictionaries refuse to approve it. The great Oxford English, without peer among them, gives "honour, honor" as the correct forms. And it points out what so many people seem to forget, that "honor" has for centuries been an accepted spelling in the Mother Country, and at times the preferred spelling. Noting that the oldest French forms were "onor", "onur", and later "onour", prior to the Latin influence restoring the "h" to the word, the Oxford English goes on to say with respect to British usage:

"Honor, honor, honour were prevalent Middle English spellings. Honor and honour continued to be equally frequent down to the seventeenth century. In the Shakespeare folio of 1623, honor is about twice as frequent as honour. The two forms appear indiscriminately in the early seventeenth century dictionaries, but honor was favored by Phillips, Kersey, Bailey and Johnson. Ash, 1775, adopted 'honor', a modern but correct spelling, and this is said to have been fashionable at that time. Nevertheless, honour carried the majority of English suffrages eventually, while honor was (under the lead of Noah Webster) generally accepted in the United States."

So what happened was that "honor", just as British a spelling as "honour", was at times preferred in England, but finally lost first place to "honour", while in Amer-

ica it came about that "honor" gained the preferment. But both are correct. Incidentally, in at least one derivative, "honorary", the "u" vanished completely on both sides of the ocean, and the Oxford English does not give "honourary" as even a secondary spelling.

The *Star* prefers to omit the "u" in honor and other similar words because the words are thus simplified and brought nearer their original form as well. As for British practice, the two forms ran neck-and-neck in Britain for centuries, sometimes one ahead and sometimes the other. But is Canada really less British because its people drive on the right side of the road instead of on the left? Somehow we think not.

## GAMBLING

Professor F. W. Beare of Montreal College, some time ago sent us this communication which merits earnest and widespread attention:

I HAVE been keeping the enclosed newspaper clipping for some time, intending to forward it to you; it is a lesson of a type that one does not expect to find taught in the sporting columns of a city newspaper, and it struck me that it might prove interesting to readers of the *Record*. Gambling has become a serious danger to the national life, and can perhaps be combated as effectively by the citation of a totally non-religious editorial, such as this, as by other means.

We are having a renewal of the agitation for the establishment of lotteries here, state lotteries. In Germany and France, where they have developed on an amazing scale in the last few years, it would be hard to find a single responsible citizen who would have a good word to say for them. In Germany particularly they have become a monstrous absurdity. At almost every street corner there stands a Nazi in uniform, selling his tickets to the passerby; if one spends two hours in a cafe, you can count on being approached by from three to five vendors of lottery tickets; and in the railway stations you will invariably find a crowd clustered around a Nazi salesman who is hawking his 'chances' like a circus 'spieler'. I should think a week in Germany would convince the most determined proponent of lotteries that he was advocating a policy of national demoralization.

The article is taken from the *Montreal Gazette* of the 24th of November, 1936:

### Slowly Eating The Cake

The iron-bound mills of the pari-mutuel gods are grinding very slowly against the huge bank-roll available for wagering purposes in wide-open New England. Staggering amounts continue to be bet on the races

there, despite the incessant drive made through spring, summer and autumn by thoroughbred and greyhound courses. Of course, the bank-roll has been in course of collection since the arrival of the Pilgrim Fathers, it being only a few years since wagering became legal in those ocean-edged states. This new freedom has resulted in a prolonged betting splurge. But the finish is inevitable. The iron-men will eat it up much more rapidly than the once law-bound and thrifty but now free and spendthrift New Englanders accumulated it.

Official figures declare that at the Narragansett Park meeting which closed last Saturday, a total of \$34,096,865 passed through the pari-mutuel windows during the 76 racing days of 1936. Daily average handled for the fall meeting was \$406,400; and for the full season, \$448,642. The totals of 1936 exceeded by \$4,304,961 those of 1935, during which there were 70 days of racing.

In the 205 racing days which have marked Narragansett's three years of operation, the colossal sum of \$87,085,181 has been wagered, to set up an all-time daily average of \$424,800.

These are colossal figures, but tell only part of the **greatest betting orgy this continent has ever seen**. In addition to Narragansett, there are Suffolk Downs, Agawam, and Rockingham tracks, all in the Boston area, and all handling monies that ran deep into the millions. These were the daylight sorties made by that grim old raider, the Iron Man. By night he plied his percentage trade on the dog tracks, which operated almost continuously, handling sums that again ran into the millions.

The New England pay-ore veins are deep and wide, but they must reach an end some day. It's happened everywhere else, and Montreal could tell a tale of over-racing in those boom post-war days when tracks sprang up everywhere, flourished mightily, then faded out. A little crude make-shift of a plant, a travesty on dignified racing, down in Maisonneuve made \$10,000 per day clear profit at one meeting. The betting bank-roll here was huge then, too. But the Iron Man, as always, whittled it down. Now some of the tracks here don't handle in all much more some afternoon than was made clear profit in the good old days.

Ill fares the land, to hastening ills a prey  
Where wealth accumulates, and men decay;  
Princes and lords may flourish, or may  
fade;

A breath can make them, as a breath has  
made;

But a bold peasantry, their country's pride,  
When once destroyed, can never be sup-  
plied.

—Goldsmith

## WINNING FINANCIAL FREEDOM

Dan B. Brummitt

The General Assembly last year had a word to say to all members and adherents of the Church about proportionate giving and framed its message thus:

That the General Assembly commend to all members and adherents of our Church the scriptural practice of giving the tithe as an expression of Christian stewardship.

What is commended should be put into effect. While there may be difference of opinion about the place of the tithe in the Church to-day there can be no doubt about the result to the Church in swelling its income by this dedicating of the tenth by all its members and adherents to the cause of the Lord. It would also be amazing in its effect upon the giver, imparting joy in the exercise of liberality and promoting abiding satisfaction.

In an effort to carry into effect the Assembly's suggestion help may be obtained from this eminently practical study of the question. We know the author. Last year he was the chairman of our Religious Editorial Council for Canada and the U. S. A. He is an able, attractive, and helpful writer. Read most carefully what he says about Winning Financial Freedom, and note that this pamphlet may be obtained in any number at a very, very low cost. One year on that basis of giving would relieve our Church of all its financial difficulties.

**S**OMETIMES, when I hear a traveling official tell a group of ministers that "in the last analysis the whole thing is up to the pastor", I am half inclined to throw a book at him. Who is he, to tell the pastors what to do? How can he enter into the fellowship of their labor and their cares? He will take the next train for parts unknown, but the pastor must go back to a many-sided and soul-testing business. In his heart he knows it is for him the only business, but it taxes to the utmost all his powers of brain and heart.

Of course, what the traveling official says is true; truer than he knows. Without the pastor, all the machinery would stop. Even the drives would end. The church-wide campaigns would cease. My only objection is to the manner in which this truth is told.

Will you let me have ten minutes, to talk about what is probably the most troublesome subject with which you deal?

I am not a pastor, though I have had happy years of pastoral service. I am not an executive or field representative of any church interest. My work compels me to study yours, from your standpoint and from the layman's standpoint. And I have no axe to grind, as you shall see.

### Three Inescapable Facts

Here are three facts which nobody questions:

1. The greatest visible need of the church is money. That fact helps to make finance the most troublesome subject you have to deal with.

2. The greatest present church discontent is due to prevalent methods of raising money. Drives, special days, special machinery, special appeals, grow daily more unpopular and less productive. What is more, money-raising is often the unpleasantest aspect of church affairs. Many people



think of it as thinly-disguised begging and harden themselves against it for that reason if for no other.

3. There is no substitute for the pastor in the work of the Kingdom. He is the indispensable man. The destiny of to-morrow's church hangs on what he does to-day.

These facts, taken alone, are rather discouraging. The church must have money; the church dislikes the current methods of getting money; and—it is up to the pastor.

#### **The Three Facts Plus Three Others**

But what if these facts can be linked to other facts which change their whole aspect?

This is one way to link them.

1. The church's greatest visible need is money. And church people have all the money the church needs!

2. Drives and campaigns are deservedly unpopular. And they are wholly unnecessary!

3. The pastor is essential to the church's effectiveness. And there is a simple way to double his value.

Now let me link up the pastor to all three of these enlarged and transfigured facts.

1. The pastor, without preaching, begging or blaming, can make productive much of the undeveloped financial resources of his church.

2. The pastor, without offending or ignoring denominational leaders, can demonstrate in his own church the needlessness of pressure for money.

3. The pastor can win his own liberation from the bondage, and sometimes the agony, of money-raising.

How do I know? What warrant have I for making such sweeping assertions?

Just this: It has been done!

It has been done in small churches and large ones. It has been done in country and city. It is being done in several different denominations.

And what is the method?

It is so simple that many at first question it. They doubt whether people will be influenced and whether, if they were, the results would be especially convincing.

I will not quote the story of Naaman's effort to rid himself of leprosy; probably you have preached more than once on the text "If the prophet had asked thee to do some great thing, wouldst thou not have done it?"

#### **How to Win Freedom in Your Church**

This, then, is the simple, workable, proved method of revolutionizing the finances of the church:

It is a steady, intelligent, month-by-month, or oftener distribution of common-sense truth about the tithe as a privilege of Christians, kept up through at least two years—and then begun again, if necessary.

Wait a minute: Not a circulation of dogmatic assertions or doctrinal argument. Not

an expensive and aimless putting out of uninteresting leaflets. Not a spasmodic single effort whose impression is soon effaced.

I mean the persistent use of most thoroughly tested material on tithing, written to arrest attention, arouse interest and produce action. This material is practical, understandable, and undenominational. It is not a part of any organization's campaign for funds.

You are the only man who can introduce these pamphlets to your people. I do not think you should pay for them; you have done that too much in the past.

But you can put them in the hands of your members. And they will be read. They **have** been read, as our record shows, and to some purpose.

Your official members, when they are told about the plan, will not be likely to object to paying for the pamphlets.

Or, you may have in your church one member who is able and would be glad to provide this literature, if he or she could be shown that every dollar invested would return, more than hundred times multiplied, into the funds of the church.

A still better way, suggested by Dr. John Timothy Stone, is that you find a small committee, entirely independent of official relationships, which will take on this enterprise as a labor of love. There is great advantage in keeping this work absolutely free from anything which might even suggest that it is merely a scheme for getting money.

The Layman Company, founded by "Layman", continues to operate on the same principle. There are no profits, in the commercial sense, but always losses. The Company spends its entire income for this work.

#### **Our Partnership Offer**

To any pastor who induces his official board or some individual or committee to share in the expense, The Layman Company will supply his selection from its entire list of pamphlets at 20 per cent discount from the published price, plus postage.

It is a three-sided partnership proposal. The Layman Company provides the pamphlets. The official board of your church, or a special small committee, provides 80 per cent of the established price of the pamphlets. And the pastor puts these pamphlets, by any method he may choose, into the hands of the people.

But how can so simple a scheme succeed? The answer is that it has succeeded **time and again**. And because this is true surely you owe it to **your church** and to **yourself** to give it a fair trial.

#### **Why Constant Sowing Is Necessary**

Several of the pamphlets in the series here offered have been widely circulated for many years. Such are "Thanksgiving Ann", "How to Tithe and Why", "What We Owe and How to Pay It", and others.

Many of you in other years have distributed one or more of these pamphlets. **Do not hesitate to do it again.** A second reading often produces tangible results when a first reading has merely made an impression. Besides, your church constituency is constantly changing. Every fresh distribution reaches new readers.

Most important of all, you have children and youth who are ready to make decisions of lifelong importance. They will never be reached so easily or influenced so surely as now.

#### **Distribution:—Aims and Methods**

1. Your first aim will be, to convince your people that you are deeply interested in having them study with you and for themselves the subject of tithing.

2. Much the largest portion of the Layman Company literature has successfully met that best of all tests, continued demand, some of it for more than forty years. It abounds in argument, persuasion, illustration, the experience of others, and the straight appeal to the individual conscience. Each pamphlet or article treats one phase of the subject with special emphasis. Hence, the necessity of continuous, regular circulation for years.

3. Experience has shown that the most successful method of insuring the interest in your people is **to make it an invariable rule that whatever method of distribution is employed no pamphlet be circulated without brief but special emphasis being made from the pulpit as to what it teaches, and urging careful reading by all the members of the family who are able to read and understand its teaching.**

4. The following Sunday, attention should again be called, preferably to some definite teaching of the pamphlet that had been distributed the week before, and urging those who had not read it to read and study that special feature.

5. The method of distribution must be regular, and at short intervals. The people should not be permitted to forget the last pamphlet before another comes along. Every two weeks or every three weeks is better than once a month.

6. The "Take One" table has proved itself a poor method of distribution. It cheapens both the pamphlet and the pastor's estimate of its value.

#### **The One Best Method**

will be differently used in different churches, but its essence is that:

**The pastor will personally supervise the distribution of the literature, so that he can be certain that every pamphlet goes into every home.** He will not need to preach many sermons on tithing. **He will need, however, to speak of it often, and, in every reasonable way, make manifest to his people his deep interest in the subject.** The pamphlets themselves can be trusted to in-

form, convince, and convert. Four of them, Nos. 14, 17, 18, and 26, are sermons. One, No. 23, is a 60-page booklet condensed into 24 pages. The pastor will tell his congregation that these pamphlets have been read with interest by millions of people and will explain why they have aroused such interest and met with such long and increasing demand.

There is, in many churches, a system of volunteer, sub-pastoral over-sight, by means of classes, groups, leaders or some other plan which enlists laymen as assistants to the pastor. In such churches, the distribution of the pamphlets may be readily adapted to this system.

After the first few pamphlets have been distributed the subject of tithing will naturally come up in the prayer-meeting and young people's societies. Let it! The tithe idea has nothing to lose and everything to gain by free discussion.

#### **How to Avail Yourself of This Offer**

1. Write The Layman Company to send you a sufficient number of this pamphlet, "Winning Financial Freedom", to supply one copy to each of all the members of the official boards. They will be sent free. With them they will send a package containing samples of all the literature they publish for general circulation, 38 pamphlets, about 375 pages, by about 40 authors. **This pamphlet is a fair sample of the size and type.** The price of this package is 50 cents.

2. If, after examination of the literature, you decide in behalf of your church to become a partner in the education of your people in tithing by the circulation of tithing literature, you will sign the accompanying partnership card and order a supply of one or more of the pamphlets you select for first distribution, sufficient to furnish at least one copy of each to every family represented in your church and congregation.

3. You will further agree to continue ordering and distributing the literature at such regular intervals as you think wise for at least one year after signing the contract.

4. If you decide not to enter into the partnership, you will either remit 50 cents for the sample package or return it in the same envelope, using the gummed Layman Company address which is sent with every package. The Layman Company will refund the postage you pay by return mail.

5. If you decide to enter the partnership, add the price of the package to your first remittance for tithing literature.

6. If for any reason you find yourself unable or unwilling to continue this distribution of tithing you may terminate the partnership at any time by sending to The Layman Company a notice of discontinuance.

7. The Layman Company will fill your orders at 20 per cent discount from the list price, plus postage.



### The Cost to Layman Company Partners

Supplying a church of say 210 members, made up of 70 families (the usual estimate is three church members to each family) the cost of one distribution per month would be:

70 pamphlets at 80 cents per hundred	\$ 0.56
12 months	6.72
24 send-outs during the year, distributing two pamphlets every month, would cost	13.44

Put in another way, the cost, making one distribution per month, may be reckoned as about \$9.00 per year for each 100 members or, still more definitely, about 9 cents per member per year. The cost making two distributions every month, would be \$18.00 per year for each 100 members or 18 cents per member per year.

### The Layman Pamphlets and this New Form of Partnership

During a period covering many years "Layman" built up a low-cost literature on the tithe. He tested by actual use scores of available articles and he knew, by the best of all evidence, what are the most convincing presentations of the tithe idea. These are now to be had in a series of pamphlets.

The Layman Company is interested, not in the sale of these pamphlets, but in their widest possible circulation.

The work has always been a labor of love. It is deliberately carried on at considerable expense. Since the beginning of "Layman's" work, over fifty years ago, the difference between outgo and income has ranged from a few hundred dollars a year to several thousands.

The Layman Company, 730 Rush St., Chicago, Ill.

Pamphlet No. 38 Printed in U.S.A.  
November, 1935

## Among the Churches

New Westminster, B.C.

On the 2nd of May, St. Andrew's Church celebrated its 75th anniversary. The morning service was conducted by the minister, Rev. S. Sharkey, and the sermon was preached by Rev. Dr. J. S. Henderson who was minister of the congregation from 1903-1913. His message was an appeal for consecration to the service of the Christian Church. There were present at the morning service, His Worship Mayor Hume with members of the City Council, of the School Board, and of the Police Force. The spacious church was well filled at both services. The preacher for the evening was Rev. Dr. W. A. Cameron of Central Presbyterian Church, Vancouver. The Scripture lessons were read from a Bible belonging to the late Rev. R. Jamieson, the first minister of St. Andrew's Church.

St. Andrew's is the oldest Presbyterian

Church on the mainland of British Columbia. It was on the 12th day of March, 1862, that the pioneer missionary of the Canadian Presbyterian Church organized the Presbyterian congregation of New Westminster. The manse is of historic interest for, as there were no public schools in those days, Mr. Jamieson kindly set apart a room for the instruction of children. The first meeting of the Bible Society was also held in the manse.

On Tuesday evening the congregation continued its celebration with an anniversary supper and concert. The musical program was greatly enjoyed as were the addresses given by Rev. Currie Creelman of West Point Grey Presbyterian Church, and by Hon. A. Wells Gray, a devoted member of St. Andrew's.



Confirmation Class, Toronto

On Thursday evening, May 6th, the above group of Hungarian young people, before the whole congregation at a special service, received their diplomas for correct recitation of the Shorter Catechism. With them is the minister, Rev. Charles Steinmetz. The course of study lasts for a period of one year, and instruction to the class is given weekly by the minister. The Hungarian Shorter Catechism consists of 293 questions with answers and accompanying prayers. This catechism is based on the Heidelberg Confession, the accepted formula of the Reformed Church of Hungary. The members of the confirmation class memorize the whole catechism overtaking eight questions every week. At the time of the confirmation, which takes place before the whole congregation, members of the class are examined by the minister. After such course of study and memory work the candidates receive their diplomas, and about ten days later they take their first communion thus becoming members in full standing of our Church.

On Sunday, May 16th, besides the confirmation class, six other new communicants also joined the Hungarian congregation of

Toronto, a total of twelve new members, bringing the membership up to 113. One of the new members is a convert from the Roman Catholic faith.

#### Truro, N.S.

In the passing of the Misses Frances and Clara Yuill, Truro has lost two highly respected citizens and St. James Church valued members. Inheriting Covenanter ancestry they strongly exhibited their outstanding traits of character, loyalty to principle, and devotion to every good cause, more especially to the Presbyterian Church and its ministry. The final disposition of their estate proved their interest in these. Their fine home, Bonshaw, has been given to the congregation as a manse, one thousand dollars to the Women's Missionary Society, five hundred dollars to the Ladies' Aid Society, two thousand dollars toward liquidating the church debt, and half of the residue for the same purpose. The remainder is left to the town hospital.—Com.

#### Aberdeen, N.S.

One of the oldest members in the church went to her reward recently in the person of Mary MacKay of Aberdeen, North Whycomagh, Cape Breton. On New Year's Day she celebrated her 95th birthday, and also entertained the local auxiliary of the W.M.S., as was her custom for years. She belonged to the old school, to which the present generation owes so much. Kindness was an outstanding quality in her life, and she was respected and beloved by the whole community. The funeral service, conducted by the Rev. A. D. MacKinnon, was entirely in Gaelic, the language which she loved.—Com.

#### Welland, Ont.

Having completed ten years of service as minister of St. Andrew's the congregation assembled a short time ago to pay tribute to Rev. R. A. Cranston. This was expressed in words of high commendation and by a presentation. Mr. E. J. Anderson, M.L.A., said his messages were always greatly appreciated. They were scholarly, inspiring, helpful, and his ministry in the home and specially in the time of sorrow was most welcome. He is an arduous and unselfish worker. Col. Rose pointed out that his work was not confined to the congregation for he found time to take an active part in various undertakings. He paid a tribute to him for his attention to a very worthy hobby, gardening, in which he has been quite successful, having won a number of prizes. He referred to him as a "wise counsellor, companionable neighbor and friend to all." Others joined in these expressions of appreciation and regard, and in them Mrs. Cranston had a generous share "having endeared herself to the congregation and the

community." On behalf of the congregation and the officials Mr. and Mrs. Cranston were presented with a beautiful silver tea service. Mr. H. H. Hilder presided over the congregational gathering and Mr. J. Thorpe made the presentation.—Com.

#### Westmount, Que.

At the morning service on a recent Sabbath a beautiful stained glass window, the gift of Mr. James M. Fraser and his family, was unveiled in Melville Church. This window was installed in memory of Mr. Fraser's father and mother, the late Mr. and Mrs. George C. Fraser, both of whom having been for over a quarter of a century active and devoted members of the congregation, and to the time of their death a few years ago Melville Church remained one of their most cherished interests.

Their generosity was not confined however to Melville Church but extended on a large scale to the whole mission work of the Church at home and abroad and to the support of numerous institutions for the relief of human sickness and distress, regardless of denomination. The donor, Mr. James M. Fraser, performed the ceremony of unveiling. The sermon was preached by the minister Rev. W. Orr. Mulligan, from the text, Let your light so shine before men.

The general subject of the memorial window is Christ the Healer and Teacher, and includes four panels setting forth, Christ Giving Sight to the Blind, Cleansing the Leper, Raising Jairus' Daughter, Preaching to the Poor.—Com.

### BOOK OF COMMON ORDER

The Editorial Committee, appointed by the General Assembly to revise the Book of Common Order which is out of print, would greatly appreciate it if ministers would send to the undersigned any old or unused copies in their possession. Hints and constructive suggestions relative to the revision would be acceptable.

On behalf of the Committee.

C. L. Cowan.

77 Tisdale St. South,  
Hamilton, Ont.

### JAMES PLAYFAIR

#### He Being Dead Yet Speaketh.

Hard work in youth, small wages, and the will

To do with strength whate'er he had to do  
Made him a man; and one of but a few  
Who could the purpose of his life fulfil  
With fine distinction: lab'ring hard until  
He gain'd his end, and finally broke through

To certain vict'ry in a world he knew,  
And cherish'd in his day of good and ill.



He proved himself a man to men, indeed;  
 With ready hand and open heart he gave  
 To Church and State the gifts he had to  
 give;  
 He aided skill'd physicians in their need  
 And help'd God's workmen through Glen-  
 mohr to save  
 The unsett'l'd youth, and point the way to  
 live.

W. J. Mark.

## BOOKS

### Westminster Confession of Faith

By S. W. Carruthers, M.D., Ph.D. Published  
 by R. Aikman & Son, Manchester, Eng-  
 land. Price 12s. 6d.

This book indicates labor and pains. It  
 is concerned not with the doctrine of the  
 Confession but with its history and the in-  
 centive to this undertaking will be appre-  
 ciated as the author defines it in the Fore-  
 word:

"Much has been written about the pro-  
 duction of the Confession, and its various  
 stages; but the history has been imperfect,  
 and even in some details inaccurate. Being  
 the fortunate owner of a unique set of the  
 first eleven printings (most of which are  
 rare, and some extremely so) my attention  
 has been directed to their history, and it  
 has been possible to discover a considerable  
 amount of new detail about them and their  
 production, which is here made public, after  
 an extensive comparison of copies of these  
 editions in many public libraries in Britain  
 and America."

\* \* \*

### History of the Church of Scotland to the Reformation

By John A. Duke, D. Litt. Published by  
 Oliver and Boyd Ltd., Edinburgh. Price  
 12s. 6d.

This is a volume of nearly 300 pages and  
 we have not yet been able to complete our  
 reading. As far as we have gone, however,  
 we have been well rewarded and heartily  
 join, though not with the same degree of  
 authority, in the commendation of Profes-  
 sor Hugh Watt of New College, University  
 of Edinburgh,

"It is a matter for gratitude that there is  
 now available for Scottish ministers and  
 students and for a wider public a sound  
 and illuminating treatment of the Church  
 of Scotland in its vicissitudes up to the  
 Reformation."

\* \* \*

We have received also the following:

### Idolatry in America

By James W. Johnson. Published by Flem-  
 ing H. Revell Company, New York. Price  
 75 cents.

\* \* \*

### The Christian Evangel

By Rev. John McNicol, D.D. Published by  
 American Tract Society, New York.  
 Price \$1.50.

### I Bring You Joy

By Alice Bishop Kramer and Albert Ludlow  
 Kramer. Published by A. Ludlow Kra-  
 mer, New York. Price 50c.

## ADDS TO THE SERIES

In response to many requests from his  
 radio congregation the Rev. W. G. Brown  
 has prepared a sermon on the following  
 subject, "Why I Remained in The Presby-  
 terian Church in Canada and Did Not Leave  
 It to Enter the United Church of Canada  
 in 1925". This sermon was preached in  
 St. Andrew's Church, Saskatoon. In view  
 of these requests Mr. Brown has decided to  
 print the sermon in pamphlet form as No.  
 15 in the series already announced in the  
 Record, and a copy will be sent free, so  
 far as he has their addresses, to all who  
 have ordered or who will order the full set  
 of 14 sermons. Among many letters of  
 appreciation of these sermons is one from  
 Lord Tweedsmuir in which he expresses  
 thanks for what he calls "Your most in-  
 teresting and excellent sermons". Sermon  
 No. 15 will be ready about the end of July.  
 The price of the entire series of 15 ser-  
 mons is \$1.50. The titles of the other 14  
 were given in the May Record.

Address all correspondence to Rev. W.  
 G. Brown, Saskatoon, Sask.

### T. R. Glover at Summer School

The Summer School at Macdonald Col-  
 lege, Que., under the auspices of the Co-  
 operating Theological Colleges of Montreal,  
 will be held this year August 2nd to 13th.  
 The principal lecturers will be Dr. T. R.  
 Glover of Cambridge, whose subject is  
 Reading the Gospels Again; Rev. Roland  
 Palmer, S.S.J.E., of Bracebridge, Ont., on  
 The Ministry of Conversion; Professor R.  
 B. Y. Scott of Montreal, on The Relevance  
 of the Prophets; and Mr. E. A. Corbett, M.  
 A., of Toronto on Adult Education in Ac-  
 tion.

A prospectus of the School may be had  
 on application to the Dean's Secretary,  
 Divinity Hall, 3520 University St., Mon-  
 treal.

R. B. Y. Scott,

Chairman, Committee of Management

The Los Angeles papers are being flood-  
 ed with liquor ice cream advertisements.  
 One of the Los Angeles courts has just sus-  
 tained the right of this advertising in a  
 decision in favor of the administrator, who  
 admitted that the principle object in the use  
 of liquor in ice cream is that such ice  
 cream might be eaten by children and give  
 them a taste for liquor.

—Exchange.

The world is full of people ready to do  
 good, but most of them are in no hurry to  
 make a start.

## MISSIONARY NOTES

A correspondent forwards this extract from a letter written by Rev. Arthur Lowther of Jhansi, India. Some time has elapsed since this was written and, having been sent to a friend privately, was not intended for publication. Mr. Lowther, however, has consented, with this explanation, to its appearing.

The Hindus have a logical idea, though few follow it now. In their Sanscrit sacred books it is written that a man should divide his life into four periods. During the first he is to study, being subject to his teacher in all things, his one object being to learn. Then comes the period of married life when he is to give himself to his work, his wife and his children. This is his religion for the time. Later when the children are grown up he retreats to the forest. If his wife is dutiful she will gladly accompany him. Here he is to live as a hermit, giving himself to meditation, religious works, preparation for the life to come. The final period, if he survives, may be spent in teaching others as a wandering friar. Like everything else, Indian and Hindu, this is partly good, partly bad.

It is not good to put off true religion until life is nearly passed, and yet in each stage of life we ought to put first things first, even if no one else does.

Sometime in your discussions with young men you get their ideas on missions. Most people haven't any. Is it true that from New Testament times until now, missionary churches have been strong churches, non-missionary churches have died? Is it true that missions are the colors, the flags and banners of the Church? The Church's reputation depends upon these. Their place is in the vanguard leading against the enemy. The colors are never to be called back, but the Church is to come up to save them. Do you remember your Caesar? The Romans hesitated to disembark on the shores of Britain with the enemy in line to meet them, and a treacherous landing place to hamper their movements. But the standard-bearer of the Tenth Legion leaped into the water and holding aloft his eagle started to wade ashore, calling upon the soldiers of the Tenth to see to their emblem. His action stirred every heart and the landing was made. Are missions the Empire's conscience, keeping a check on unscrupulous traders in foreign lands, reminding Britishers everywhere of the ideals of their race? Remember that such reminders are needed in tropical countries. As for commerce why should not the Church be at least as active in the affairs of the world to come as business men are in the affairs of the world?

Indians smoke western cigarettes, use western patent medicines and other chemical products, wear western clothing, especially Canadian "Fleet-Foot" running shoes, imitate our educational and administrative

systems, take from us every material available. Why? Because government, for its own and the country's material welfare, presses these reforms, and because agents from hundreds of western firms in the interest of making money work ceaselessly to persuade the Indian to use their products. But who tries to persuade them to take our religion? We say we believe it to be beyond the value of all merchandise, we say it is for all men, we say that without it men cannot know happiness, either here or hereafter. Moreover its acceptance is not hindered either by poverty or climate, or adverse circumstances.

Here's the need in a country said to have more people now than China. We have the means to meet the need. Are we burying our talent, our opportunity?

I am writing from only one city in this land and not a very large one. But I want to know why children here, mentally, physically, spiritually equal to any in the world, why are they allowed to grow up in nakedness, ignorance, superstition and vice? Why do they know no carefree childhood? Why are the faces of six year olds careworn and sad? Why are women still kept in Purdah? Why are 60,000,000 people in India still untouchable and untouched. No one will give them water or food, save one of themselves. The vilest criminal in the West would be shown more kindness than this. No slaves were ever so degraded, yet the very soul of these outcasts are in iron bonds. They do not say like men "We defy you and your religion". No, they fold their hands in token of submission, and beg only to be allowed to worship in the same temple as other people, worship the very gods that have enthralled them. I say nothing about the sick, the maimed, the blind, the lepers whom our medicines could heal.

People still use branding irons, spells, inhuman torture, to frighten away the evil spirits of disease. Their ignorance, evil habits, filth cause most of their ailments. Am I fighting a lone battle or do I represent men in Canada? Then what are they doing to help? Is the Church of Christ an army of invasion or an army of occupation? Do this for me. Get a few men interested in missions. It is either the very life of our faith to do mission work or else it is nothing. Who believes that Christ died for Jhansi? As far as benefits go He might just as well have not died. Christmas, Easter, all that happened then is so far in vain, and will remain in vain unless these people believe Christ did His work, then told His disciples to finish it by spreading the word of salvation. Who spreads it? and half-finished work saves no one. Christ's death can save no one in Jhansi. If it could they would all have been saved 2000 years ago. We have to do our part too. Will you think over these things, talk



over them, analyze the facts, look at it all from a business angle if you will? Have we the value to give to the world? If so, why does the world not desire it? The world in the long run always recognizes real merit. Are our half-hearted careless, unworthy, and indifferent methods ruining the reputation of our Master? Sometimes I feel like starting mission work in Canada. Why doesn't the Church drop the business if it is only an empty form, an after-thought? Canada has enough men of gifts and consecration to set the world ablaze for God if she wanted to. I'd like to help in the attempt. Does all this sound as if I were unhappy? I hope not. The work progresses. The possibilities are unlimited. The presence of Him whom having not seen we love satisfies at all times. But inefficiency among directors makes the efforts of all workers futile, and every member of our Church at home is a director, though most of them do not know it. I am mailing to you a couple of our annual reports.

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#### **The North Formosa Presbytery of Nineteen Thirty-Seven**

The Presbytery of Nineteen Thirty-Seven met in Manka, which might be called the Parkdale of Taihoku. It is the section of the city situated on a branch of the Tansui river where it bends towards the beautiful village of Shinten at the foot of the mountains. Manka is, for the most part, Formosan, but many Japanese shop-keepers and residents are gradually coming in. What once was a typical Chinese town is rapidly becoming like a modern city anywhere in the Japanese empire. The city is extending rapidly out along the river, and even Shinten will soon be within its limits.

Shinten was one of the four churches applying to the Presbytery for leave to call a pastor. The congregation has been three years without the services of a fully ordained leader. Mr. So Tei-so the young man who has served the congregation these three years will be called as the minister. Tei-so was formerly bell-boy at the Tansui Middle School. He showed keenness for education by listening at open windows and key holes to lessons in Japanese and English. Later he was given opportunity to pass on his bell-boy duties to another chap and take to books. Three years ago he graduated from the Theological College.

Another church calling a pastor this year is Manka, the Presbytery church of Nineteen Thirty-Seven. Manka has been a year without a fully ordained leader. The former pastor, Mr. Chin Sei-gi, who occupied this pulpit for many years resigned last year owing to failing health, and Mr. Sai Ji-on, a recent graduate of the college here and also of the Central Theological College, Kobe, is the congregation's choice. Sai-Ji-on has a heavy responsibility and a

great opportunity in this important centre.

The Tansui congregation, vacant for about two years, also made application to the same end to call a pastor. Up to the passing of the Boys' and Girls' Schools to the government the congregation was made up largely of students who contributed not a little to the church's support. Church members living in the Tansui town were not called upon for much responsibility in keeping up the church. They were willing to take back seats and let the schools have the best pews. The problem, therefore, after the loss of the schools, of getting the little group of Tansui Christians to assume this new responsibility was not simple for they hadn't been accustomed to think of the church as their very own, and feared the burden of support. Carrying on without Sunday services crowded with students and a large group of Christian teachers at their beck and call would be difficult. The request of the little Tansui congregation to call a pastor was therefore good news.

Of unusual interest was the application of the congregation at The Happy Mount Leprosy Colony. There are now fifty-eight leprosy patients in residence at Happy Mount. Though the longest residents have been in the colony only about two years, the majority are already baptized Christians. From this group came two requests, one, to be recognized as a congregation of the church in Formosa, and the other to call a pastor. The members of Presbytery were profoundly impressed by this witness to the love of Christ at the Happy Mount Colony. The fact that a goodly portion of their minister's salary is being raised by the patients themselves is worthy of note, from the sale of vegetables raised by the labor of their own, in many cases, crippled hands and from little gifts of money sent in for their personal comfort by relatives or friends!

Three new candidates for the ministry passed examinations based on a course of studies prepared by the Synod of Formosa. These were duly licensed with appropriate ceremony. Each of the candidates preached, before Presbytery, a trial sermon. The text set by the committee, was "The first man Adam was made a living soul; the last Adam was made a quickening spirit". Twelve minutes were allowed for each preacher. Perhaps the unusual brevity of the time allowed was one feature that attracted the large number of non-presbytery members of the audience listening to these sermons. Twelve minute sermons are rare in this land where preaching by the hour is not uncommon.

The importance of Formosa's closer relationship with the Church in Japan proper, and with the Church throughout the world was also emphasized. Resulting from a visit of Mr. Saba, the home missionary convener

of the Presbyterian Church in Japan to Formosa last year, four ministers are going from North Formosa this year on a visit to Japan proper. Of these, two have been chosen who speak Japanese, and two who do not. Two are younger men and two were chosen from among those with heads more gray. The Presbyterian Church in Japan proper is generously arranging billets for these visitors. Greetings were enthusiastically forwarded to The Presbyterian Church in Canada.

A new organization was sanctioned by Presbytery, the Ministers Wives' Association. The first conference for ministers' wives was held in Tansui in November. This was so large and enthusiastic that it was decided to organize for further conferences in behalf of the Church.

Of all the acts of this Presbytery at this time, with probably the most far-reaching results, was the acceptance of a plan looking toward self-support. The three-year movement San Nen Undo (1936-7-8) grew out of the Minister's Conference of 1935. From the conference of 1936 a twenty-year plan to bring the Church up to self-support was sent up to the Presbytery. Thus the third and last year of the three-year movement will probably become the first year of the new twenty-year period.

The grant of the Board of Foreign Missions toward the native church is now approximately \$10,000. The plan is to reduce this at the rate of \$2,500 every five years. That would mean that in twenty years hence the grant would be reduced to zero, so far as subsidizing the already existing churches is concerned.

Can it be done? The number of aid-receiving churches at present is about sixty. This would mean that three churches every year would become self-supporting. It presents a difficult objective worth striving for. And the spirit of the Presbytery in responding to such a plan is praise-worthy. Is there one who names the name of Christ who would not want to help?

How can it be done? Not by man in his own strength. Without the Spirit of God it becomes but a plan of man with possibilities for failure looming up all along the way. Therefore the plan to cut grants must be accompanied by a movement in the Spirit of God to call forth every minister, member and adherent to give of his best in this endeavor for the cause of Christ.

What will this mean for missionaries of the Church? Will missionaries any longer be needed? The answer is obvious. Very little imagination will be required to make it clear that the need of missionaries will be greater than ever. The shifting of responsibility for carrying on the work of the younger Church to the shoulders of the younger Church leaders themselves will

deepen their sense of need in this regard.

Last, but not least. Can youth in the Church at home be expected to respond to such an appeal to help? Are we willing to give them a chance? Just let them catch, even faintly, the spirit of this new Macedonian call, and see what happens!

The Presbytery of Nineten Thirty-Seven believes the Church in Canada, the Mother Church, will join the younger Church in Formosa in praying that this new endeavor may be used of God for His Kingdom's sake.

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### Barclay of Formosa

"Barclay of Formosa" is the story of a foreign missionary told by a colleague on the field. It is the chatty sort of tale one would enjoy best sitting in an easy chair by the fireside after a long and strenuous day's work. The book is largely made up of quotations from Dr. Barclay himself but told as if the author remembered rather than copied them. This is understandable when one remembers the author's many years association with his senior colleague.

Edward Band's conversational style you will greatly enjoy. Whether old or young, interested in "missions" or not interested in missions, there is something in this story that will hold your interested attention to the closing words on the middle of page 206, "Barclay is out!

After an innings of eighty-six,  
and every bit of it cricket!

Let the next man get his pads on."

This story begins in Glasgow, Scotland: it ends in Tainan, Formosa, Japan. It begins with Tom Barclay, the boy, at home and at school in Glasgow in the eighteenth-fifties. It ends with the passing of Dr. Thomas Barclay in 1935 in Tainan, the much loved Pa Bek-su of the young, growing church in Formosa. . . .

In picking up this "missionary" book do not expect pulpit language that the pew cannot understand. And do not get ready for the life story of one who lived in another realm quite apart from men of our every day world. Mr. Band's story is of one who, while not unworthy of the term "saint," always enjoyed being amongst ordinary "sinners". The book abounds in illustrations of this. Who but a saint would as a youth of sixteen dedicate his life to God and then sign the written dedication every day on his birthday till his death, seventy years later? . . .

The author does not forget Barclay the mathematician to whom, as a student, Sir Wm. Thompson committed "the measurement of the scientific inductive capacity of dielectrics" and who, in his 85th year, "be-guiled the tedium of the railway journey by reading a treatise on Einstein's Theory



of Relativity". Nor does he forget the linguist who gave to the Amoy-speaking Chinese a revised translation of the New Testament from the Greek, and in 1933 finished a new translation of the Old Testament into the same language from the Hebrew, but as this story-telling time is short, he deals briefly with these subjects. In, as it were, a couple of hours by the fire-side he tells of one whose chief purpose was to preach and teach the Gospel to people in lands far away and establish the Church of Jesus Christ among them. This was Barclay's life work.—MacMillan.

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### Church Destroyed

Rev. Dr. R. A. Mitchell, of the United Church, a returned missionary from Honan of the United Church, communicated with Dr. MacNamara by phone the fact that the church at Weihwei, Honan, China, had been burned to the ground. This was known as Rosedale Church because the funds for the erection of the building were provided by deeply interested friends of the mission in Rosedale Presbyterian Church, Toronto.

With respect to this building the report of the foreign Mission Committee presented to the General Assembly in 1910 has this paragraph:

"The erection of a new church that will seat 600 is an important event in a young mission. This church, for which the Rosedale congregation, Toronto, supplied the funds, will prove an important contribution to the work. At the opening services, conducted by Dr. MacGillivray, the capacity of the church was taxed, Christians coming in from the surrounding country. A special service for students was attended by 200 young men from the Government schools—the Fu Mandarin himself, the highest official, being present—together with several of the most prominent gentry of the city."

Thus has passed a landmark in the foreign field of our Church's work prior to the division of 1925.

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### Europe

In Austria two newly formed congregations in Vienna are sorely in need of temporary quarters. The law demands all public meetings be held in licensed halls, thus placing a ban upon meetings in private dwellings. In another part of the city a new chapel and parish house were begun in September, 1936, the gift of the Zwingli Association from Switzerland. The building is a transformed stable and feed loft.

In France, in La Zone, known as Shantytown, outside of Paris, the McAll Clinic with its roulotte, the gay painted gypsy wagon which serves as a dispensary, min-

isters to the most forlorn, neglected and embittered people in France. To clear up this section, to which the city government has been devoting earnest effort, will require another ten years. The McAll Mission maintains this clinic at very heavy cost. In Paris there is also an orthodox congregation of Russian refugees. This body has established a home for the aged which, owing to the depression and the curtailing of employment of foreigners by the French Government, has been sorely pressed for maintenance. The Bureau, on account of the uncertainty of funds sent to Christians in Russia reaching those whom this money is intended to help, has turned its attention to this Russian institution in Paris, finding in this a means of helping the needy of that land.

A large welfare institution in Stanislas, Poland, is one of the beneficiaries of the Bureau. Here, under the direction of the aged Dr. Theodore Zoeckler, is the only institution for all manner of helpless, sick, destitute, or homeless people in a large sector of Poland, an area which suffered very greatly during the war. Nearly 400 persons are sheltered in this place, representing every form of human wretchedness, orphans, feeble-minded, cripples, aged, and blind.

Listed under the designation of most necessitous institutions are the various theological seminaries, in Poland, Roumania, Spain, France, Italy, Greece, and other countries. To these the bounty of the Bureau, so far as lies in its power, is extended.

To work such as this is the annual contribution of \$250 from our Church devoted.

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### Dixonville, Peace River

#### Dr. Margaret Strang Savage

1936 was a good year in this section of the Peace River Valley. That fact definitely colors the report of any activity—missionary or otherwise. A good spring, a summer without killing frosts, a favorable autumn, a fair market, and good prices—all these combined to make it the best year for some time.

Preaching services were conducted by Mr. Sydney Jacobs till September, when Mr. George Hutchinson was appointed evangelical missionary and the work finally divided into medical and evangelical. Mr. Hutchinson has been holding services at the three established points and planning to open others. The Budget allocation for 1936 was fully met.

The Ladies' Aid Society which lapsed in 1936 has been reorganized under the leadership of Mrs. Hutchinson and a Mission Band formed at Dixonville.

A Girls' Club was formed at Dixonville

in May, 1936—with a membership of fifteen. Their programs were modelled after the C.G.I.T. With much regret the Club had to be dropped later in the summer due to pressure of other work and lack of local leaders. It is still sadly needed; also a club for boys.

A number of boys and girls from Dixonville and vicinity attended the summer camps at Bear Lake, sponsored by Presbyterian workers.

Quantities of gifts were sent in to the mission at Christmas. More prosperous times allowed people in many school districts to provide their own gifts and treats. Earnest efforts were made to reach isolated families and outlying districts with the mission gifts. Some boxes were even shipped out to the Alberta prairies and Sunday Schools in the foothills of the mountains.

In spite of a request for no relief supplies this year, a great quantity arrived at the Mission. Some of this was sent out again to other and more needy places. We have tried to be wise and careful in disposing of the remainder in this district.

Medical cases in the vicinity of Dixonville have been pressing only at times. The major part of the work has been done in the Battle River country, thirty miles to the north, which is still without a doctor. Since the New Year, Miss Evans, a nurse from Vancouver, and employed by the W. M.S., has been in charge at the Dixonville office, and able to answer most of the medical calls.

Since October, 1936, money and the things that money can buy have poured into this country. But better times have not spelt a corresponding increase of interest in the church or the things it represents. On the heels of increasing prosperity are creeping in a thousand evils that we did not know when everyone was poor. These people do not now need material help as much as good leadership, high ideals, a wider knowledge of the things of the spirit, and that "fear of the Lord that is clean, enduring for ever." All of these things the church can and should bring them if it is to play the great and honorable part, so sorely needed in the making of this new country.

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**Dr. Margaret Strang Savage**  
**A Letter to the Ontario P.Y.P.S.**

It is half-past midnight. I am just in from the North. Another adventurous trip. The highway is good, for this time of the year in the Peace River, that is not more than ten mudholes and six broken culverts and only once did the rear end of the car drag in the mud.

We travelled, going in an ancient Ford coupe. It did very well for the shape it was in. At the far end of the journey, two

mildly muddy miles off the highway, was a little lad very ill with broncho-pneumonia. The anxious father and mother were doing their best for the little chap with few conveniences. How long that mother, with two other little ones, a house to manage and a crew of men to cook for, will stand up to the nursing I do not know.

I never cease to marvel at some of the women in this country. How they keep cheerful in the long struggle with too few clothes and fewer conveniences, and a multitude of tasks, all the way from the care of a big garden to a new baby.

I hurried through my examination, gave directions for treatment, and all the encouragement I could, gulped a cup of tea, and started back for the highway. It was raining and almost dark, and the Ford had no lights. We did the two miles in low gear with the radiator spouting steam like a locomotive.

We changed to a big red truck and started back down the highway. It was raining harder, and the mud road was beautifully greasy. The truck's rear-end practised cracking the whip for miles.

First stop. The men went off on some errand, their voices floating back through the wet darkness. I sat in the cab, thankful to relax for a breath or two, and listened to the rain drumming on the roof. Out of the darkness, with a coat thrown over her head, came a young mother just to visit for a minute with the doctor. We sat in the cab and chatted cheerfully. Poor soul! She is the mother of five, all mere babies. Seldom spends an hour away from them. And does she need a bit of cheering? Even ten minutes with a fly-about doctor passing her gate is a break to be remembered for many days.

The truck sat down in a mud-hole in the yard when we got home. So we just left it, ploughed the remaining yards on foot and made ourselves a midnight lunch of coffee and bread and jam.

Last Friday night there was a special evening in the Dixonville school house, sponsored by the Ladies Aid of the Presbyterian Church of which Mrs. Hutchinson, the new missionary's wife, is President. There was a program, lunch, and visiting among neighbors who seldom see each other. We all enjoyed the program immensely and the lunch, sandwiches, cake and coffee. The coffee was late because it had to be made in a house some distance away and carried over in a wash boiler. We need more such evenings and a church hall of our own with kitchen in which to enjoy them.

Under the school teacher's direction the boys are fitting up a corner of a barn for a manual training shop. They are doing the



work themselves. They should have a Boy Scout troupe or a Tuxis Square and a club-room. How many times I have had a vision of the boys building a club house on the church grounds, even if it were only of slabs, just as long as they built it themselves and could call it theirs, but I had neither the time nor the strength to lead them.

Last year we had a girls group for a couple of months. They elected their own officers and conducted the meetings themselves, with a little coaching. We had first-aid lessons, C.G.I.T. songs, little talks on worthwhile things, played games and went hikes. It was great while it lasted!

Sunday morning services at the outlying schoolhouses, how we enjoyed them, the ride to service through the glorious mornings. The Bible stories simply told and explained, the youngsters eagerly reciting their verses and waiting for their fifteen minutes of Sunday School in the middle of the service, and the fine old hymns, the Sabbath mornings when we put ourselves anew into the Father's keeping and faced about to the days of toil and struggle with a new courage.

Have you ever been afraid for next winter—that there would not be enough to eat and to wear? Have you ever struggled through weeks of rain, or drought, striving to gather a harvest? Have you ever lived from day to day in fear of untimely frost? Then you know a little of how naked and helpless a homesteader, and a homesteader's wife, sometimes feels. Then it is good to be reminded, not of a Creator, but of a Father, and it means something to reach out to Him with dumb yearning and be comforted!

Then the ride home after church, the adults in wagons and Bennett buggies, but the youngsters on horseback, if at all possible, one, two, even three on a horse, and surely we weren't breaking the Sabbath when a whooping cavalcade raced a bit down a grand stretch of trail!

There was a glorious afternoon last October. The library books had overflowed the manse woodshed and they needed sorting. Divisions of forty and fifty books go out every winter to a dozen communities within a radius of 50 miles of Dixonville. We made shelves and stacked them.

A girl from forty miles north stopped in for a few hours while her husband went on to town with a load of wheat. She wanted to see the doctor, but we also got acquainted over our favorite books, and we reminded each other of various yarns that had fine meanings to them.

And just a few nights ago a bachelor, who came originally from the East, found Treasure Valley in one of the manse libraries and fairly shouted with delight

over the Sawyer orphans and old Sandy McQuarrie.

We have The Prospector and That Printer of Udell's, The Rosary, The Touch of Abner, and so many others that enrich us with sentiment and laughter.

These are just a few pictures from the flying shuttle of the days in the Peace River—at the Dixonville Mission.

The folks here are just people like those you know. Very human, very faulty, very likeable. They are building a new country in this Peace River Valley out of raw bush and prairie. Sometimes they are cold, often they are discouraged. A few respond readily to the church, and what it stands for. Many are far too busy making a living for their bodies to care much about feeding the spirit that will live on into the ages of eternity.

They need many things, but most of all they need a vision of themselves, here and hereafter, what they are and what by the Grace of God they may become. Who will bring that vision before their sight?

And they need a friend, who understands, and cares, who stoops to their burdens and helps them lift. Whom will you send?

#### A SON OF THE MANSE

Rev. W. M. MacKay

Ian MacSween is the younger son of the Rev. Peter MacSween, minister of Old Kildonan Presbyterian Church, in the Presbytery of Winnipeg, and a brother of Alex MacSween, B.A., in next year's graduating class in Knox College. I had met Ian in his home and concluded that he had the making of a Presbyterian minister some day, and secured his consent to make a beginning. A few weeks later I had occasion to call for his services. Without hesitation, though he had no experience on a mission field, he responded and within three days was in charge of one of our most important mission fields in Northern Ontario in the Presbytery of Superior. Though this field, Geraldton, had been without any supply for many weeks and arrangements for an ordained supply urgently needed, yet this young man came to the rescue and held the field for the rest of the winter months, having done work which would have been a credit to many men with much more experience in less difficult fields, leaving the field better than he found it and with the good wishes of all concerned. I am delighted to say that Ian MacSween's fine piece of work in Geraldton is typical of that being done by the young men from our Presbyterian homes on their way through our Presbyterian Colleges for the ministry of The Presbyterian Church in Canada. I am sure that continued success will attend his labors in the days to come.

### AMONG STUDENTS

Among the students at Williams College, while Napoleon was devastating Europe, and the American Republic was yet a nursing, stood one young man within whose spirit lurked a fire of greater import in the sight of Heaven than the aspirations of warriors or statesmen. This youth—by name Samuel J. Mills—who reflected the teachings of a pious mother, became deeply impressed with the duty resting upon American Christians to convey the Gospel to the benighted quarters of the globe. He came in contact with kindred spirits. The contagion spread until a considerable group of students formed a prayer-circle whose burden was the condition of the Christless heathen. Their favorite place of resort was a grove not far from the College grounds, where they were wont to bear before the Throne of Grace the needs of their enslaved brethren beyond sea, and especially to seek divine guidance for themselves. One day, while so engaged, a thunderstorm suddenly came up, and compelled them to flee toward the college buildings. As suddenly the storm abated, and they found themselves near an old haystack, at which they collected. Resolving to continue their exercises, they knelt behind that old haystack—where now a monument commemorates the occurrence—and engaged in prayer. Before leaving the spot they decided to form a missionary society in the college, for the furtherance of the cause of Christ in lands not penetrated by the Gospel. At the earliest opportunity the organization was completed. So impressed were the members of this society with the importance of the object upon their hearts, that they determined to send deputations to urge the formation of similar societies in other colleges, particularly in Union and Yale. One of the students entered Yale College for the express purpose of initiating a missionary movement. With a similar end in view a deputation was sent to Union College. At that period, however, so low was the tone of spirituality in these and other colleges, that the effort to form a network of missionary societies throughout the country was abandoned, and the members of the pioneer society at Williams turned their attention entirely toward aggressive work in the foreign field.

At the completion of their course at Williams, most of these young missionary zealots went to Andover Theological Seminary. In course of time they began to ponder the ways and means whereby they could be sent to heathen countries and sustained while at work. The immediate result of their importunity in this direction was the formation of the American Board of Commissioners for Foreign Missions, whose long and honorable history is one of the glories of the Christianity of the New World.

One of this band of students, prior to sailing as a missionary, wrote a little pamphlet entitled "An Appeal for 500,000,000," which had a wide circulation. A young physician, Dr. John Scudder, was one day visiting a patient, when a copy of this little brochure fell into his hands. He examined it with interest, and its perusal led him to consecrate his life to the work of Christ among the heathen. In this manner he became the first medical missionary ever sent out from America. The ship on which he embarked for the long voyage to India, sailed from New York harbor. Among those who gathered to witness his departure, was a youth of about seventeen, who grew intensely interested in the spectacle before him. The sight of the young physician and his wife calmly bidding farewell to home and friends, and turning their faces steadfastly toward alien shores, produced such an impression upon the mind of James Brainerd Taylor—for it was he—that he determined likewise to abandon earthly prospects and devote his entire life to the service of Christ. Resigning his position in a New York business house, he went to the preparatory school at Lawrenceville, and in due time entered Princeton College. At Princeton young Taylor soon made himself felt as one of the leading spirits in every department of Christian activity. In 1825 he became the founder of the Philadelphian Society—the religious society of the college—which after a vigorous existence of more than fifty years, only lost its identity by assuming another form.—College of Colleges.

### AFTERWARDS

Dear Mr. Editor:

**W**OULD you kindly allow space for a few lines?

A college friend who went "the other way" at church union time recently asked me, "Do you regret your choice"? I had never thought of it seriously before, but then I did, and I was glad I could answer, "No". A student, just beginning my course in 1925, I might have gone either way. I stayed with my Church, and though the way has not always been rosy, I have never regretted that choice.

Of course, there are reasons why I do not regret it. One is the depth of unity within the Church. A member of another church body recently remarked, "You can always tell a Presbyterian at our meetings. He fights bitterly in the meetings, but stops the fight when the meetings stop. His friendship survives differences of opinion". That is just it! Our battles are fought out in our church courts. Propaganda belongs to the unfortunate days before union. It has no place now among us. Our writing is



done in the Record, our official church organ, and essential in every congregation. The cheap holding of grudges, back-stage talk, and propaganda, is out! We have our differences; we have them orderly, and our unity survives them!

Another reason is, I cannot think of a better word for it—the sanity of the Presbyterian Church. To-day there is a call for evangelism, and our Church is not backward in taking its part in it; but it knows that evangelization can only come by deepening and broadening men's experience. In order to help men, you must have some proposition to lay before them, some news to break. What use a silly array of questions? Have we not read somewhere that one fool could ask more questions than a dozen wise men could answer? Now, no one could know our clergy, or read the Record and The Presbyterian Student, without feeling that our keenest minds are searching patiently for the "saving word": and as they find it so they give it to their people, calmly, thoughtfully, prayerfully. There is a certain sanity in that procedure that makes one proud to belong to the Presbyterian Church.

The Presbyterian Church, too, preserves in their proper place the highest values of culture. It may be that some students leave college with more culture than religious experience; but the background is there, in their traditions, in their homes, in their wrestling with realities, and, in a year or two, their lives adjust themselves, and God's revelation takes first place, the other values second; but they do take second place, next to God. It would be difficult to work and live in a church where a good type of social life, classical music, and modern study were disparaged. As ever, the Presbyterian Church is taking her place in realizing these things.

More than anything else however, I like the humility of the Presbyterian Church. As her motto reads, "Burning, but not consumed", so she lives giving herself in service, and yet not decreasing in strength. On the one hand she acknowledges her own weakness; and on the other, rejoices in the power of God, whose "strength is made perfect in weakness". She lives as an instrument: (Barth? Not quite!) to give His message; and she marvels at the great things God does, with so faulty an instrument. She never claims to have a right of possession of God's secrets, so that she can dispose of them wholesale, retail, or by pamphlet, but rather hopes, like Paul, that God will speak through "her word of His will"; and for His final revelation she is content to wait. If anything be closer to the heart of Christianity, I have not found it. Do I regret remaining Presbyterian? I should say not!

One of the Younger Ministers.

## In Quietness and Confidence

### A PURE HEART

He that hath clean hands and a pure heart.

Psalm 24:4.

**G**OODNESS is required within and without. "Behold Thou desirest truth in the inward parts." Clean hands and a pure heart go together, and, lest some be satisfied with making the outside of the cup and platter clean, be content with the form of godliness without the power thereof, it should be noted that this requirement is given frequent mention and strong emphasis throughout the Scriptures. Therefore, too, have we been taught to pray, "Create in me a clean heart, O God, and renew a right spirit within me," and "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." It is required of those who aspire to the Order of the Garter, according to the device on the symbol of that order, that they observe purity of thought, as a principle of life. Of aspirants in the Kingdom of Heaven a like demand is made when they seek high honor therein. Only the pure in heart shall see God.

It has been said that a thing is pure when it has nothing in it out of harmony with its nature. "Water is pure, air is pure, when they contain only their constituent elements and in the right proportion. Gold is pure when it has been separated by fire from all foreign matter. The diamond is pure, the crystal is pure, when there is nothing in them which hinders the refraction and reflection of light." It is thus with the heart. It is pure when it gives place within itself to none other but God. A heart so wholly centered upon God, so fully occupied with Him that it can say, "Lord, Thou knowest all things; Thou knowest that I love Thee," is a pure heart. This affection has great expulsive power and drives out the unworthy and base.

Many things, therefore, are discovered to be inconsistent with purity of heart, **selfishness** standing at the head of the list. How strong Christ's teachings upon the denial of self; how impressive His example who made Himself of no reputation, and took upon Him the form of a servant. In the training of the twelve the subjugation of self held a prominent place. "If any man will come after Me let him deny himself and take up his cross and follow me. . . . Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." Self-interest and the love of God conflict, or, to speak in other words, there is no room in a pure heart for selfishness. To sit in Merlin's seat in King

Arthur's hall, according to the story of The Holy Grail, meant loss of self, "for there, no man could sit but he should lose himself." The Knight Sir Galahad resolved to venture, crying, "If I lose myself, I save myself." Making such a venture for ourselves in the direction of expelling selfishness we shall truly save ourselves. Blessed are the pure in heart.

In like manner inordinate love of pleasure is inconsistent with heart purity. This has been predicted as one of the dangers of the latter days, that men shall be "lovers of pleasure more than lovers of God." So, too, avarice comes under this condemnation. "If any man love the world the love of the Father is not in him." The Apostle Paul speaks of some who suppose gain is godliness, and declares their misconception to be a very gross one.

In the pure heart there is no room for suspicion, or uncharitableness in judgment. "Love thinketh no evil." It is not guilty of hasty conclusion respecting character. It waits patiently and gleans with care before pronouncing judgment. It will not filch from any one his good name by imputing motives, or by thoughtless belief of the glib-tongued tale-bearer's words.

Further, those who love God supremely cannot look with cold disregard upon their fellows, and especially when need has overtaken them. Love is kind, and the love of God means bread for the hungry, and clothing for the naked; help for the weak and comfort for the sad. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And if apathy and indifference toward our fellows be excluded, what place can there be for the spirit of hate and revenge? With astounding recklessness we cherish these feelings. Yet they are against God, and defile the heart. "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." The better spirit is to return good for evil. If Christ loved His enemies, and prayed for those who crucified Him, how can His followers do other than suggested by the Apostle's command, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink?" These dark passions corrupt our whole nature. Their banishment must be determined upon if in our heart life we are to stand approved of God.

There is a disposition with us all to deal leniently with pride. With great complacency we permit ourselves this indulgence. But God's thoughts are not ours. The proud in heart are an abomination unto Him, and them He is said to know afar off. "Thou hast not true humility, the highest virtue, mother of them all." is a serious charge. Suppose this were spoken in true applica-

tion to our life! None can be great in the Kingdom of Heaven who cherish pride.

Addressing a young minister at his ordination a father in Israel gave him this advice, "Oh, study God well, and know your own heart." That ancient maxim, "Know thyself," cannot be obeyed without following the counsel of this later teacher. To know one's self the heart must be studied. In this realm it is said that the Scottish minister above quoted was a master both at apprehending and at disclosing the hearts of his hearers. Having heard him once, an English traveller said, "He showed me all my own heart." Our guide-book deals with states as well as actions. It is a discerner of the thoughts and intents of the heart. It is a mirror in which we may see not alone the outward form of our life but its secret purpose also. In that book our great Teacher speaks, and having listened to Him as He sat wearied upon the curb of a well, a woman confessed that He told her all things that ever she did. It is essential that we know our hearts.

Having discovered ourselves in the light of truth it is equally necessary to know what God can do for a heart defiled. And blessed be the name of God that when we come to know our need He imparts to us this confidence that He can cleanse the heart. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a right spirit." He is able to renew us in the spirit of our minds. His recreating work means purification at the fountain of life's activities.

Christ pronounces him blessed whose heart is pure; and the blind hymn writer Fanny Crosby, having put that thought into song, has left us these lines:

Some day the silver cord will break,

And I no more as now shall sing;

But, oh, the joy when I shall wake,

Within the palace of the King!

And I shall see Him face to face,

And tell the story—saved by grace;

And I shall see Him face to face,

And tell the story—saved by grace.—R.

#### A PRAYER

Give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; teach me to work as hard and play as fair in Thy sight as if the whole world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself, send me chances to do a little good every day, and so grow more like Christ.

—Will De Witt Hyde.



## AN EMANCIPATED SOUL

"The glorious liberty of the children of God."—Rom. 8:21.

There is a precious bell in Philadelphia which is guarded with most jealous custody. It is the bell of Liberty. It is gloriously linked with the birthday of a national life. It tolled the glad and momentous tidings when a nation achieved its independence and breathed the air of freedom. If anyone will turn to the life and letters of the Apostle Paul, and read and listen with diligent care, he will hear another bell of liberty ringing out the glad tidings that a man has been born again, and that he has breathed the wonderful air of spiritual freedom. I don't think you will travel very far in his life, or in his letters, without hearing the great bell of liberty sounding forth the blessed news of emancipation. Here are a few samples of what I call the bell-music in the Apostle's witness: "Our liberty which we have in Christ Jesus"; "The liberty wherewith Christ hath made us free"; "Ye have been called unto liberty"; "The Lord's freeman"; "Free from the law"; "Free from sin"; "This liberty of yours". In this way does the music keep breaking out in Paul's speech and letters, the great bell-note which signals the attainment of spiritual freedom and independence, "the glorious liberty of the children of God."—Rev. J. H. Jowett, D.D.

## HYMN

Father of peace, and God of love,  
We own thy power to save,  
That power by which our Shepherd rose  
Victorious o'er the grave.

Him from the dead Thou brought'st again,  
When by His sacred blood  
Confirmed and sealed for evermore  
The eternal covenant stood.

O may Thy Spirit seal our souls,  
And mould them to Thy will,  
That our weak hearts no more may stray,  
But keep thy precepts still.

That to perfection's sacred height  
We nearer still may rise,  
And all we think, and all we do,  
Be pleasing in Thine eyes. Amen.

## PRAYER

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name through Jesus Christ our Lord. Amen.

## Children and Youth

## THE GOOD SHEPHERD

George H. Morrison, D.D.

"I am the Good Shepherd."—John 10:1.

SINCE I was last preaching to you in this pulpit I have been having a few quiet days in the South of Scotland, in among the hills there.

You know the hills in the South of Scotland are not like the hills in the Highlands, which are rough and rugged and stony. In the South of Scotland the hills are covered right up to the top with grass. And at this season of the year, while everything is beautiful—the first flowers, the trees just coming into bud, and so on—I think far the most interesting sight is that of the sheep and the lambs, and perhaps even more interesting still, the shepherd. And to walk out on these hills any sunny day, and to watch the shepherd with his dog, and with his leather case hung on to his back into which to put any lamb that needs to be taken home, makes one think at once of this text, "I am the Good Shepherd."

One thing that struck me was this, how these shepherds—and all of them most intelligent men—how these shepherds were not content to overlook the lambs in general, but would go to every lamb, and knew exactly where to find it. Of course, I am not talking of the little creatures who were perhaps two or three weeks old. They were able to look after themselves. I am talking rather of the lambs that were perhaps an hour old, or a day old, which is what most of them were last week. We used to watch him, he seemed to know where every lamb was to be found, and he went first to one, picked it up, looked to see that it was all right; then he went straight on to another and the same process was repeated; and all the time the dog patiently following at his heels, touching nothing.

And one could not help feeling how like that was to the Good Shepherd. He is never content to look after you in crowds, He loves each one of you perfectly, and is going to take each one of you up in His arms, and if necessary keep you there, so that you may be safe. One by one the Annan shepherds went round. One by one your Good Shepherd takes loving care of you.

And then another thing, I could not see this for myself, it was one of the farmers who told me. He said, "You know, if a dog goes into one of my fields, immediately there is the greatest stir, the sheep are terrified, the lambs do not understand what is the matter, and all over the field there is alarm. But," he said, "if there is a shepherd with the dog, the sheep and the lambs just look up, and then fall to feeding again,

perfectly convinced it is all right, that though the dog is a nasty, worrying creature, so long as the shepherd is there they are perfectly safe, and if the dog and the shepherd go into a field together they just look up, and then quietly go on eating again."

My dear boys and girls, I thought that was a great lesson for us. There are a great many things whose nature it is to worry you, just as it may be a dog's nature to worry sheep. I am told you never see a dog worrying sheep, it is far too sly ever to be caught. Well, there are a great many things in our life that worry us naturally, things that make us afraid, but if you and I could just feel that, standing beside them all, is the great Good Shepherd, don't you think we would be like the sheep, and just go on doing our work with peace in our hearts, knowing that nothing harmful ever could come near us? I wish we could do that better, we are so apt to forget.

Then I spent a day or two with one of the great farmers down in that countryside, and I want to tell you what happened. He is a sheep farmer, and we had early dinner (they always have very early meals in a farmhouse), and one could see that all the time he was not thinking of us, he was thinking of his lambs. It was a very wild day, storm, hail and snow, wild blasts of wind and rain, and no sooner was dinner over than he disappeared. We never saw him again till the sun was setting. Then he came in, drenched to the skin, battered and tattered by the storm, muddy up to his knees, and yet perfectly happy because he had got all his lambs from certain exposed fields safe into a plantation, where they could get shelter and be safe, and here were we sitting at home, comfortable and warm, in a nice snug farmhouse.

I think this makes a true comparison of our Good Shepherd, and how easily He might have stayed at home in the brightness and love and blessedness of Heaven, and instead of that, coming down on to our hill-sides, braving everything, sprinkled—not with rain, but with blood—just that He might save His sheep and His lambs. And after living in farms like that one began to feel anew what a great text this is, "I am the Good Shepherd and know My sheep, and am known of Mine."

Happiness lies in the discovery and acknowledgment of those ties which fit us and bind us to take our place, to play our part, to do our work, to live our life, where we belong.

### SUMMER SCHOOL

Pumpkin Point Summer School, Algoma Presbytery, near Sault Ste. Marie, mixed camp, meets from July 7th to 14th.

### SUMMER SCHOOL

Saskatoon, Sask., July 5-11, 1937

Presbyterian Residence, 916 Spadina Cres.

This is to call your attention to the 6th annual Presbyterian Summer School at Saskatoon, of happy and profitable memory to those who have attended it in previous years. This School has become an established institution in Saskatchewan. For five years an ever-increasing number of Presbyterian Young People have come from all parts of the province and received its excellent instruction and uplifting influence. You could not do better than spend part of your summer's vacation here.

Send your application for enrolment to Miss E. A. McCutcheon, Suite 4, Webster Block, Saskatoon.

The total cost for the week will be \$7.00.

Remember the dates—July 5 to 11 inclusive.

#### Daily Program

- 7.00 a.m.—Rising Bell.
  - 7.40 a.m.—Morning Devotions.
  - 8.00 a.m.—Breakfast.
  - 9.00 - 9.40 a.m.—Lecture, Dr. L. L. Young.  
Subject: "Foreign Missions."
  - 9.50 - 10.30 a.m.—Lecture, Rev. Allan Reoch. Proposed subject: "Does the Mission Field Call?"
  - 10.40 - 11.10 a.m.—Inspirational addresses by the following:  
Tuesday, Arthur Young, Moose Jaw.  
Wednesday, Mrs. W. C. Brell, Pambrun.  
Thursday, Rev. Gordon S. Baulch, Wilkie.  
Friday, Miss Mabel Booth, Deaconess at Saskatoon.
  - Saturday, Rev. Arthur Gowland, Tisdale.
  - 11.30 - 12.10—Lecture, Rev. A. Roskamp.  
Subject: "Archaeology and the Bible."
  - 12.30 p.m.—Dinner.
  - Afternoon—Rest and varied programs of recreational activities under responsible supervision will occupy the afternoons.
  - 6.00 p.m.—Supper.
  - 8.00 p.m.—Evening Service, with the following ministers scheduled to speak.  
Monday, Rev. W. G. Brown, Saskatoon.  
Tuesday, Malcolm Ransom, Meath Park.  
Wednesday, Martin Bohn, Melfort.  
Thursday, Thos. Murphy, North Battleford.  
Friday, John Brent, Coleville.  
Saturday evening will be given over to the Summer School party.
  - Services for Sunday, July 11:  
At 11 o'clock the School will attend the regular morning worship at St. Andrew's Church, Rev. W. G. Brown, M.A., B.D., Minister.
  - At 7 o'clock, Parkview Church, Rev. Ronald Rowat, B.A., Minister.
- "I am surprised at the happy Christian fellowship here. I have made the acquaintance of some of the loveliest of young men



and women. It has been a most wholesome recreation. Above all, I have received a spiritual impulse that will constrain me to build as much as possible Christ's Kingdom at home." Words to this effect from one who had just attended last year's Summer School tell what it aims to do. The idea of this school was born out of a sincere desire on the part of its initiators to open the eyes of our young people to their need of Jesus Christ as Saviour and the Word of God as their rule of faith and conduct; also to help them see the reasonableness of the Christian Faith and build their lives upon its granite foundations; further, to inspire them to serve in His Church who loved them and gave Himself for them. Rest and wholesome recreations and other benefits are happy incidentals, but not the main emphasis. Numberless lives are adrift and threatened with wreckage, while numerous others are erected upon shaking spiritual foundations that cannot stand the storms of life. Our endeavor is to anchor young lives to the Rock of Ages.

Are there parents who are concerned about the spiritual welfare of their children? This School is intended to help them. All the instruction is in keeping with the Word of God and the Standards of our Church.

As in former years there will be a book-table of Christian literature.

We are most fortunate in having been able to engage Rev. Luther Young, D.D., as one of the Conference lecturers. Dr. Young is at the head of the Presbyterian mission work among the Koreans in Japan. His lectures will be interspersed with a rich store of missionary experiences always so inspiring when heard from the lips of those who have actually gone through them. We regret that this esteemed missionary was called back from Japan because of the illness of Mrs. Young, but we are confident that what has been such an upset in his own plans will turn into a lasting benefit to all who can attend this School.

We have further good news. There is every likelihood that Rev. Allan Reoch, B. A., also returned missionary, on furlough from Manchuria, and co-worker with the late Dr. Jonathan Goforth, will be with us throughout the entire seven days. He, like Dr. Young, will lecture every day.

On the program there appear a few other names of speakers that have not as yet been heard in previous years. We are glad that they are willing to assist us in making this School the best that has yet been, and they will be given a cordial welcome.

The guidance of the school is in safe hands. Rev. Ronald Rowat has kindly consented to act as Dean, Mrs. John Shaw as House Mother, Mr. William McBride, Saskatoon, as Musical Director, Miss E. A. Mc-

Cutcheon, Saskatoon, as Registrar and Miss E. M. Geddes, Saskatoon, as Stewardess.

We ask you to bring your Bible, note book, soap, towels, bathing suit, tennis racquet (not essential), and sneakers.

The first meal will be served Monday Evening, July 5th, at the Residence.

### KEATS ISLAND CAMP Presbytery of Westminster

July 3rd to August 16th, 1937

Our annual camp offers a healthy, recreative and instructive holiday under Christian supervision at a reasonable cost, amidst pleasant surroundings of scenic beauty.

Camp Theme: "We Would See Jesus"—John 12:21.

#### Camp Periods

Boys, July 5th to 19th.

Girls, July 21st to 28th.

Young People's, August 2nd to 16th.

Young People's Week-Ends, Saturday and Sunday, July 3rd-4th; July 31st-August 1st; Aug. 14th-15th.

#### Camp Directors

Camp Mother and Manager, Mrs. J. C. Strang.

Boys, Rev. J. C. McLean-Bell, St. Stephen's Church, North Vancouver.

Girls, Miss S. V. Scott, President Girls Leaders Council.

Young People, Rev. R. C. Acheson, Vancouver Heights Church.

It is expected that Rev. and Mrs. Allan Reoch of Manchuria will be at the Young People's Camp.

### LIVINGSTON CAMP

"Aim to Attend Livingston Camp, Baden

Junior Girls, July 6-15th.

Senior Girls, July 17-26th.

Senior Boys, July 28th-August 6th.

Young People's Week-End Camp, August 6th, 7th, and 8th."

These are the words appearing on the Camp Poster exhibited in every Presbyterian Sunday School of Guelph Presbytery. Accompanying these words is the picture of a girl with bow and arrow who is aiming at a target. To the right of the poster is a lithe lad with an eye to sports; in his hands is a baseball bat.

It is the wish of the Camp Committee to place a bow in the hands of every young person NOW so that their aim will find them holidaying this summer at Livingston Camp, Baden.

This popular camp is situated nine miles west of Kitchener. Seven years ago it was graciously presented to Guelph Presbytery by Mr. and Mrs. J. P. Livingston of Baden.

As the eighth season approaches YOUNG PRESBYTERIANS look forward with eagerness to bigger and better CAMPS at B A D E N !



## OWNED BY THE POLICY-HOLDERS

- Dividends paid policy-holders since organization

\$66,000,000

- Total paid policy-holders and beneficiaries since organization,

\$215,000,000

### A Purely Mutual Company

*Every dollar of surplus earnings belongs to policy-holders and is either actually paid or allotted as cash dividends or held in trust for future distribution.*

# MUTUAL LIFE

OF CANADA  
HEAD OFFICE: WATERLOO, ONT.

## INTERNATIONAL S. S. LESSONS

### LESSON—JULY 11

**God Provides a Leader**  
Exodus 3:1-12

Golden Text: Come now therefore, and I will send thee.—Exodus 3:10.

### LESSON—JULY 18

**God Encourages a Leader**

Exodus 3:13-16; 4:10-16; 5:1

Golden Text: The Lord will give strength unto his people.—Psalm 29:11.

### LESSON—JULY 25

**God Prepares a People**  
Exodus 12:21-28

Golden Text: The Lord thy God hath chosen thee to be a special people unto himself.—Deuteronomy 7:6.

### LESSON—AUGUST 1

**God Leads a People**

Exodus 13:17-22; 14:10-15

Golden Text.—The Lord shall guide thee continually.—Isaiah 58:11.

## OUR CHURCH CALENDAR

### Vacancies

Belfast, P.E.I., Mod., Rev. T. Owen Hughes,  
Montague, P.E.I.  
Bethel, Bryanston and Ilderton, Ont., Mod.,  
Rev. John McNair, 8 Christie St., London, Ont.

## HIGHLAND COSTUMES

TO ORDER

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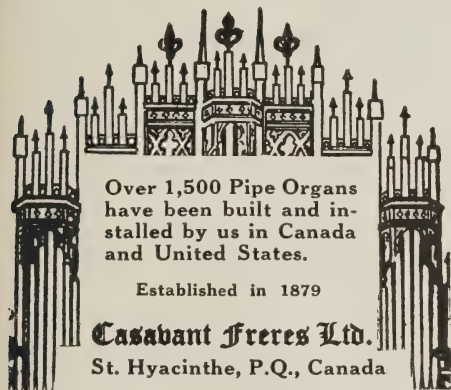
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To conquer weakness, one must not gratify it.

Our capacities are our only real possessions.

The highest law is that of gratitude and love.

Integrity overtops the mountains for grandeur.

Better to say nothing than not to the purpose.

The power which has moved adventurers is faith.

It takes both head and heart to make a true man.

Loyalty to the best that is in us is imperative.

Unless God is mighty to save we cannot be saved.

He who lives to live forever will not fear dying.

Less judgment than wit is more sail than ballast.

Public life is a hard school but it is a man's job.

There is no toil like that of trying to mend things.

Patience and diligence, like faith, remove mountains.

Be intimate with very few and upon very good grounds.

Industry and temperance are efficient aids to health.

Talk happiness and talk health.

Selfishness is a bar to fellowship.

Death is but a pause in the music.

Idleness is a most fertile source of crime.

The Bible resounds with missionary appeals.

Virtue lies in the struggle, not in the prize.

Where there is no hardship there is no hardihood.

It is always by minorities that nations are saved.

It is a waste of time to leave a task incomplete.

The real enemy of the churches is spiritual slumber.

Some things must be taken for granted but not everything.

Entering into life now we have entered upon life forever.

God appoints to every one of His creatures a separate mission.

Life without some necessity for exertion must ever lack real interest.

How sad when money alone represents the sum of a life's accumulation.

Nothing so elevates and transforms a man as the power of Christ.

The basis of unity is a sacrificial interest in the common good.

The prevailing mood of life should be joyous remembrance of God.

Take the world as it is and do your best and try to make it better.

Feelings come and go but God is the same yesterday, to-day, and forever.

A faith grounded solely upon occasional ecstasies is sure to break down.

To acknowledge wrong is but to confess that one is wiser to-day than yesterday.

An acute financial situation in the Church is a symptom of some inner weakness.



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**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, AUGUST, 1937

No. 8



ST. ANDREW'S CHURCH, KINGSTON, ONT.

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\*Note:—Specify whether for Home or Foreign Missions, or both.

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I earnestly request that you do your part and "Try Courtesy" every inch of the way.



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# The Presbyterian Record

VOL. LXII.

TORONTO, AUGUST, 1937

No. 8

## BY THE EDITOR

### A FALLEN STAR

SOME years ago in a temperance address the late Mr. J. W. Bengough, in his skilful fashion with the crayon, portrayed on his canvas a red light such as may be seen on a railroad semaphore or now, in the day of the auto, on a highway. Then turning to his audience he stated that this was an idea that he borrowed from the C. P. R. facetiously explaining that as that body had borrowed generously from us he thought he might return the compliment.

We acknowledge that the heading of this article is not ours. It is borrowed, having been employed by Dr. Donald of the Church of St. Andrew and St. Paul, Montreal, when seconding before the General Council of the Alliance of the Reformed Churches at Montreal the motion to eliminate the asterisk and note associated with our name on the records of the Alliance. Since the motion had to do with the dropping of the asterisk it was a neat turn of speech on the part of Dr. Donald to refer to it as a fallen star.

This is the form in which the asterisk and note appear in the Alliance Records:

#### **The Presbyterian Church in Canada\***

Then at the bottom of the page is the note to which the asterisk points,

**\*The name of this Church is in dispute and the title given here is used without prejudice and without implying approval or disapproval on the part of the Alliance.**

The story may be told in brief form.

On the Records of the Western Section of the Alliance our name appeared as The Presbyterian Church of Canada. In 1929, when the General Council of the Alliance met in Boston, a memorial from the General Assembly of our Church was presented requesting that on the Alliance records our Church be designated by its proper name, The Presbyterian Church in Canada. When this memorial was presented to the business committee of the Alliance, the matter was referred to a small committee before which our representatives appeared and presented their case. They were opposed by the representatives of the United Church of Canada who contended against our claim supporting

their contention by reference to the United Church of Canada Act, Sec. 10 S.S. c.,

**The non-concurring congregations in connection, or in communion with any or all of the negotiating Churches may use, to designate the said congregations, any names other than the names of the negotiating Churches, as set forth in the Preamble of this Act. . . .**

We contended that the Alliance in loyalty to its constitution had no option but to accept for their records our name as we presented it and further argued upon the merit of our case.

The Committee decided, and this became the finding of the General Council:

**That until an authoritative decision has been reached and made effective, the Council shall designate this Church as "The Presbyterian Church in Canada" and shall protect its own records by a foot-note to the effect that "This designation is in dispute and is here used without prejudice, implying neither approval nor disapproval on the part of the Council."**

Now, eight years after that note was appended to our name, the General Assembly revived the question and resolved to approach the General Council of the Alliance at its meeting in Montreal requesting that the asterisk and note be eliminated, and Dr. Rochester and Dr. MacGillivray were chosen to present this finding of the General Assembly. Dr. Rochester laid before the Alliance this request and before it was considered was asked by one of the commissioners from the United Church if he had any objection to their making a proposal to the Council before our appeal was heard. To this he offered no objection. At a meeting of the Business Committee later Dr. E. Leslie Pidgeon, speaking for the representatives of the United Church presented the following:

**Whereas there is confident expectation that matters of difference between the two churches in Canada which are members of the Alliance, will be amicably settled, the Commissioners of the United Church, without prejudice to the rights and claims of either Church, beg to request that the**

Council remove the footnote attached to the name of The Presbyterian Church in Canada wherever that name appears in the publications of the Alliance.

Dr. Rochester asked the privilege, when this was put into his hand to give it consideration in consultation with his associate Dr. MacGillivray. Subsequently he said that he had no objection to the form of this proposal, thanked the United Church representatives for presenting it, and asked that the appeal which he had presented in the name of our Church be withdrawn. The Business Committee immediately adopted the proposal and the next morning the General Council accepted the Committee's recommendation. It was in this connection that Dr. Donald made his brief speech in which he referred to the fallen star. Our name therefore now stands clear upon the records of the Alliance and the matter rests where we steadfastly contended it should rest, namely, outside of the Alliance altogether.

### A GIFT AND AN OFFER

There was placed at the disposal of the Assembly in Ottawa a generous package of literature upon the practice of benevolence with particular emphasis on tithing. We ordered these in the name of the Budget and Stewardship Committee from the Layman Company of Chicago, and requested them to send the bill. We were informed later that there was no charge. This company therefore placed at our disposal this valuable material and without cost, even for postage. For this we are greatly indebted to them.

We think our readers would do well to note the following offer made by this Company:

For \$1.00, we offer to send to any address, postpaid, a package containing 40 pamphlets, 32 bulletins and 20 tabloids, over 500 pages, by about 40 authors of various denominations. This package includes a Tithing Account Book and three playlets; and pamphlet "Winning Financial Freedom," outlines an attractive partnership plan, an offer of great value to any Christian worker, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

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### THE GENERAL ASSEMBLY

**C**ONTINUING our report following the presentation of the more salient features in last issue we note the attendance of Commissioners. The number appointed this year was 236, the number reported present, 211, an advance of fourteen over the last two General Assemblies. There seems to have been a high average of attendance also, Commissioners having taken seriously their responsibility, and this attendance was well maintained until the close.

The Communion service, which is always a feature of the early sessions of the Assembly, was held on the morning of the second day. As customary this was presided over by the Moderator, Dr. Hugh Munroe, who was assisted by Dr. Robert Johnston, the minister of Knox Church. The elders assisting were:

Mr. F. A. McDiarmid, Mr. P. Christie, Senator Wm. Duff, Mr. W. F. Yorston, Mr. D. M. Rowat, Mr. C. M. Pitts, Mr. E. W. McNeill, Mr. G. L. Sutherland, Dr. Norman C. Wallace, Mr. Robert Smith, Mr. L. E. Gibson, Mr. Thomas Dow, Mr. John Shaw, Mr. T. P. Geggie, Mr. Andrew Mundell, Judge A. G. Farrell, Dr. John Howie, Mr. Joseph R. Young.

### The Presbyterian Record

As is the almost unvarying procedure the report of The Presbyterian Record was presented early. The Convener of the Committee, Rev. G. M. Dunn, of Westminster Church, Toronto, was present and in a very clear and strongly persuasive address set forth the duty of the Church with respect to this its official publication. Mr. Dunn pointed out that for the most part the Record was left to take care of itself. Its circulation was not pushed, or even in many cases commended. It was its own salesman in distinction from secular publications which are commended to the reading public by the most modern high pressure methods. Brief but regular commendation of the Record from the pulpit with firm insistence that to accomplish its work it must be in every home, and be read by all, would greatly increase circulation in a very short time.

The business aspect of the report is presented in the following paragraphs:

"The financial statement is not so favorable as last year, the receipts for this year being \$11,756.66 as against \$12,497.84 last year. The statement shows, however, that the expenditure is down. In 1935 this was \$12,453.12 and in 1936 \$12,026.67.

"Under Record expenditures are included printing and mailing the Record, 29,800 copies monthly, salaries of Editor and Of-

(Continued on page 230)



## Many Minds

THE Old Book tells us that in the multitude of counsellors there is safety and one sees the truth illustrated in such a gathering as that which took place in Montreal at the end of June, familiarly referred to as the Pan Presbyterian Alliance. Every four years this Parliament of Presbyterians gather and though the representatives on this occasion came chiefly from North American and European Continents, Africa and Asia were not unrepresented. Here indeed was a multitude of counsellors. Unsafe conclusions would not be likely to pass their scrutiny for Presbyterian minds are keen and penetrating.

From other pens you will learn of the various decisions of this Alliance of Reformed Churches Throughout the World Holding the Presbyterian System whose total membership, on a conservative estimate, is forty million souls. One subject falls to be mentioned here because it aroused great interest. What is the missionary to regard as the core of his preaching message to the people in his area of service who may be bewildered by the differences in doctrine of the representatives of the many denominations which are engaged in evangelizing the world. A missionary from the Free Church of Scotland submitted the following:

- (a) Teach men everywhere to know and love the Bible.
- (b) Proclaim the greatness of God.
- (c) Exalt righteousness of life.
- (d) Lead men to the Cross of Christ.

Don't you think that if all the races of mankind were evangelized along these lines the days of refreshing when all should be delivered from the bondage of evil into the glorious liberty of the children of God would not be far off? Aren't you anxious to speed such teaching throughout Canada and beyond the seas?

A speaker at Montreal told us of a moving experience that had recently fallen to his lot. After an address he gave in a church in the south of the States, in which he had mentioned the martyrdom of one of their women missionaries in Central China at the hands of a maddened mob, he was confronted by a young man, deeply moved, who wished to say that he was the dead girl's brother and that he was going to take up her torch. That in itself was a great happening, but listen to what the speaker added. He had just come from commissioning this young man and his bride, and his two sisters, to go at their joint request to the same place where their sister had sealed her testimony with her life's blood.

We cannot allow the few to give so much for God's greater glory while we give so little. Are the givings of most of us anywhere near the sacrificial level? One minister at our Assembly in Ottawa gave the writer \$4.00 from a woman in his congregation who wanted it to "go to the Budget of 1936". Her name was not to be mentioned but sufficient was said to make it appear that she had a right to be counted with givers of much larger sums as a "special friend of the Church."

We make much of the name we bear, The Presbyterian Church in Canada. Let our pride in the name reflect itself in our sacrifices for its honorable upholding both within and without the Dominion. That means getting out of debt for one thing; and we can all do something towards that end.

The European representatives envied us on this side of the Atlantic our social stability and our enjoyment of life's comforts. Those from Central Europe knew of very serious distress among the pastors, students, and members of their Churches, and indeed the Alliance in its relief work has found that even \$5.00 per month has been enough to make a student's continuance at his course possible, which is understandable when one remembers that such a student without that help had been keeping body and soul together on bread and coffee and soup as his daily food. Yes, we are well off in Canada, and if well off able as a Church to do greater things than our 1936 figures show. Let us each think this matter over and think it seriously through before 1937 is too far advanced.

WILLIAM BARCLAY,

Budget Convener.

(Continued from page 228)

fice Secretary, travelling expenses, office equipment and supplies.

"The receipts represent subscriptions and the proceeds of advertising. A few small sums have lately been contributed by persons desirous of supplying the Record in needy places. . . .

"It is noteworthy that the Record is directly a medium of revenue for the Church as indicated by the response to special appeals in its columns and indirectly in promoting liberality by which both congregations and the Budget profit."

Attention is also drawn to the fact that "the Record is the most efficient publicity agent in the service of the Church and to the fullest measure of its opportunity keeps before the world the fact that The Presbyterian Church in Canada is still a distinctive body in the Church Universal and shares with similar bodies in the work of extending the Kingdom of our Lord and Saviour, Jesus Christ."

The concluding paragraph of the report refers to the action of the Assembly of 1935, urgently impressing the duty upon all the members and adherents of the Church of greatly advancing the circulation of the Record and ends with these words,

That the Assembly should urge the most energetic effort to see that its recommendation is made effective, that the Record should be placed in every family.

Dr. Rochester spoke to the report calling attention to the trying experiences through which all religious publications have passed and are passing, and in which the Record has had its share. He dwelt also upon the great value of the Record in stimulating liberality toward the missionary and benevolent work of the Church, citing a number of recent instances.

#### Committee on Correspondence

This report in the absence of the Convener, Mr. F. G. Vesey, was presented by

Dr. Rochester, who spoke briefly in explanation of the various features.

Necessarily the relationship between our Church and others throughout the world is sustained by correspondence. Wherever possible, at a minimum of expense, delegates are sent. Last year advantage was taken of Dr. J. G. Inkster's visit to England and Scotland to serve in this connection. He was able to attend the Assembly of The Presbyterian Church of England, of the Church of Scotland, and the Synod of the United Original Secession. At all of these he was very warmly welcomed.

Rev. F. W. Beare of the Presbyterian College, Montreal, was our fraternal delegate to the General Assembly of the Presbyterian Church in Wales. For the first time we were represented at the gathering of Reformed Churches in France. Here also Professor Beare was our representative. His contact however was through conference with individuals and by correspondence in a number of cases. It was his privilege to attend the National Synod of the Reformed Evangelical Church at Rheims, where he was tendered a very hearty reception. He was also present at the Calvin Commemoration in Geneva, and had the opportunity of presenting a short message of greeting.

Letters were given to Rev. Frank Kovacs of Hamilton, who visited Central Europe, commending him to the annual Y.M.C.A. Conference at Transylvania, and the Hungarian Reformed Ministers' Conference at Nagyenyed, Transylvania.

As in former years, brief reports of our missionary activities, with special reference to Home Missions, were sent to the Colonial Committee of the Church of Scotland and of the Presbyterian Church in Ireland.

The General Assembly having remitted to the Committee on Correspondence with Other Churches the overture from the Synod of the Maritime Provinces with respect



to the note accompanying the name of our Church on the records of the Alliance of the Reformed Churches, the Committee recommend:

That the prayer of the overture be granted, and that this Assembly approach the General Council of the Alliance of the Reformed Churches holding the Presbyterian System at its meeting in Montreal, June 22nd to 29th next, requesting that the asterisk and the note, standing opposite the name of The Presbyterian Church in Canada on the Alliance records, be eliminated, and that Dr. W. M. Rochester and Dr. A. J. MacGillivray, be appointed to present to the Alliance the finding of the Assembly, and to support the application.

Cogent reasons were presented in the report in support of this application.

### Relief Evangelical Churches of Europe

The Committee was in receipt of a letter from Dr. Adolf Keller, Secretary of the Central Bureau for relief of the Evangelical Churches of Europe, requesting an additional contribution to its work. The Committee confirmed the action of the Secretary in informing Dr. Keller that it would not be possible at the present time to increase our annual contribution. The Committee, however, is glad to report that this year two unexpected contributions were received, \$100 and \$50 respectively. These made the contributions for 1936 \$400 instead of \$250.

The recommendation of the Committee is that the contribution for the current year, 1937, be as formerly, \$250.

### The General Board of Missions

#### Home and Foreign Mission Report

The report contains the following reference to the late Dr. Jonathan Goforth, whose death took place on October 8th, 1936:

The General Board of Missions desires to pay loving tribute to the memory of the late Dr. Jonathan Goforth, who passed away at Wallaceburg, Ont., on October 8th of last year.

Dr. Goforth had completed almost forty-nine years of devoted, consecrated service. Although granted permission by the last General Assembly to retire from active service as a missionary, he continued his Gospel ministry to the very end.

Dr. and Mrs. Goforth left Canada in February, 1888, for China, and for forty-seven years they labored in the far East, for thirty-seven years of that time in China, then in Manchuria, until their return to Canada in 1935.

Dr. Goforth's life and ministry is a splendid example of heroic self-sacrificing service. By constitution and temperament he was the ideal foreign missionary, as one set apart from his birth, his very name prophetic of his high calling. His life, like that of the great Apostle, was governed by the ruling principle, "This one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus."

His courage, his unquenchable optimism, above all, his profound faith in the Word of God, and in the redeeming power of the grace and love of God as revealed in His Son our Lord and Saviour Jesus Christ, allied to a kindly temperament, made of him an evangelist as well as a missionary to foreign lands.

In Dr. Goforth the Church had a great missionary whose name was a household word in many lands and whose influence was far reaching. In

his death the Church lost a noble veteran who bore many scars from his long conflict with heathenism. Of him it may truly be said, "He fought a good fight, he finished his course, he kept the faith".

To his aged widow, who for so many years shared his labors, endured with him many hardships, and enjoyed with him many triumphs of the Gospel they loved and proclaimed, and to his sons and daughters, the deep sympathy of this Board is extended.

Reference is made to the retirement of Rev. J. B. Cropper, which took effect in September last after he had completed forty years of active services in British Guiana; and of Dr. R. J. Douglas, Synodical missionary for British Columbia and Southern Alberta since 1925. Dr. Douglas retired last September on account of ill health.

With respect to Northern Ontario the Board reports that Rev. C. J. MacKay of Portage la Prairie has been appointed to Kirkland Lake and that he entered upon his work March 1st. Miss Evans, a graduate nurse, was appointed by the W.M.S. (W.D.) to assist in the work there.

Rev. W. D. Grant Hollingsworth of Prince Rupert, B.C., who was released from his congregation for one year by the Presbytery of Westminster to undertake survey work in the province, has presented a number of interesting and informing reports on the work so far done by him under the direction of a committee of the Synod.

Upon recommendation of the Synod's Committee following a report of Mr. Hollingsworth, Mr. Harold G. Funston of the graduating class of Knox College was appointed as ordained missionary to Stewart, a field on the Portland Canal where there is considerable mining activity. Another student has been appointed to the Princeton field in British Columbia. Consolidation of the work among the weaker home mission charges wherever possible without loss to the territory served has been under consideration, efforts to this end being made through the co-operation of Presbyteries and through the help of the Synodical Missionaries. This work of consolidation is still in hand.

#### Missionary at Large, New Brunswick

The Executive Committee of the Board at its meeting in September having decided to discontinue the office of missionary at large in New Brunswick, committed to Dr. A. S. Reid the task of making a survey of the Maritime Synod with special reference to the situation in New Brunswick. Upon Dr. Reid's reporting the following action was taken:

That the recommendations made by Dr. Reid be referred to the Sub-Executive for Home Missions, and that the Board assures the Presbyteries of St. John and Miramichi of our sympathetic consideration with regard to the care of the Home Mission work within their bounds and that the Sub-Executive Committee for Home Missions be requested, after receiving the complete

report of the survey of New Brunswick to prepare a report with reference to the situation in New Brunswick to be submitted to the General Assembly.

### Supply for Winter Fields

The Board has considered sympathetically overtures from the Synod of Manitoba, and British Columbia, with respect to the establishment of a summer session in theology in order to procure more adequate supply for winter fields, and embodied in its recommendation its purpose in this connection.

In the foreign field a number of changes have been found necessary. In North Formosa the Board has transferred to the Japanese Government, through official representatives, the schools known as the Girls' School and the Boys' School in Tansui. This step was made necessary by the national educational policy of the Japanese Government, and was not taken until the whole question was carefully considered by the Board, the Council on the field, and the Executive of the W.M.S. (W.D.) This change will result it is expected in freedom to engage in more extensive evangelistic work.

Dr. J. L. Little has been secured as medical missionary in connection with the MacKay Memorial Hospital. Because of his acquaintance with the language and his wide experience he will be a valuable acquisition to the work. His coming during the absence of Dr. Stevens on furlough and the sudden illness of Dr. Gushue Taylor was most timely.

### Manchuria

The bungalows for missionary residence in Szepingkai are much appreciated by the missionaries and the thanks of the Board and of the Assembly are due to those congregations and individuals who by their generous gifts made the completion of this project possible.

### British Guiana

The assumption of larger responsibility for the cost of educational work by the Government has considerably reduced the financial demands upon our Church. Mr. H. DeCourcy Rayner, a graduate of Knox College this spring, has been appointed to the field, and with Mrs. Rayner is expected to reach the field early in the summer. This will relieve Rev. David Marshall who, to the regret of the Board, finds it necessary in the interests of health, to return to Canada. The Board records its high appreciation of the valuable services rendered by him and believe that his knowledge and experience will be of great assistance to the Board.

### India

The resignation of Dr. John Howie has been accepted to take effect at the end of his present furlough. The transfer of Dr. W. R. Quinn to Jobat, to take charge of

the hospital there, has been approved and Dr. and Mrs. Quinn and family expect to leave for their new field early in the autumn. In the meantime the gap was filled by Dr. Effie Winchester, a medical missionary under the auspices of W.M.S. (W.D.) who went to the field last autumn. Dr. Buchanan, who was expected on furlough this year and whose retirement will take place at the end of that period, has decided to remain in India for the present.

### Jhansi

Far reaching changes in the conduct of this mission field seem necessary and to this matter the careful attention of the Board in conference with missionaries on furlough, with the Council on the field, and with the W.M.S. (W.D.) has been given. Radical changes must now be made in the agricultural, industrial, and educational work, and it anticipates that there will be decided expansion along evangelistic lines marked by closer co-operation with neighboring missions, especially that of The Presbyterian Church in U.S.A.

### Koreans in Japan

Dr. L. L. Young and Mrs. Young, who for the present in the interest of health are residing at Calgary, may yet be compelled to withdraw from a work which they have conducted with marked devotion and fidelity since 1927. In this event it will be necessary to take whatever steps will be required to fill the vacancy.

The plan of organization approved by last Assembly under which there will be one general board with an executive committee, and two sub-executives, one for Home and one for Foreign Missions, has proved very satisfactory. The two sub-executives have had regular meetings and have been able to give careful attention to all matters requiring prompt consideration.

Definite action should now be taken with a view to appointing two Secretaries, one for Home Missions and one for Foreign Missions, and the Board requests permission of the Assembly to request Presbyteries to make suitable nominations for these positions, to be submitted with recommendations of the Board to next General Assembly.

### Recommendations

1. That the Presbyteries of the Church be requested to continue the survey of home mission fields within their bounds with a view to more effective and regular service and to report to this Board or the Executive.

2. That the Assembly appoint a special committee to confer with the Faculty of the two Colleges, and with the Executive Committee of this Board, as to the possibility of arranging for a summer session in theology, with a view to securing trained and efficient supply for our winter mission fields.

This matter was the subject of two overtures numbered 2 and 4, which were referred to the Board of Education. See Overtures.



3. That for one year there be no increase in the salary paid to foreign missionaries for each seven years of service.

4. That grants to augmented charges be on the basis of a maximum of \$1,600.00 per annum, and ordained mission fields on a basis of a corresponding reduction, and that students' salaries be on a basis of \$12.50 per week, plus board and transportation.

5. That a Home Mission Secretary be appointed by the 1938 General Assembly, and that nominations for the same be called for as per the recommendation of the Board of Missions. That in the meantime no change be made in the status of the Synodical Missionaries.

6. That the matter of a Foreign Mission Secretary be referred to the Board of Missions to call for nominations if they deem it advisable to do so, and to report to the 1938 General Assembly.

7. That the General Assembly refer to the General Board of Missions the question of the advisability of appointing conveners or secretaries to have charge of the work of the separate foreign mission fields of our Church.

8. That while this Board is in favor of the appointment of two Secretaries, Home and Foreign, its judgment is that the continuance of synodical missionaries is vital to the work of our Church.

9. That the Board is preparing to make adequate provision for the oversight and development of work in the Presbyteries of St. John and Miramichi.

10. That no action be taken with a view to the formation of a Presbyterian Church in India.

That the following changes be made in the regulations governing the services of foreign missionaries:

1. Missionaries under appointment are expected to hold themselves at the disposal of the Board from the date of their appointment unless for special reasons other arrangements are agreed upon with the Board.

2. Missionaries under appointment are expected to proceed to the field assigned without delay upon the instructions of the Board, and by the route assigned.

3. The regulations with respect to rent allowance as printed to be amended to read "rent allowance not to exceed \$50 per month when on furlough".

4. With respect to furlough allowances for travel, the Board will also provide for the transportation of missionaries' children up to the age of 18 years when accompanying their parents at the regular furlough period. At all other times the cost of children's travelling expenses shall be the responsibility of the missionary. In any case where a missionary on active service should decide to withdraw from the work at the end of the regular furlough period, the Board's liability shall be limited to the necessary expense of the journey home, and two months' additional salary.

### Women's Missionary Society (E.D.)

The report states that statistical returns vary little from time to time, yet those in touch with the life of the Society note a deepening of interest and a growing sense of responsibility.

It is no new thing to say that conditions in the Presbyterian Church in the Maritimes need special and immediate attention. Strongly entrenched as our Church seemed to be in these old provinces, where the seeds of Presbyterianism were first planted, the crash of 1925 still reverberates and scattered remnants of once strong congregations offer a challenge. We have one auxiliary of our W.M.S., in a town that has had no Presbyterian Church since Union, that meets regularly for the study of mis-

sions and for prayer, and last year sent over one hundred dollars to our treasurer. Statistics cannot reveal the full strength of our forces.

Our Executive hopes that we may be given broader scope for our Home Mission activities, and that a fuller degree of co-operation with Presbyteries and Synod may be possible. The work lies at our doors, precious time is passing, while the young people of this, the best recruiting ground of the Church, are missing the training of the Church of their fathers. We have had a good year, we know that God has blessed our labors, and we look confidently forward to greater service.

The Society embraces eight Presbyterials, with 212 auxiliaries and a membership of 3,812. In addition there are 616 home-helpers, and the Society's publication, *The Message*, has subscribers to the number of 2,629. Receipts from Presbyterials were \$16,358.20. Interest and special gifts increased this amount by \$228.58.

About 7,000 passengers entered Canada through Halifax last year, of whom hundreds were welcomed and assisted by Miss Lena Fraser, the Society's devoted representative at that port.

The report indicates an extensive Home Mission work under the care of the Society. The Chalmers Jack Mission and the New Carlyle Residence on the Gaspé Coast, Quebec, are institutions under its care. The sum of \$300 was given last year in bursaries to young men preparing for the ministry of our Church.

The Society's Foreign Mission interests center in British Guiana, and among the Koreans in Japan. To the former the sum of \$1,220 was devoted and to the latter \$7,600. The sum of \$500 formerly devoted to the college at Pyongyang is now sent to the Theological Seminary in Kobé. Connection is maintained with the New Hebrides by an annual contribution of \$50 to the Santa Training School.

In the absence of the President, Mrs. G. E. Ross of Fredericton, the report was presented by Mrs. W. S. Yorston, who directed attention to some of the more important aspects of the work.

### Women's Missionary Society (W.D.)

This report was laid before the Assembly in a brief and effective address by the President, Mrs. W. A. McLennan. At the outset a paragraph is devoted to organization.

The Women's Missionary Society (W.D.) is made up of a Council with a stated membership from each province, which meets biennially, a Council Executive of 35 members, meeting weekly, 6 Provincial Societies, 41 Presbyterials, 731 Auxiliaries, 257 Young Women's Auxiliaries, 337 Girls' Organizations, 563 Mission Bands, 52 Associate Societies, 7,691 Home Helpers. The total membership stands at 44,361. A Field Secretary gives her time to work among the Senior Auxiliaries,

a Young Women's Travelling Secretary to the work in the Young Women's Auxiliaries, while a Girls' Work Secretary divides her time between the Board of Sabbath Schools and the Women's Missionary Society.

The receipts for the year from the Provincial Societies were \$143,522.97. Individual contributions, etc., added \$5,135.74, a total of \$148,658.71. This is an increase of \$528.85 over the year 1935, but is below the estimate which was set at \$151,000. Expenditure however showed a decrease of \$15,709.55. The special retiring fund for missionaries now amounts to \$93,541.09.

The Society has under its care, two hospitals, four residences, two Indian residential schools, and two Indian day schools. These are all in the Home Land. As in the East, in the Maritime Provinces, so the Western Division has a port worker in the person of Miss Munro and in Toronto a hospital and prison visitor, Miss Murray, and a band of deaconesses whose work is spread over the Dominion.

Abroad the Society serves in British Guiana, Japan, Manchuria, South China, the Bhil Mission, Jhansi, and North Formosa. Interest in the Chinese Christian Literature Society is expressed by an annual gift of \$100 with an additional \$95 in the year of its Jubilee; and in evangelistic work under the Church of Christ in China by a gift of \$1000.

The Candidate Department considered fifty-seven applications. The strength and range of the Society's influence was increased by its monthly publication, Glad Tidings, and the publications of which Miss Margaret Ness is now Secretary.

### Survey Committee

This Committee has its origin in an overture from the Presbytery of Toronto to the last General Assembly, the prayer of which was:

That a Committee of Assembly be appointed forthwith and be instructed to make a careful examination of the policies and investigation of the activities of the Church, to formulate such changes as shall be found necessary or advisable for the most economical and efficient prosecution of these, and present the same at the next General Assembly.

The Assembly having adopted this overture appointed a committee: Rev. Dr. J. S. Shortt (Chairman); Rev. Dr. James MacKay, Rev. R. A. Cranston, Rev. T. D. McCullough, and Rev. Dr. D. MacOdrum, ministers; and Mr. D. M. Rowat, Mr. John Thomson, Mr. J. A. MacLaren, and Mr. R. M. Sedgewick, elders.

Associate members: Rev. Dr. Hugh Munroe, Rev. Dr. Frank Baird, Rev. W. G. Brown, and Rev. Dr. W. A. Cameron, ministers; and Judge A. G. Farrell and Sheriff Ronald MacVicar, elders. Having completed its labors the Committee reported:

The Committee was allowed a wide latitude in its work, but the necessary limitations of time and expenditure have kept the Committee well within the compass of its instructions. The field of investigation is far from being exhausted, and any thing like a complete and thoroughgoing survey would seem to call for the labors of a smaller committee, whose members would be freed for the time from the duties of the regular pastorate, or their ordinary occupation, and with a liberal expense account at their disposal.

The constituent members of the Committee were greatly assisted in their work by the appointment of a number of associate members, ministers and laymen of wide experience residing in the far west and east, and upon whom we relied for information touching the interest of the work in their respective sections of the Church.

The Committee wishes to acknowledge the readiness and courtesy of the officials of the Church offices in supplying the Committee with information asked for, thus facilitating our work.

The Committee held conferences with the Board of Administration and its Executive, with the Board of Missions and its Sub-Executive, with the Board of S.S. and Y.P. S., the Budget Committee, the Record Committee, the Pension Fund, and with many individuals including representatives of the colleges and missionaries on furlough.

The instructions of the Assembly to prepare a statement of the financial position of the Church including receipts and expenditures and have the same printed in The Record at an early date were duly attended to, and such a statement appeared in The Record for November.

The recommendations of the Committee are as follows:

#### 1. Location of Church Offices.

That the Central Church offices be removed from their present location to one owned and controlled by the Church. We consider the Scott Institute to be suitable for this purpose. At the request of the Committee an independent and experienced builder has examined the building and estimates the approximate cost of repairing and remodelling the same to be about \$10,000.

The fact that the lease of the present premises expires on September 30th, 1938, makes this a suitable time for considering the matter of a permanent location.

#### 2. Retiring age of Church Appointees.

That all salaried servants of the Church, appointed by the General Assembly, be retired at the age of seventy years, save in exceptional cases, where by action of the General Assembly, the term might be extended for another year.

#### 3. Home and Foreign Missions.

1. We recommend (a) the appointment by the General Assembly of two secretaries in connection with the missionary work of our Church, one for the work of Home Missions, and the other for the work of Foreign Missions, and that the necessary adjustments of the work be committed to the



Board of Missions. That in addition to their office work the secretaries also act as supervisors where their services are so required.

(b) That subject only to the supervision referred to in the foregoing part of this recommendation, the privilege and responsibility of administering the Home Mission work within their bounds be accorded to all Presbyteries, working through their Home Mission Committees, travelling and other necessary expenses involved to be allowed by the Board of Missions.

2. That congregations and individuals be given an opportunity to participate directly in the support of any mission work they may designate under the Board of Missions of our Church, contributions so made to be credited to the Budget givings of the congregations in which such gifts originate.

3. In the conduct of Foreign Missions we recommend that the chief stress be laid upon Evangelistic work.

#### 4. Theological Colleges of the Church.

1. That with a view to increasing interest in our colleges we recommend to the General Assembly that it be an instruction of the Assembly to the Principals, and Professors of our Theological Colleges to keep in sympathetic touch with their constituencies, and to seek opportunities of presenting the claims of theological education to congregations; and that this be done without other remuneration than payment of travelling expenses. In the opinion of this Committee such effort might stimulate such interest as would bring about an increase in the staffs of our colleges.

2. That a General College Board composed of not less than twenty members be appointed to supervise and administer theological education in the Church, taking the place of the present Senates and Boards of Management of our two Colleges, and administering all the affairs of the said Colleges.

#### 5. The Record.

We recommend to the General Assembly that the matter of taking over the Presbyterian Publications, under the same management, be again seriously considered by the Assembly, and in the event of this being done by our Church that the Record be edited and published by the same department, subject to a Committee of Publications appointed by the General Assembly.

#### 6. Appointment of Commissioners to General Assembly.

We recommend that sec. 278, sub-sec. 1, Book of Forms, be amended to read: "The General Assembly shall consist of one-eighth of the whole number of ministers whose names are on the rolls of the several Presbyteries of the Church, and an equal number of elders."

The Assembly after consideration of this report resolved as follows:

#### 1. Location of Church Offices:

That this be referred to the Board of Administration to consider and to take such action as seems advisable.

#### 2. Retiring age of Church Appointees:

That this be referred to the Board of Administration to consider in all its aspects and to report to the next Assembly.

#### 3. Home and Foreign Missions:

That a Home Mission Secretary be appointed at the 1938 General Assembly and that nominations for the same be called for as per the recommendation of the Board of Missions; that in the meantime no change be made in the status of the Synodical Missionaries.

That the matter of a Foreign Missions' Secretary be referred to the General Board of Missions to call for nominations if they deem it advisable to do so and to report to the 1938 General Assembly.

That the General Assembly refer to the General Board of Missions the question of the advisability of appointing conveners or secretaries to have charge of the work of the separate Foreign Mission fields of our Church.

That congregations and individuals be given an opportunity to participate directly in the support of any mission work they may designate under the Board of Missions in our Church, contributions so made to be credited to the Budget givings of the congregation in which such gifts originate.

That in the conduct of Foreign Missions chief stress be laid upon evangelistic work.

#### 4. Theological Colleges:

1. Adopted.
2. Withdrawn.

#### 5. The Record.

Rejected.

#### 6. Appointment of Commissioners to the General Assembly:

Rejected.

It was then agreed that the report and its recommendations as amended, be adopted as a whole and that the Committee be thanked for its services and discharged.

The Assembly then resolved:

That having heard the report of the Survey Committee and having considered the various problems presented therein the Assembly rejoices in the knowledge that the work of the Church in so far as it relates to the offices is efficiently and economically carried on.

#### Board of Education

Rev. Dr. D. J. Fraser of the Presbyterian College, Montreal, presented the report.

The first part of the report is concerned with applications of individuals for reception into the ministry of our Church or for change in standing and requests for special courses with the ministry in view. The Assembly gave attention to these in order.

#### Recommendations

That the Presbyterian Conveners of the Colleges and students' committees and ministers generally be urged to advise all prospective students for the ministry to take Latin and where possible Greek in the collegiate or high school.

The Board strongly disapproves of students for the ministry taking any theological options as part of their arts course, and is assured that credits for such options are not being given by either of our College Senates.

That the information regarding degrees, their origin, etc., as supplied by clerks of Presbyteries, being inadequate and unsatisfactory, the Clerk of Assembly be instructed to secure from all ministers of our Church a statement of their degrees and the universities, colleges, or seminaries by which these degrees have been conferred, and that ministers be required to furnish such information before March 1st, 1938, and that this information be compiled in the Church offices to be submitted to the next General Assembly.

#### Board of Administration

Mr. Clarence M. Pitts, Chairman of the Board, in a clear and concise address directed the attention of the Assembly to the main features of the report.

Regret is expressed over the loss of two valuable members, Rev. W. M. Leatham, M. A., D.D., of St. Andrew's Church, Ottawa, and Mr. A. M. Nairn of Montreal. "They contributed greatly with their gifts of heart

and mind to the work of the Church they loved and we will greatly miss their wise counsel in the years to come. To their families we extend our most sincere sympathy in their sad bereavement."

Contributions to the Budget this year have shown an upward tendency after the steady decline of some years. Congregational mortgage indebtedness is being gradually reduced. The Church Extension Fund overdraft shows a marked decrease, and the fund is in a more healthy condition. The consolidated statement of the property account shows an increase in capital but also an increase in the total accumulated deficit. It is thus obvious that the members and adherents of the Church are not contributing a sufficient amount to meet the annual operating expenses. Bequests of 1936 show a total of \$163,000 as against \$13,000 in the previous year. The Board sought to give to the Church a graphic presentation of the financial history of the Church since 1925 and thanks are due the Record for splendid co-operation, also to the Treasurer's office and the entire Church-Office staff for the valuable assistance rendered in providing information that made a comparative statement possible. In particular the Board expresses appreciation of the close co-operation of the Budget and Stewardship Committee, a happy accord which should continue.

Every effort was made to provide the Assembly's Survey Committee with all needed information and assistance in the discharge of their duties. A special sub-committee of the Board set up to deal with local difficulties in connection with property endeavored to give assistance in collecting facts and suggesting reasonable means of satisfactory adjustment. Another committee is studying the possibilities of re-locating the church offices when the present lease expires in September, 1938.

In keeping with the Assembly's direction no special financial appeals have been made. As a result of previous efforts, \$12,100 came to hand during the year for the Jubilee Thankoffering Fund, and is applied to the reduction of the accrued deficit. It seems necessary however that steps should now be taken to wipe out the accumulated deficit. This amount, if allocated to the membership would mean a contribution of about \$1.10 from each. It is suggested that a special thankoffering, the last Sunday in March, with particular attention to Home Missions, and another in the autumn, on the last Sunday in November, for Foreign Missions and the general work of the Church, would tend to deepen interest and evoke a generous response. Co-operation of the several Boards of the Church, Missions, S.S. and Y.P.S., Colleges, etc., in presenting the general claims of the Church

along with their several special interests as circumstances permit would greatly assist in raising the funds required.

The more general use of the duplex envelopes throughout the Church is urged upon all congregations. Reliance can no longer be placed on large contributions from a few of the more wealthy. Dependence must be upon the steady and systematic support of the whole membership. This year's estimates were cut 10% and unless income increases a further cut will be necessary. An impressive fact is that interest charges for the year amounted to over \$17,000 nearly as much as the total of the General Office and administrative expenses.

The Church's securities, in these days of great hardship to organizations with invested funds, have shown stability both as to principal and interest.

A recommendation with respect to the institution of a trust company referred by the last Assembly to the Board of Administration, was decided to be impracticable. A proposal to raise a special fund for Church Extension was regarded as not feasible.

The Board appointed a committee to confer with a similar committee of the United Church with a view to composing the difficulties between the two bodies. A preliminary joint meeting seemed to promise desirable issues.

The late Mr. John Penman of Paris, bequeathed to the Church his home, Penmarvain, "to be used for such purpose or purposes of the Church as the Board of Administration shall think proper, but requesting that the residence be used as a home for sick and retired ministers and missionaries home on furlough and providing that if the home should be used for such purpose, or any other purpose connected with The Presbyterian Church in Canada, an endowment fund for its upkeep will be available in the sum of \$100,000." In addition to the gift of this property and the sum of \$100,000 already received, Mr. Penman bequeathed as follows: The MacKay Hospital, Formosa, \$10,000; Jhansi Mission, \$10,000; Presbyterian College, Montreal, to found a special scholarship, \$5,000. The residue of his estate is divided between the Presbyterian College, Montreal, Knox College, Toronto, the Pension Fund and the Church Extension Fund.

Of the Andrew McCormick Estate bequeathed to our Church, the bulk of the securities have been transferred and the revenue, in keeping with the adoption of an overture from the Presbytery of Miramichi, will be applied from time to time, as decided in co-operation with the Presbytery, to work within its bounds.



At a meeting of representatives of the Boards in September and again in March, after statement of receipts and expenditures for the year ending January 31st, 1936, had been prepared, it was announced that the Executive Committee of the Board had decided that a cut of ten per cent in the estimates for the current year will be absolutely necessary. Consideration was given to the titles of congregational property and a recommendation in this particular is presented.

Under the will of the late Mrs. Boulter of Fort Coulonge, Que., her beautiful home is bequeathed to the Church as a home for retired Presbyterian missionaries together with fifty shares of Bank of Nova Scotia stock to support it. In addition Mrs. Boulter made a generous bequest to the local church at Fort Coulonge and bequeathed the sum of \$5000 to Foreign Missions and a similar amount to Home Missions. Mrs. Boulter throughout her lifetime gave generously not only to the local congregation but to the Home and Foreign Mission work of our Church.

The Budget estimates for 1938, covering expenditure for the Church's work at home and abroad were set at \$500,000, allocated to the various Synods:

Maritime Provinces .....	\$ 38,000
Montreal and Ottawa .....	95,000
Toronto and Kingston .....	184,000
Hamilton and London .....	136,000
Manitoba .....	10,000
Saskatchewan .....	8,000
Alberta .....	14,000
British Columbia .....	15,000

### Recommendations

1. Realizing that all efforts of organization and administration of the Church are futile without the proper appreciation of her members of the great verities for which the Church stands, a consecrated loyalty to the Great King and Head of the Church, and the necessity of self-sacrifice, and devotion of both pulpit and pew for the highest service of God and His Church, let all courts, boards, committees, congregations, sessions, members and adherents covenant to exemplify the spirit of Christ in love and charity, in understanding and helpfulness, to the end that His Name may be exalted and our Presbyterian system may be fully used as an instrument for the propagation of His Gospel among men.

2. That the General Assembly approve of the Budget as submitted and recommend to the Synods of the Church that their respective allocations be approved and, in turn, allocated to the Presbyteries within their bounds at the earliest possible date, not later than October 31st, 1937.

3. That the General Assembly approve of the Bill of Incorporation of the Trustee Board of The Presbyterian Church in Canada as drafted and that authority be given to this Board, through its Executive and Legal Committee, to take the necessary steps to secure the passing of an Act or Acts incorporating a Board of Trustees in the terms of the Bill submitted. Further, that authority be given to this Board, through its Executive and Legal Committee to appoint trustees, not less than seven in number, whose names shall appear in the Bill.

4. That instructions be given to the Presbyteries of the Church to ascertain in what way

congregational property within the bounds is held, and that such information be referred to a committee on property, or such other committee as each Presbytery in its wisdom may appoint, and to take whatever action may be found necessary, and that such information be forwarded to the Board of Administration.

5. That the matter of the bequest from the estate of Mrs. Jennie Bryson Boulter be referred to this Board to take any action that may be found necessary in the meantime, after conference with the General Board of Missions, and to report to the next Assembly.

6. That the action of the Board in accepting from the estate of the late Mr. John Penman, the bequest of Penmarvian, together with the endowment of \$100,000 be confirmed; that the Board continue to explore the possibilities of utilizing Penmarvian for sick and retired ministers and their wives and missionaries home on furlough, by operating it for an experimental period out of the income from the endowment fund and the revenue from the paying guests, to take all necessary action in connection with the property, as will ensure a fair trial of Mr. Penman's expressed desire as to the use of his home, and to report to the next General Assembly.

7. That the Assembly empower this Board to examine ways and means of effectively relieving the Church of its accumulated deficit and to proceed with carrying out these plans in conjunction with the Budget and Stewardship Committee and the spending Boards of the Church... The Board should not proceed without reasonable expectation of the complete success of their undertaking. In the meantime, all organized effort shall be directed to the raising of the Budget Funds for the general work of the Church, including the taking of special spring and fall thankofferings on the last Sundays of March and November as indicated in our report.

8. That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued as Auditors of the Church accounts, under the same terms as were approved by the Assembly last year.

The following additional recommendation was made with respect to the Book on Common Order:

That this matter be referred by the Assembly to the Board of Administration and the Committee on Church Worship, with power to issue and with instructions to begin sittings during the Assembly; that the chairman of the Board of Administration convene the first meeting, and that the name of Dr. T. Wardlaw Taylor be added to the Committee on Revision when appointed.

### Committee on Sustentation Fund

The Convener, Rev. Dr. J. G. Inkster, presented the report. This contained a brief definition of the sustentation system according to which every congregation contributes according to its ability to a common fund, and from this fund every minister receives a minimum stipend.

### Recommendations

1. That the Committee be continued.
2. That the Assembly instruct the Committee to send the outline of the Sustentation plan down to Presbyteries.
3. That Assembly instruct Presbyteries definitely to discuss thoroughly this method of maintenance of the ministry and report to the 1938 Assembly.

### Committee on Evangelizism and Church Life and Work

In the absence of the Convener, Rev. Dr. W. F. McConnell, Rev. J. B. Thomson presented the report. This referred to the special evangelistic efforts of last autumn as being only partially successful owing to

the failure on the part of several Presbyteries to co-operate. In a number of cases however special missions were held with gratifying results. This effort was sponsored by the Joint Committee on the Evangelization of Canadian Life on which our Church is represented.

A questionnaire sent to ministers, elders, and managers did not meet with a general response, but from replies received it is evident that the Church has a deep sense of its obligation to foster the spiritual life of its people.

Temperance education is being ardently prosecuted and the resolution passed by the last Assembly whereby ministers, teachers, and parents were urged to fidelity in this connection has had a good effect.

Regret is expressed that the Lord's Day is not as carefully observed as it should be, needless labor, week-end excursions, and other practices being disquieting features. Greater care on the part of Sessions, Sunday School teachers, and officers as well as parents is necessary to maintain close connection with the Sanctuary on the part of the rising generation.

The Committee views with alarm the drift toward gambling and states that it works in this and other connections in co-operation with the Social Service Council of Canada.

Consideration was given to our responsibility in connection with the World Conference on Life and Work to be held this year at Oxford, to which Professor W. W. Bryden was appointed by last Assembly as a delegate.

The Committee made use of a letter from the General Secretary of the Presbyterian Church of England to impress upon all congregations the opportunity presented by the Coronation service.

### Recommendations

1. That the Church continue to press home upon all its ministers the necessity of keeping the evangelical note foremost in its ministry, calling its people to repentance and faith in our Lord Jesus Christ, and pressing home upon youth the necessity of decision.

2. That special attention be paid to the effort to preserve the sanctity of the Sabbath, and that Sessions, Sunday School teachers and workers to do all that in them lies to counteract the dangers referred to in the report.

3. That a strong effort be made during this year to further the temperance work by the revival, as one means, of Bands of Hope, pledging our young people to abstain from all intoxicating liquor as beverages.

4. That all ministers be asked to make a study of the present day tendencies to gambling and to preach against them, as they have opportunity.

5. That the General Assembly instruct the Committee to prepare and circulate through the various Presbyteries a questionnaire on the state of religion within their bounds, and that ministers and congregations be instructed to supply the information solicited, and to return the questionnaire upon a date to be fixed by the Committee.

6. That the Assembly appoint representatives to the National Committee on the Evangelization of Canadian Life.

7. That four representatives be appointed to the Canadian Branch of the World Alliance for International Friendship through the Churches.

8. That the Committee prepare a Hymn Book for Evangelistic and Young People's Societies to be published by Presbyterian Publications and report to the next Assembly.

9. That this General Assembly enjoin all congregations to adopt only such methods of church finance as are in keeping with the teaching of the Word of God.

10. That the attention of all our people and especially of those who are members in the various service clubs, be called to the great dangers to the sanctity of the Sabbath attendant upon certain forms of community entertainments in aid of charity. The Assembly would emphasize the great responsibility of all who would seek the aid of our public school authorities or enlist school children in the production of plays and other entertainments for the support of charity to take every precaution that the production is conducted in such a manner that the reverence of our children for the sanctity of the Lord's Day be not further endangered.

11. That the Presbyteries arrange conferences during their fall meetings for consideration and discussion of these recommendations, and to have them forwarded to congregations within their bounds.

12. That the General Assembly instruct its Committee to make a special study of the social conditions that prevail in large areas of this country due to unemployment and other economic conditions, and of the causes of war and the conditions upon which peace among the nations may be realized, with a view to laying before the next General Assembly a strong constructive program that will stimulate the interest of all our Church members and adherents in these pressing social questions with a view to the application of the Christian principles of the New Testament to all the relations of life.

13. That the Convener of the Committee and Dr. MacNamara give attention to correspondence from the Secretary of the World Conference on Faith and Order and issue necessary credentials to suitable persons going to Edinburgh at this time who would be prepared to attend at their own expense.

### Missionary and Deaconess Training Home

Both Rev. Joseph Wasson, substituting for the Convener, Rev. A. R. Skinner, and Miss Winifred Ferguson, addressed the Assembly in connection with the report. As the Principal's report was given in full in the May number of the Record, we refer to it here briefly:

"That expenditure should be kept within the allocation has been a matter of determined policy, for the needs of this house have been many; and, in exemplification of this, equipment and repairs, including painting and decorating, plumbing and lighting, new furnishings, such as blinds, curtains, carpets, etc., to the amount of \$1,440.98 have been paid entirely from the maintenance account of the Home. The Board trusts that Assembly will see in this effort to keep the Church's House in order and repair, a sincere gesture of good-will and co-operation. It also hopes that Assembly will be moved to undertake the responsibility of education, a matter beyond the jurisdiction of the House Committee."



This being the tenth anniversary of Miss Winifred Ferguson's service to the Church as Principal of this institution, reference is made to the service rendered during that decade,

"From the smallest of beginnings in 1927 the Home, under Miss Ferguson's watchful care, has grown in efficiency and influence, until to-day it is no exaggeration to say that there is no institution in the whole Presbyterian Church in Canada which can show any greater progress along its own line than the Deaconess Training Home.

"This institution has at all times maintained a high standard of efficiency, both with regard to the academical work of the students, and in relation to its residential arrangements. In spite of falling church revenues, with consequent cutting of grants, the Deaconess Training Home has been maintained in such fashion as to give the Church reason for just pride in its ownership, and complete satisfaction with its work.

"All this is due, in the main, to the untiring efforts of the lady who holds the office of Principal; and your Board feels it incumbent upon it, at the close of ten years of such whole-hearted and sacrificial service as Miss Ferguson has rendered, to call the Assembly's attention to some of the results of her strenuous labors:

"Throughout these ten years the Residence has been kept in first class condition. Many repairs and replacements of old equipment have had to be made, and this has not cost the Church a cent. . . . The Presbyterian Church in Canada owes a deep debt of gratitude to Miss Ferguson, not only for the able manner in which she has discharged her duties as Principal, but, much more, because of the many extra tasks she has cheerfully assumed in her zeal for the good name of the Presbyterian Church."

#### Recommendations

1. That the cordial thanks of this Assembly be extended to Miss Winifred Ferguson, Principal of the Missionary and Deaconess Training Home, for her faithful and self-sacrificing labors on behalf of the Home, during the past decade.

2. That the Board of Administration be authorized, if thought advisable, after consultation with this Board, to pay such honoraria in connection with the carrying on of the work of the Home as to the Board of Administration seems fitting, such honoraria not to be reckoned as part of the grant from the Budget Funds to the Deaconess Home.

3. That the Assembly express sympathy with the proposal that the Deaconess Board solicit funds for the building of a proper class room and additional dormitories, but that this plan be not put into operation until the Board consult with and obtain the consent of the Board of Administration.

#### The Treasurer's Report

This is a lengthy document occupying almost eighteen pages in the Assembly Minutes. It evinces the care taken by the Treasurer to place before the Church in

fullest detail receipts and expenditures in conducting the business of the Church for the year. The careful study of the report as given in full in the Minutes of the Assembly is urged upon all. A brief statement only can be made here.

The receipts for the year 1st of February, 1935, to the 31st of January, 1936, were \$290,435.54. For 1936-1937 the receipts were \$302,215.06. The expenditure in the former period was \$336,748.14 and in the latter \$332,857.22. There was therefore a slight advance in receipts and a reduction in expenditure. The deficit for the past year was \$30,912.17 and the accumulated deficit at the end of the Church year was \$192,428.46.

To balance the Budget for the past year would have required an additional contribution from each member for the year of less than 20c and to pay off the accumulated deficit would call for a special contribution from each member of less than \$1.10. In submitting his report, the Treasurer, Mr. E. F. McNeill, paid a high tribute to the devoted and efficient service rendered by Mr. F. C. Doran, the accountant. The Church should give special attention to the fact that the services of the Treasurer are given to the Church entirely without compensation. His work is, so far as remuneration goes, a labor of love.

#### Budget and Stewardship Committee

The report presented by Rev. W. Barclay, Convener, states that the Committee's efforts were concentrated upon increasing the regular contributions to the Budget to the exclusion of special offerings, and its work was prosecuted through the agencies provided by our Presbyterian organization, Sessions, Presbyteries, and Synods, keeping close contact with all conveners, congregational, presbyterial, and synodical. In disseminating information, and in presenting appeals, generous use was made of the Record, and recourse was had also to correspondence, in the latter case with particular attention to congregations that seemed to lag in their efforts. A slight improvement is recorded for the year but this was largely accounted for by belated contributions to the amount of \$12,100 to the Diamond Jubilee Fund. The report states that personal approaches in February and March to special friends of the Church alone prevented an unduly serious addition to the accumulated deficit. The fact cannot be too strongly stressed that if 1936 had depended purely on the regular givings of our membership a very serious situation would have arisen and this explains the necessity for conference with the Board of Administration Executive and representatives of the other Boards with respect to a cut of ten per cent in the expenditures for the year.

Attention is drawn to the fact that of every dollar contributed to the Budget, 75c is spent in Canada, and 25c overseas.

### Recommendations

1. That all ministers join in a determined endeavor to make our Presbyterian system of Church government show its effectiveness in the matter of attaining full financial support for the enterprises of the Church.

2. That strenuous efforts be made to widen the basis of support by enlisting the interest of new givers among all ages and all classes, the aim being "something from everybody".

3. That by education, prayer and self-sacrificing example our ministers seek to make the enterprise of our Church the conscientious concern of all its membership.

4. That all our members, clerical and lay alike, pledge themselves to careful selection of those who shall be responsible for Budget and Stewardship work and also to the most cordial seconding of the efforts of such representatives in the fulfilment of their duties of leadership.

5. That the Annual Every Member Canvass of this year be made as effective as possible in all congregations.

6. That soon as possible, and by December at the latest, all Presbyteries intimate to the Budget and Stewardship Committee the allocations struck for their congregations.

7. That every congregation be enjoined to appoint a Budget Convener and Committee who shall see to the providing of information, the establishing of organization, and the prompt forwarding of contributions as provided for.

8. That the Chairman of the Board of Administration and the Treasurer of the Church be constituent members of the Budget and Stewardship Committee.

### Board of Sabbath Schools and Young People's Societies

The report summarizes the work of the General Secretary and his office:

"The General Secretary reported that throughout the year the office had kept in touch with the work in all parts of the Dominion. He paid tribute to the faithful and unselfish services rendered by that unpaid army of Sunday School teachers and officers through whose hands the future members of the Church are passing. He had visited many congregations in Ontario and Quebec and had spent one month in the Maritime Provinces. His custom has been to alternate, year by year, between Western Canada and the Maritimes. He took part in Summer Schools, and Sunday School Conventions. He expressed his sincere gratitude to the Board for appointing him a delegate to the Twelfth Quadrennial Convention of the World's Sunday School Convention which met at Oslo, Norway, from the 6th to the 12th of last July. He gave a report of that convention, and impressions received as he sat in council with representatives of forty-eight different nations. He was the official delegate from Canada, and, as such, addressed the convention as a whole, and two of its departmental conferences, Adult Education and Leadership Training. As in former years, he gave a course of lectures in the Missionary and Deaconess Training Home. He also lectured

in Knox College, and the Presbyterian College, Montreal in connection with the department of Pastoral Theology."

In conjunction with the Council Executive of the W.M.S. (W.D.) the Board appointed Miss Violet Tennant, B.A., a graduate of the University of Toronto as successor to Miss O. Mary Hill, Girls' Work Secretary. Miss Tennant entered upon her new duties September 1st and since then has given herself to the work with great energy and devotion.

Regret is expressed that for work among the boys the finances of the Church do not permit the appointment of a Boys' Work Secretary.

Disappointment was expressed also at the inaccuracy of the reports from Presbyteries thus injuring the value of the report as a whole.

What is known as the Ten-One-Three-Plan is given prominence in the report. This was presented in full in the Children and Youth column of the February Record, from the pen of the General Secretary, Dr. Kannawin. Satisfaction is expressed that the theological colleges are giving a larger place in their course of study to the work of Sunday Schools and Young People's Societies. To promote this more generous consideration of the work Presbyterian Publications have offered a scholarship of \$100 to each of the colleges to be awarded in the Department of Pastoral Theology provided a series of lectures in religious education be included in the course. Such a course was given last year by the General Secretary.

Opportunity is provided by the civil authorities in Ontario for special courses in religious knowledge for Normal School students, a valuable aid in providing capable Sunday School teachers, and the Department of Education in that province has set apart one period in school hours each week for representatives of the different communions to meet the students and deliver a course of lectures. Similar privileges are hoped for in the other provinces. Local ministers in various cities have rendered splendid service in this connection. In each of the nine provinces provision is made for a local clergyman to teach members of his own communion in the Public Schools and the Board urges that fuller advantage be taken of these privileges in view of the sympathetic attitude of Provincial Departments and local school boards. Appreciation is expressed of the excellent work being done by Dr. N. A. MacEachern and his efficient staff on behalf of the Sunday Schools and Young People's Societies.

Bible Study tests covering the previous six months of the uniform lessons are issued by the Board and these are heartily commended to superintendents and teach-



ers. In the memorizing of Scripture and the Shorter Catechism the Board pursued its definite policy of encouragement. During the year 3,398 memory-work awards were issued, although the statistical report shows only 3,060. Of this number 185 were for repeating the Shorter Catechism. Special programs were issued for Mother's Day and Rally Day and were very widely used, the offerings amounting to \$5,673.18. That for Mother's Day is devoted to overseas missions and on Rally Day is set apart in the interest of Sabbath School work throughout the Dominion.

At least one Sunday each month is to be devoted by Sunday Schools to the Budget of the Church and the use of the duplex envelope is encouraged.

Miss Ruby Blyth represents the Board in Sunday School and practical missionary work in British Columbia. Besides her regular work of visiting homes and organizing schools she conducts a Sabbath School by Post which includes more than fifty families in the province.

Emphasis is laid also by the Board on temperance education and Daily Vacation Bible Schools are commended.

Earnest effort in behalf of Church membership is urged and communicant classes commended.

The work among the young people through the agency of their societies is reported as most encouraging. In almost every Presbytery there is a presbyterial society and one or more rallies are held each year. A young people's handbook was issued in September, a great part of the work being done by the young people themselves. Special mention is made of the activity and good influence of the Ontario Provincial Young People's Society. This body has undertaken to raise \$5,000 to support the work of the Church in the Peace River District. In Saint John, N.B., a group of young people carry on a Sunday School by Post. In this way isolated Presbyterian homes are provided with Sunday School literature. In the summer schools and camps hundreds of teen-age boys and girls receive special training, and young people and Sabbath School workers study the Bible and methods of work.

A word of commendation is given to the Presbyterian Record for its outline of the Sunday School lessons and the section entitled Children and Youth.

### Recommendations

1. That the General Assembly place on record its sincere appreciation of the faithful services rendered by Sabbath School teachers and officers who give so freely of their time and talents.
2. That ministers and sessions be enjoined to see that the S.S. and Y.P.S. reports are compiled, at, or immediately after, the annual congregational meeting in January.
3. That the Lesson Helps, Illustrated Papers

and other Sabbath School supplies provided by the Board through its Editorial Committee, and printed and distributed by Presbyterian Publications, be used by all of our schools.

4. That the Ten-One-Three-Plan be commended, and that Sabbath Schools be urged to put forth every effort to realize its ideals within the next three years.

5. That with a view to increasing the number coming into communicant membership of our Church, a Communicants' Class be conducted in every congregation at least twice a year.

6. That missionary education be given a more prominent place in the program of our Sabbath Schools and Young People's Societies, and that at least one offering each month be given to the Budget of our Church.

7. Realizing the need of more attention to our teen-age boys a Boys' Work Secretary should be appointed at the earliest possible date and this matter is to be determined in co-operation with the Board of Administration.

8. That the committee appointed by the Moderator of the General Assembly to co-operate with similar committees from other communions, for the study and guidance of religious instruction in public schools, be ratified by this General Assembly.

9. That the thanks of the General Assembly be tendered to those ministers who conducted classes in Religious Knowledge in the Normal Schools.

10. That we place on record our appreciation of the service rendered to our Sabbath Schools and Young People's Societies by the Editor of Presbyterian Publications and commend Presbyterian Publications to the loyal support of every congregation.

Number on the roll of Sabbath Schools, 113,966, and of Young People's Societies, 19,881. Contributions to missions are respectively \$17,822 and \$2,587.

### Church Extension Fund

The Trustees report a definite improvement in the Fund. The bank overdraft which stood at \$38,318.09 on February 1st, 1936, was reduced to \$20,957.84 as of January 31st, 1937. This was due in part to an increase in receipts in payment of principal and interest on account of loans, a reduction in bank charges, the receipt of \$8,740.27 from the estate of the late Mr. John Penman, and a payment by the Church Treasurer of the sum of \$7,827.50 on account of the amount receivable from the General Fund. This leaves a balance of \$5,000 still owing the fund from that source.

Sympathetic consideration was given to many congregations who having erected buildings found themselves crippled by the depression. The Board regretted that it was unable in these cases to do more than to advise and to confer with the holders of mortgages.

A proposal sent to the Board from the last Assembly through the Board of Administration to collect the sum of \$21,000 for the Fund was considered inopportune for the present.

### Church and Manse Fund

There was an increase in the payment of interest over last year of \$930 but a decrease on account of principal of \$605. The

financial statement shows a balance in the bank of \$2,353.45.

From bequests by the late Dr. Ephraim Scott for the erection, acquisition, or repair of churches, the sum of \$325 has been sent to British Columbia, \$612.52 to Manitoba, \$200 to Nova Scotia, \$500 to New Brunswick, the amount being allocated to different places in these several provinces.

### Special Committee on Ordination

This Special Committee was appointed to prepare a deliverance as to the ordination of students in course, assistant ministers, and catechists and to define the procedure and status in each case. The report in full will appear in the Record.

It was determined to postpone action until next Assembly.

### Pension Board

The Convener, Rev. John Lindsay, presented the report and addressed the Assembly. By permission Rev. Dr. T. D. L. McKerroll also spoke upon the standing and prospects of the Fund. The Board has not made its usual appeal to congregations as provided by regulation of the General Assembly owing to the depression and the difficulty of maintaining contributions to the Budget. It is hoped however, that as soon as possible congregations will give attention to this matter in keeping with the rule of the Assembly. The Board presents, as will be found in the published minutes, congregational payments for each year since 1929. This should prove most valuable for reference. This is followed by a list of annuitants and the amount paid annually. Next is given a consolidated balance sheet as at the 31st of January, 1937. The recommendations are concerned with retiring ministers and their annuities, and ministers' widows and their annuities.

### Statistical and Financial Report

This was given by the Clerk of Assembly, Rev. J. W. MacNamara, who directed attention to the necessity of all concerned in presenting their reports to do their utmost to attain accuracy.

Membership is now 177,062, a decrease of 2,897; Families 87,503, a decrease of 429; Ministers 737, an increase of five. The past year shows the largest number of ministers called by death, 24 in all, than in any of the past ten years. Congregations and Preaching Stations 1,301, an increase of five. All Synods report a decrease in amounts paid for stipend, and an increase for all congregational purposes except British Columbia. The decrease in stipend is \$31,009 and the increase for congregational purposes \$37,479.

Other Missionary and Benevolent Purposes shows an increase of \$10,098 and

Amounts for All Purposes, an increase of \$59,268.

### Committee on the Ministry and Mutual Eligibility

Rev. J. B. Skene, Convener, in presenting the report, stated that progress had been made in negotiations and since the work of the Committee will require some years it was recommended that three additional members be named, two ministers and one elder. The following were added, Principal Thomas Eakin, Rev. Gordon R. Taylor, and Professor R. D. McLennan.

### Committee on Church Worship

The Convener, Mr. C. L. Cowan, stated that the Committee had not met during the year and that its work was carried on laboriously by correspondence. The need of a new Book of Common Order was clearly indicated in view of a general awakening to the necessities of promoting beauty and reverence in worship.

There is rapid increase in a certain class of Churches, Gospel Halls or Tabernacles. These do not seem to lack adherents and are given strong support. Enthusiasm is evident in them all and from these it is possible that our Church may learn in some particulars.

So far as worship is concerned, it must be regarded more seriously and whilst forms have their place, deep spiritual interest is the prime requisite. Whatever the form, the spirit is the essential in true worship.

### Recommendations

1. That since the Book of Common Order is out of print the Committee be instructed to proceed with diligence to the revision and publishing in keeping with instructions given to the Board of Administration and the Committee on Church Worship, at an earlier sederunt.

2. That this Committee be instructed to prepare a questionnaire as to why members leave the Church and that this be sent down to the ministers.

### The Presbyterian College, Montreal

Dr. A. M. Hill presented the report of the Board of Management in the absence of the Chairman, and that of the Senate was given by Professor F. W. Beare in the absence of the Principal.

Appreciation of the generous consideration of the Budget Committee is expressed and the statement made that so far has the Board proceeded in the practice of economy that the limit in keeping with efficiency has been reached. The financial statement shows a deficit for the year of \$1,387. Reference is made to the outstanding services of the Principal, Rev. Dr. F. Scott Mackenzie, and his colleagues.

Greater consideration is solicited with respect to nominations to the Board forwarded to the General Assembly.



### Knox College, Toronto

This Board also reports the exercise of the utmost economy consistent with efficiency. Pursuant to the instructions of the last General Assembly, temporary provision was made for the teaching of Systematic Theology and the Board is giving attention to the matter of a permanent appointment. Appreciation is expressed of the scholarship of \$100 provided by Presbyterian Publications, the self-sacrificing efforts of the depleted staff, three professors and one part time lecturer having carried on the work done formerly done by at least seven professors and lecturers, and the service rendered by Rev. J. Stanley Glen, M.A., Ph.D., in delivering a course of lectures on The Philosophy of Religion.

### Recommendations

1. That sympathetic consideration be given by the Church to the vital importance in the interest of theological education of increasing the endowments of the college which were depleted in 1925 by the sum of \$145,000.

2. That the whole matter and application of the three-year rule with respect to membership of the Board be referred to the Board of Administration in conference with the Board, and that a report be made to the next Assembly.

The Senate reports of these colleges were given in the Record, that for Knox in the May number, and for Montreal in June.

Representation from the faculties of Montreal and Knox Colleges on the General Board of Missions was considered and it was resolved:

That it be an instruction to the Committee to strike Standing Committees, to include a representative from each of the faculties of Montreal and Knox Colleges as constituent members of the Board of Missions.

### Committee on Insurance

Dr. MacNamara, in the absence of Judge Moon as Convener, presented the report. The death of Mr. A. M. Nairn, the Convener of the committee interrupted activities and it was found impossible to make definite recommendations. The report therefore is one of progress, The Assembly ordered:

The report be laid upon the table and that Dr. MacNamara be appointed Acting-Convener, and that the Committee be given power to choose a permanent Convener.

### Dr. Ephraim Scott Fund

This is designed for the relief of ministers and their families and was established by the terms of Dr. Scott's will.

As the income was not sufficient to meet the demands of the year an appeal was made in the October number of the Record. This met with an encouraging response. The sum of \$780 in part was received and a \$1000 bond bearing interest at 5%. A further sum of \$65 has been received since the close of the financial year. As a result the Committee was able to give assistance to

twenty-two applicants, of whom six were ministers and sixteen ministers' widows or relatives. The amount bestowed however was inadequate to the need and an increase in the capital is imperative for special subscriptions must be obtained if the work is to be extended. The balance at credit of income account is \$1,312.42.

### Morgan Memorial House

With the passing of Mrs. Mary Morgan of Markham her spacious home and grounds, beautifully furnished and equipped, came into the possession of the Church with provision for maintenance, to be used for retired ministers and missionaries. Three comfortable housekeeping apartments have been provided, all occupied by retired ministers and their wives. Although considerable outlay was necessary to make the changes the endowment has taken care of all expense, leaving a satisfactory balance.

On behalf of the Church the Board of Administration expresses its appreciation of this generous bequest and of the gift of the late Mrs. Elizabeth Birnie Hicks to augment the resources of the Home. The account for the year shows a balance in bank of \$86.75.

### Historical Committee

This was presented by Rev. John McNab in the absence of the Convener, Rev. A. L. Budge. Reference was made to the abdication of King Edward, and to the accession of King George VI to the throne, to the Genevan celebration of the 400th anniversary of Calvin's Institutes, the 100th anniversary of Medical Missions in the East, the MacGregor celebration of last autumn and to various congregational centennial celebrations and jubilees.

### Recommendations

1. That the thanks of the General Assembly be tendered to the Rev. Austin L. Budge, M.A., for his sacrificial service in gathering and compiling valuable historical material.

2. That with the approval of the Board of Administration the sum of fifty dollars be placed at the disposal of the Committee to provide a cabinet and suitable indices for the classification of documents, pamphlets, and other matter, when a suitable depository has been secured.

3. That the Assembly endorse the efforts of the Committee to house all documents in a central place, if possible in Knox College library.

### Petitions and Appeals

#### Rev. A. Hood

Mr. Hood had appealed to the Assembly of last year for the lifting of suspension as a minister of our Church. This was referred to a Commission. The Commission reported to this Assembly that the Appeal be not sustained. The Assembly however passed the following:

That in view of Mr. Hood's great desire to enjoy the full privileges of the Presbyterian Church in Canada, and in view of the length and nature of his suspension, the Assembly instruct the Pres-

bytery of Toronto to review his suspension, to see, under suitable conditions to be set forth by that Presbytery, if it might not now be raised.

#### Rev. M. G. Court

This was a petition from the Presbytery of London, forwarded by the Synod of London and Hamilton, soliciting advice in the dealings with Mr. Court in his claim for arrears of salary for the collection of which he had undertaken legal action. Resolved:

That the matter be referred back to London Presbytery to deal with this question through the Presbytery of Saugeen, if they so desire.

#### Westminster Congregation and Rev. Alexander Murray

This was a reference from the Presbytery of Cape Breton and Newfoundland concerning this congregation which had separated from St. Andrew's Sydney, and its minister, Rev. Alexander Murray. Resolved:

That the Presbytery of Cape Breton and Newfoundland be enjoined to deal with the said Alexander Murray and the petition of Westminster congregation in accordance with the rules of the Church.

#### Prescott, Ont.

A difficulty having arisen in this congregation of a serious character, the Assembly of 1935 appointed a Commission which should in the place of Presbytery have temporary oversight of the congregation. This Commission reported a happy solution, the congregation having agreed to resume payment to the Budget and as an evidence of good faith handed the Commission a cheque for \$50 payable to the Treasurer, and the minister having submitted his resignation which was accepted. The congregation paid also the expenses of members of the Commission. Resolved:

That the request of the Prescott congregation for immediate restoration to the oversight of the Presbytery of Brockville be granted and that the thanks of the Assembly be conveyed to the members of the Commission.

#### Mr. G. W. Keith

This was an appeal by Mr. Keith, against the findings of the Commission of the Presbytery of Toronto. Resolved:

That in view of certain irregularities the whole matter be sent back to the Presbytery of Toronto with instructions that it be issued as speedily as possible.

#### William Rutherford

This was an appeal by Mr. Rutherford to review the action of a former Assembly. No action taken.

#### Queen's Road Congregational Church, St. John's Newfoundland

This was an application for the reception of the congregation and its minister into our Church. Resolved:

That the Assembly receives the petition of the minister and congregation of Queen's Road, St. John's, Newfoundland, with deep sympathy and refer it to the Presbytery of Cape Breton and Newfoundland for further necessary consideration and negotiation, and to report to the next Assembly.

#### Rev. Dr. E. Lloyd Morrow

The Presbytery of Toronto referred to the Assembly with respect to the name of Rev. E. Lloyd Morrow, Ph.D., on the constituent role of that Presbytery. Upon report of a special committee, it was resolved:

That the name of Rev. E. Lloyd Morrow, Ph.D. having been placed on the constituent role of the Presbytery of Toronto at their request, permission having been granted by the General Assembly under sub-sec. C. of section 176, Book of Forms, it is ordered that if the condition under which his name was placed upon the roll no longer exists the Presbytery of Toronto remove his name from the roll.

### SPECIAL RESOLUTIONS

#### Bible Society

The General Assembly once more records its grateful appreciation of the work of the British and Foreign Bible Society not only in Canada and Newfoundland but throughout the world. It thankfully recognizes its services to Presbyterian Missions in many lands and urges its ministers and congregations to support the Society with all possible liberality.

#### The Late General Smart

The General Assembly places upon record its appreciation of the valuable services to our Church rendered by the late General C. A. Smart and particularly his work in our behalf before the Quebec Legislature in 1925 and instructs the Clerk to extend to his family sincerest sympathy.

#### The General Board of Missions

That Dr. J. W. MacNamara be appointed Secretary of the General Board of Missions for the ensuing year and that the matter of remuneration be referred to the Board to deal with. The Assembly further thanks Dr. MacNamara for his great services in this connection. To this Dr. MacNamara made brief acknowledgment.

#### Applicants for Admission

That Rule 248, sub-sec. 1 be observed in all cases of application for reception into the ministry of our Church unless the applicant is excused from appearance for reasons satisfactory to the Board of Education. The section of the Book of Forms to which this refers, reads,

All applicants for admission to the Church, other than those referred to in sections 1 and 2, must appear personally before the General Assembly.

#### Nominations to Standing Committees

That it be a direction to all Presbyteries that in making nomination for the standing committees of the Assembly they state the congregation or pastoral charge of which the nominee is a member.

#### Temperance

The General Assembly having heard from many of its members of their fears for the future of our people and country in



view of the evidences of increasing intemperance, earnestly draws the attention of all our Church members to the beauty of self-control as individuals and also to their responsibility for bestirring themselves in support of all such movements as their earnest study of the whole serious problem would suggest to be wisely conceived and directed. Further the Assembly wishes to stress the fact that while the fears above referred to are aroused chiefly by the evidences of alcoholic excess, there is a necessity for all-round self discipline in the conduct of our daily affairs and the pursuit of our leisure occupations.

### Loyal Addresses

Address to His Majesty King George VI.

In this the first year of Your Majesty's reign, we, the members of the General Assembly of The Presbyterian Church in Canada, wish to express the Church's deep attachment to Your Person and Throne. Like millions of our fellow subjects throughout the world, we listened intently to every word of the Coronation Service, and joined in the prayers offered for Your Majesty, for Her Majesty, the Queen, for all the members of the Royal House, and for the whole Empire. In every possible way we would seek to support you in the high and difficult task to which you have dedicated yourself. We hope and pray that Your Majesty, like your honored and beloved Father, may long be spared to reign over a loyal and loving people.

Address to the Governor-General.

The General Assembly of the Presbyterian Church in Canada has this day approved a loyal address to His Majesty, the King; and the Assembly requests you, as the King's Representative, to forward this address to His Majesty.

Permit us, Sir, to express to you our deep appreciation of all that you have done for Canada and for the Christian Church. Your public speeches have instructed and inspired more people than you know. The interest in every good cause shown by you and Lady Tweedsmuir has quickened the interest of many, and warmed their hearts. Representatives of the Church from ocean to ocean speak of the pleasure given by your visits.

We trust that you and Her Excellency may be kept in health and strength to continue your invaluable work for Canada and the Empire.

### Resignation

Rev. W. M. Mackay, Synodical Missionary, having laid his resignation before the Assembly, it was ordered that it be tabled. Later the Assembly ordered that the resignation be taken from the table and referred to the General Board of Missions.

### Time and Place of Next Meeting

Upon the invitation of the Kirk Session of Calvin Church, Toronto, and with the approval of the Presbytery of Toronto, presented by Rev. Joseph Wasson, it was ordered unanimously:

That the General Assembly do meet in the city of Toronto and within Calvin Church there on the first Wednesday of June, 1938, at eight o'clock in the evening.

### Overtures

1. Synod of Alberta, Settlement with United Church. This was referred to the Board of Administration which reported that similar overtures having been presented by the Synod of Manitoba and Saskatchewan, conference was held with the commissioners from these provinces and it was agreed, and the Assembly adopted the report:

That these overtures be referred to the Board of Administration for further consideration and necessary action during the coming year. and further:

That the negotiations with the United Church of Canada referred to in the report of the Board, be continued with power to the Board to issue.

2 and 4. Synod of British Columbia and Manitoba, A Summer Session in Theology. Resolved:

That a Committee be appointed to consider the matter, the following constituting the Committee:

Rev. Principal F. Scott Mackenzie, Convener; Rev. Principal T. Eakin, Rev. Dr. A. S. Reid, Rev. H. R. Horne, Rev. W. M. Mackay, Rev. Dr. A. M. Hill and Mr. T. P. Geggie.

3. Presbytery of Guelph expressing dissatisfaction with the answer to a previous overture stating their objection and requesting a further reply. Resolved:

That the form is fixed under standing orders of the Assembly and the Clerks are of the opinion that the answer given by last Assembly was substantially correct. If the Presbytery is not satisfied with the existing rule they should so overture the Assembly setting forth the exact amendment they desire.

5. Synod of Manitoba. Appointment of Secretary for General Board of Missions. Resolved:

That a Home Mission Secretary be appointed at the next Assembly and that nominations for the same be called for, as per the recommendation of the Board of Missions, that in the meantime no change be made in the status of the synodical missionaries.

The matter of a foreign mission secretary be referred to the General Board of Missions if they deem it advisable to do so and to report to the 1938 General Assembly.

6. Synod of Manitoba, Formation of a Presbyterian Trust Company. Upon report of the Board of Administration, resolved:

That no action be taken for the present.

The following overtures prayed that the names of certain ministers be placed upon the constituent roll of their respective

Presbyteries, numbers 7, 12, 17, 19, 32, 33, 34 and, not printed, 1, 2, 3. In each case the request was granted:

Prince Edward Island, Rev. Dr. J. Keir Fraser; Victoria, Rev. P. MacNabb; Montreal, Rev. Dr. J. D. Anderson, Rev. Professor F. W. Beare; Toronto, Rev. Principal Thomas Eakin, Rev. John A. Mustard; Stratford, Rev. Dr. G. D. Duncan; Saugeen, Rev. S. Lawrence; Montreal, Rev. Dr. J. G. Potter, Rev. Dr. W. D. Reid.

8. Presbytery of Prince Edward Island. Provision for Older Ministers in the Active Service of the Church. Resolved:

That sympathetic attention be given by Interim-Moderators to men who are already in the ministry.

9. Presbytery of Peace River, Discontinuing Synodical Missionaries.

24. Presbytery of Saskatoon, Missionary at Large.

Upon report of the Board of Missions on Nos. 9, 24, that while it is in favor of the appointment of two Secretaries, Home and Foreign, its judgment is that the continuance of Synodical Missionaries is vital to the work of our Church, it was so resolved.

10. Presbytery of Guelph, Missionary Information.

11. Presbytery of Barrie, Missionary Information.

27. Synod of Toronto and Kingston, Missionary Information, through the Presbyterian Record, and Sunday School Publications.

These three overtures were referred to the Record Committee and to the Board of C.S. and Y.P.S. and upon report the Assembly resolved:

That this matter be remitted to the Budget and Stewardship Committee to do everything that lies in its power to accomplish the object in view.

13. Presbytery of Chatham, with respect to the differences in numbers respectively on the Boards and Senates of the Montreal Collage and Knox College.

No action taken.

14. Presbytery North Bay and Temiskaming. Accumulated Deficit. The proposal was that a subscription should be opened to which ministers and elders be asked to subscribe and that, following this, opportunity should be provided members and adherents to subscribe. The plan originated in the congregation of New Liskeard on the suggestion of an elder, Mr. W. McKnight.

Mr. Barclay reported that the Budget Committee desired Mr. McKnight, elder from New Liskeard, to be heard in support of this overture. To which Assembly agreed, and Mr. McKnight was heard and it was resolved:

That the thanks of the Assembly be tendered to Mr. McKnight for his deep interest in the work and problems of the Church.

That the Budget Committee be instructed to consider this scheme, along with others that have been suggested, when they come to explore the possibilities of clearing off the accumulated deficit.

15. Presbytery of North Bay and Temis-

kaming. Admission of Ministers from Other Denominations.

This was referred to the Board of Education to bring in a report to the next General Assembly.

16. Presbytery of Vindhiya and Satpura Mountain Bhil. Formation of a Presbyterian Church in India. Upon report of the Board of Missions, resolved:

That no action be taken until fuller information is in the hands of the Board of Missions.

18. Presbytery of Montreal. Jurisdiction of the Assembly's Board of Missions and the Presbyteries. Upon report of Rev. T. Wardlaw Taylor, resolved:

1. The call of a people to a settled pastorate has precedence over every other form of appointment in the Church. The ordained missionary is under the jurisdiction of the Presbytery, which has authority to deal with a call as it sees fit. The Board of Missions should be informed promptly of any action taken.

2. Appointments to mission fields are made by the Board upon the request of Presbyteries. Before transfer the Board should consult the Presbytery.

3. The student reports to the Home Mission Convener regarding his work, and supplies, through the Convener, any information required by the Board. He should also report from time to time to the Interim-Moderator of the field regarding local conditions in the field and seek his advice. The responsibility for the administration of the Sacraments rests with the Interim-Moderator by authority of the Presbytery.

20. Presbytery of Cape Breton and Newfoundland, to grant full standing as a minister to Rev. A. S. McLean. Resolved:

That the prayer of the overture be granted.

21. Presbytery of Saskatoon. Appointment of a Professor to the Chair of Church History in Knox College.

No action taken.

Presbyteries of Saint John and Miramichi, Missionary at large for New Brunswick. Upon report of the Board of Missions, resolved:

That the Board of Missions is preparing to make adequate provision for the oversight and development of work in these Presbyteries.

23. Presbytery of Saskatoon. Ordination of Mr. John Brent. Resolved:

That the prayer of the overture be granted.

25. Presbytery of Hamilton. To discourage the granting of any honorarium or gratuity to an official or any other person in the service of the Church until such time as the minimum stipend comes up to the Assembly's standard. Upon report of the Board of Administration, resolved:

That the prayer of the overture be granted.

26. Synod of Toronto and Kingston with respect to graduates from unrecognized colleges and seminaries.

Upon report of the Board of Education, resolved:

To express sympathy with the spirit of the overture and to state the Board is endeavoring to carry out the prayer of the overture.

28. Synod of Toronto and Kingston. Source of Academic degress.

No action taken.

30. Presbytery of Lanark and Renfrew, Ministers and Licentiates. Resolved:

That the Clerks of Assembly prepare a statement,



as to the use as preaching supply and candidates, of applicants to the ministry, and that the statement be sent in a letter to Clerks of Presbyteries.

31. Lanark and Renfrew. Applications of Ministers and Licentiates from Other Churches, praying that these applications should be discouraged and Presbyteries requested to exercise greater care in this connection.

No action taken.

#### **Certain Committees To Advise with the Moderator**

Rev. Dr. A. J. MacGillivray, Convener; Rev. James Wilson, Rev. A. C. Stewart, Rev. Dr. W. M. Rochester, Rev. Dr. J. W. MacNamara, Mr. E. W. McNeill, Mr. G. L. Sutherland, and the Moderators of the Synods as advisory members.

#### **Alliance of Reformed Churches**

Representatives of our Church on the Western Section, 1937-41.

The Moderator; Rev. Dr. Frank Baird, Pictou; Rev. J. B. Skene, Toronto; Rev. Wm. Barclay, Hamilton; Rev. Dr. G. H. Donald, Montreal; Rev. S. Farley, Regina; Mr. R. M. Sedgewick, Toronto; Mr. J. W. Marshall, Niagara Falls; Rev. Dr. W. W. Bryden, Toronto.

#### **Business Committee**

The Clerks of the Assembly as Chairmen; Rev. E. Foreman, Toronto; Rev. Dr. W. Hardy Andrews, Rev. G. M. Dunn, Mr. T. P. Geggie, Mr. John Hammond.

#### **Committee to Strike Standing Committees**

Rev. Charles H. MacDonald, Lucknow, Chairman; Dr. A. S. Reid, Montreal, Secretary.

#### **Noteworthy**

Greetings were received from the Salvation Army which the Assembly acknowledged with thanks.

\* \* \*

His Excellency, the Governor-General, Lord Tweedsmuir, having been invited to address the Assembly, reply was received as follows:

Governor-General most grateful to General Assembly for kind invitation to address the court and much regrets he is unable to accept.

\* \* \*

The Assembly having adopted a motion that all applications for reception of ministers from other than Presbyterian denominations be deferred until the report of the special Committee upon the Overture from the Presbytery of North Bay and Temiskaming is received, Rev. Dr. T. W. Taylor asked permission to record his dissent for this reason:

Inasmuch as the Assembly is sitting as a court to administer a law of the Church settled under the Barrier Act it should not refuse to do so in the consideration of individual cases because of any questions of future policy.

#### **Dr. G. Gushue Taylor**

Dr. G. Gushue Taylor, on furlough from our Mission in North Formosa, addressed the Assembly upon the work carried on among the lepers in Formosa, and described the growth of the Happy Mount Leprosy Colony, and the support and encouragement given to this work by the Japanese Government. Dr. Taylor commended the work and the people to the sympathy and support of the Church. He conveyed the greetings from the Session of Happy Mount Leprosy Colony Congregation, and greetings and thanks from the Board of Managers of Happy Mount Leprosy Colony.

One remark by Dr. Taylor that created a ripple was that the minister who does not believe in missions should turn his collar around and look for another job.

The Moderator, in the name of the Assembly, thanked Dr. Taylor for his inspiring message, and for the greetings conveyed by him.

## **Among the Churches**

### **Dungannon, Ont.**

Despite the intense heat large crowds attended on July 4th the celebration of the 52nd anniversary of Erskine Presbyterian Church, which was erected in 1885. The special speaker for the day was Rev. David Gowdy of Durham, who brought two inspiring messages based upon Jeremiah 6:16 and John 7:46. In the service of praise the choir was assisted by members of the choir of the sister congregation of Lucknow. The Session has been enlarged recently by the addition of two members. The minister of the charge of Lucknow and Dungannon is Rev. C. H. MacDonald, who has entered upon the 13th year of his ministry.—Com.

### **Leggatt's Point, Que.**

A genuine and glad surprise was the experience of the minister of the congregation, Rev. D. L. Griffiths, when he was informed that His Excellency, the Governor-General, Lord Tweedsmuir, would attend the morning service on June 27th. The party consisted of His Excellency with two A.D.C.'s, and his host and hostess, Mr. and Mrs. Robert Reford. His Excellency volunteered to read the lesson, a part in public worship which he is most willing to take. During the service, Mr. Kenneth Griffiths, son of the minister, sang How Lovely are Thy Dwellings and was thanked by His Excellency.

Recently two additions have been made to the Session in this congregation, and the congregation rejoices in the possession of a bell which hangs in the tower and regularly issues its call to public worship.

Toronto, Ont.

Sunday, June 27th, brought to a close Rev. John Mustard's ministry of eight and a half years in Oakwood congregation. In that time the membership has grown from 120 to 300 and the old frame church has been supplanted by a worthy brick structure, a credit to the community, and both Mr. and Mrs. Mustard have won the esteem and affection of the community for their virtues and their unwearied self-sacrificing work.

At a farewell gathering in their honor, presided over by Mr. W. Milligan, Mr. Mustard's oldest neighbor, Dr. James Wilson of Wychwood, spoke of both Mr. and Mrs. Mustard in terms of highest appreciation and their youngest neighbor, Rev. D. P. Rowland of York Church, Silverthorne, expressed his indebtedness to Mr. Mustard's good judgment and personal interest in the founding of the new congregation of which he has charge.

Tokens of appreciation were bestowed upon both Mr. and Mrs. Mustard, the former by the gift of a gladstone bag, and the latter a wrist watch.

Georgetown, Que.

The Presbyterian Church has not forgotten their former minister who since 1933 has been in retirement, Rev. Dr. George Whillans. On the fiftieth anniversary of his ordination he was invited to return to the congregation, which then bestowed upon him a beautiful and valuable gold-headed cane suitably inscribed. The Alumni Association of the Presbyterian College, Montreal, of which Dr. Whillans is a graduate, also noted the anniversary and in tribute to their fellow-alumnus made him Honorary President of the Association.

Vista, Man.

Many friends of the late Mr. and Mrs. J. B. McKinnon and J. L. McKinnon gathered in Argyle Church on Sunday, June 20th when a bronze memorial tablet was unveiled to their memory. Mr. Crump, the missionary, was in charge of the service and referred in his address to the devotion to the Church and all its interests of Mr. and Mrs. McKinnon. It was in their home on November 22nd, 1897, that the first meeting was held to discuss the erection of the church. The building was erected on a site given by Mr. McKinnon and at his suggestion was named Argyle Church. Mr. J. L. McKinnon, their only son, who emulating the good example of his parents, left a bequest by which it was possible to beautify the exterior of the building. The unveiling of the memorial was performed by Master Hugh Armstrong, eldest grandson of the McKinnons. Rev. E. H. Lockhart of the Indian School, Birtle, Man., preached on this occasion, his message be-

ing an appeal for steadfastness in the work of the Church.

Cromarty, Ont.

Our Church here has an exceptionally good record. Three years ago when Rev. James Reidie took charge there was a heavy debt and the cause was losing ground. The debt has now been paid in full and a short time ago the congregation reached the point where it was able to call its own minister. It is no small tribute to the sacrifice and labors of Mr. Reidie that the call was extended to him and he was duly inducted by the Presbytery of Stratford. The minister is a graduate of Knox College and his fine service, both before 1925 and since, is well known to the Church. Moreover his sterling character and worth have won him general respect outside our own communion as well. The congregation has a long and honorable history. Both pastor and people are to be congratulated upon the result of their united efforts. Large congregations attended the Anniversary Services on June 27th and the present healthy condition of the various organizations points to a future of still greater achievement.—Com.

Rothsay, Ont.

Rev. Samuel Lawrence, who for twelve years has been minister in this charge, concluded his ministry on Sunday, June 27th. His last services were devoted, in the morning, to the Communion and a farewell to his own people. In the evening the community was fully represented and the church was crowded. The Anglican church very considerably gave up its service in tribute to Mr. Lawrence, the first occasion when such a concession was made. That Sabbath ended not only Mr. Lawrence's ministry at Rothsay, but a ministry of forty-three years of uninterrupted service in The Presbyterian Church in Canada.

At a gathering on June 22nd at Rothsay, the members and adherents honored Mr. Lawrence and his family by the presentation of a number of gifts and a week later at a meeting in Moorefield, which for eight years has been associated with Rothsay under Mr. Lawrence, he was presented with a handsome travelling bag.

Mr. Lawrence came to Canada from Scotland in 1883. Nine years later he paid a visit to his home. Forty-five years have elapsed therefore since last he visited his people in the Old Land. His purpose is to make a visit, now that he is free from his congregational responsibilities, and he anticipates leaving Montreal on July 30th by the Duchess of Bedford to visit his people in East Aberdeenshire, Scotland.

Prescott, Ont.

The manse, Prescott, was recently the scene of a large and happy gathering to pay tribute to Rev. Dr. J. Taylor and his



family prior to their departure after a ministry of ten years. Mr. D. T. MacKay presided and Mrs. P. J. Halpin presented Dr. Taylor with a Langmuir travelling case, and a wallet of treasury notes, while Mrs. Catharine Miller presented a lovely bouquet to Mrs. Taylor, and Mrs. E. Guernsey a Langmuir ladies' travelling case. Miss Hilda Taylor was the recipient of a lovely gold wrist watch presented by Miss Audrey Judge. These gifts were accompanied by an address which assured the minister and his family of esteem and appreciation of the effort ever put forward for the welfare and prosperity of the town and church, with gratitude to Mrs. Taylor and Miss Taylor for their valuable services in the choir, and good wishes for success and happiness.

#### King, Ont.

St. Andrew's Church, 6th Concession, King, observed its centenary on June 20th with special services conducted by Rev. Dr. Rochester, Editor of the Record. Rev. M. E. Burch, son of Dr. A. L. Burch, Scarborough, is serving in the meantime as Stated Supply. At the services he read a most interesting history of the congregation with particular reference to its ministers, among whom two stand out in bold relief, Rev. John Tawse, M.A., of Aberdeen, and Rev. James Carmichael, D.D., who was inducted in 1860, while the Rev. Mr. Tawse continued to serve in the eastern section of the township. Mr. Tawse was sent out by the Glasgow Colonial Society as a missionary and was inducted to the charge of King on the 8th of March, 1837, and for forty years served as minister of that charge. The call extended to him is still to be found in the archives of Ontario and was read on the anniversary by Mr. Burch. It is dated February 3rd, 1837, and is signed by thirty-eight of the earlier settlers, their signatures in practically every instance being still quite legible. In 1860 Mr. Tawse relinquished a part of this charge on account of ill-health but continued to serve in the eastern section of the township until almost the date of his death in April, 1877. He was a scholar and a faithful pastor greatly respected by his people and by his brethren in the ministry. He was a faithful presbyter at a time when difficulties of transportation made attendance upon the church courts a special virtue.

In 1860 began the long ministry of Mr. Carmichael, latterly widely and affectionately known as the Doctor. He retired in 1911 but still took an active interest in the Church, and at the age of 89 he helped in the anniversary services observed in November, 1917. His death took place on January 19, 1918. A bronze tablet in the church commemorates his long ministry. Dr. Carmichael was a capable and faithful

minister, quietly and humbly, but diligently and capably serving his people in his comparatively humble sphere. He too had marked attainments in knowledge and annually was called upon to deliver a series of lectures in Queen's University, Kingston, of which he was a graduate. In his early years he preached in both English and Gaelic and was Chaplain to the Gaelic Society of Canada. He was also a member of the Examining Board of Knox College. In responding to a testimonial given at his jubilee in 1910 he attributed his long life and good health to the strenuous bodily exercise incidental to his heavy pastorate. Without envy of others and in absolute contentment he labored in season and out of season throughout his long ministerial career. Since 1911 the ministers have been Rev. Robert Brydon, Rev. A. W. Craw, Rev. J. M. Miller, Rev. James Hagen, Rev. T. L. Williams, Rev. A. K. MacLaren and Rev. M. E. Burch, who is now in charge.

The first church was a log building, which in 1860 was replaced by the present stone church. The pulpit stood seven feet from the floor and the precentor's desk was immediately below. The sacrament of the Lord's Supper was dispensed at long tables placed at the front of the church, and the offering was taken in boxes with long handles, two of which were used at the recent anniversary. The church of course has been completely remodelled within, but on the outside it remains an attractive building made of common field stone. Dr. Carmichael preached to five generations and there are at least three people in the district who are children of those who signed the call to Mr. Tawse in 1837. One of these, Miss Elizabeth Tinline, now in her 90th year, has been a member of the church for seventy years.

#### AGAIN THE RECORD HELPS

The following letter was received by Dr. MacNamara:

Enclosed you will find a cheque for \$1,000 for the Ephraim Scott Memorial Fund from ———

Buenos Aires, Argentina, South America. Will you kindly acknowledge the receipt of this cheque to ——— at the above address.

This gift is the result of tithing and reading the Record. R. has done both ever since he was a boy. Now that he is in S.A. for the past fifteen years we, his aunts, send the Record to him. He sent this money to us and asked us to forward it to the Ephraim Scott Memorial Fund.

**(General Assembly)****Reply to Loyal Address**

Dr. MacNamara has received from the Secretary to the Governor-General a reply to the Assembly's loyal address to the King.

I am desired by the Governor-General to acknowledge the receipt of your letter of June 14th, and to inform you that he has had much pleasure in forwarding His Majesty the King the loyal address of the General Assembly of The Presbyterian Church in Canada.

Their Excellencies would be grateful if you would convey to the members of the General Assembly an expression of their sincere appreciation of the kind personal message which your letter contains.

**MRS. JOSEPH LITTLE**

The sudden passing of Mrs. Joseph Little of Nassagaweya, Ont., who died on June 4th, in Guelph, brought sorrow to the hearts of many in this community where she was greatly beloved, the place where practically her whole life had been spent. For a short time she resided in Guelph, where she was a member of Knox Church. She was generous to a fault and was ready to give her time, thought and earthly possessions to those in need. She was kind and Christlike and she endeavored to bear witness to her Christian faith to all with whom she was associated. Her interest in the Church was deep and was maintained to the last. She was laid to rest in Woodlawn Cemetery, Guelph, Dr. A. J. MacGillivray, her minister, officiating. Floral tributes and messages indicated the place she held in a wide circle of friends.—A. L.

**BRIG. GENERAL C. A. SMART**

Melville Presbyterian Church, Westmount, Que., has lost one of its most devoted friends and workers by the death of General Smart on June 4th last. He was identified with Melville Church as a loyal member since re-organization in 1925, the congregation with which he was previously having gone into the union. He gave himself with great enthusiasm to promoting the interest of Melville Church and spared neither time nor labor in dealing with its many and serious problems. On the Board of Management his sound judgment and experience made his services of the greatest value. His disposition endeared him to every one. As an elder he was faithful in the discharge of all his duties and he was respected and beloved by every one as a Christian gentleman. He held an important command in the Great War and for about a quarter of a century he represented the constituency of Westmount in the Legislative Assembly at Quebec. In this connection he rendered valuable service to our Church in the legislation concerned with Union. This was noted by the General Assembly and a communication conveying the Church's appreciation of his services and sympathy was acknowledged by Mrs. Smart in a letter to Dr. MacNamara.

"Will you kindly convey my sincere thanks to the members of the General Assembly of The Presbyterian Church in Canada for their kind message of sympathy to me on the death of my husband."

**REV. ARCHIBALD THOMPSON,  
B.A., B.D.**

Mr. Thompson's death took place at Port Credit on the 3rd of March after a period of forty years of active service in the Church. On account of ill health he had been in retirement for some years. He was born at Cold Springs, Northumberland County, Ontario, in 1864, of Scottish parents and was a graduate of Victoria College and Princeton University. In 1893 he obtained his B.D., from Queen's University, specializing in Hebrew. His ministry was spent largely in Western Canada, in Ontario, and lastly in Nova Scotia.

**MISS E. H. ARMSTRONG**

A very sad occurrence which came as a painful surprise to her many friends, and especially to her family, was the death of Miss Esther Hazel Armstrong, our worker among the Chinese in Toronto, serving under the W.M.S. Miss Armstrong came to Toronto and entered upon her work on the first of September, 1933, so that she had almost completed four years of service. Those who knew her intimately realized that she was in very poor health. This finally compelled serious attention and she was sent to the hospital, where after a short interval she passed away. She was the daughter of the late E. J. Armstrong and Mrs. Armstrong of Vancouver. Her mother was with her at the time of her death and accompanied the remains to Vancouver, where interment was made. The funeral service in Toronto was conducted by Dr. Inkster, assisted by our Chinese minister, Rev. Mr. Ma, and Mr. MacPherson of Riverdale Church, of whose church in Vancouver Miss Armstrong had been a member. Mr. Ma at the funeral service told of David Livingstone who was buried in Westminster Abbey, but his heart was left in Africa with the people for whom he lived and wrought. Miss Armstrong, though buried in Vancouver would still live in the hearts of the Chinese in Toronto. The funeral service at Vancouver was conducted by the minister of Mount Pleasant Church, Rev. F. G. Fowler, assisted by the Superintendent of Chinese work in Canada, Rev. D. A. Smith. Miss Armstrong was both gifted and devoted and was highly esteemed for her personal qualities and her service.

Immunity from outward evil and suffering we are not promised, but power is ours by which all these ills may be transformed into blessings.



## In Quietness and Confidence

### FOR TROUBLED HEARTS

Let not your hearts be troubled; ye believe in God, believe also in me.—John 14:1.

**T**O a little band of sorrowing disciples, sorrowing because they should see the Master's face no more, Christ spake these words. This was His parting message of comfort to the sad-hearted companions of His ministry.

We cannot wonder that the disciples were exceeding sorrowful. They were about to say farewell to a beloved Leader and Teacher. At His feet they had sat for three years and had learned of Him heavenly wisdom. He had been their instructor in the things dearest to their hearts, the things pertaining to the Kingdom of Heaven. They had been with Him in His wanderings up and down the land, and shared the toils and the joys of His ministry. They had trusted Him and followed Him. Now they were to experience the trials of life and the difficulties of service without Him. They were losing a companion and friend; but more, they were losing Him upon whom all their hopes of the establishing of the Kingdom had been set. Sorrow therefore filled their hearts; and yet this ought not to have been so. They should have understood that it was expedient for Him to go away. This departure was in the plan of the Kingdom, and Jesus had so stated it, and assured them also that it was in their interest that He should leave them. Had they not been shortsighted they would not have felt this loss so keenly. Had they but looked a little way ahead as He directed their vision they would have seen that this too was among the all things that work together for good for the people of God. So whilst it might be said that their sadness was occasioned by the departure of Christ it was more strictly true that their want of faith, their inability to see, was the cause of their depression. Hence Jesus encourages them to the exercise of faith. "Ye believe in God, believe also in me."

Low spirits, sadness, anxious concern, among the disciples of to-day may similarly be traced to a sense of desertion. They may feel that they are left alone in the world, that God has forsaken them. Jesus however suggests that the desertion is only in appearance, that the trouble is not real, and indicates that distrust of Him is a more adequate explanation of their sorrow. Disappointed in himself and in his work a now eminent minister of the Gospel stated his case to an evangelist. The immediate and somewhat startling but helpful reply was given, "Well! whom are you doubting?" Faith in Christ is a sovereign remedy for heart trouble. "Believe in me", we hear Him say now, "and I will bring you out of trouble." "Come unto Me all ye that labor

and are heavy laden and I will give you rest."

Our attitude toward Christ should be one of intelligent trust. Paul's language is framed for the lips of everyone who believes on Christ, "Nevertheless I know whom I have believed, and I am persuaded He is able to keep that which I have committed to Him against that day." Our trust therefore should have a basis in the following conceptions of Christ:

**1. That He is God.** He not only reveals God, but He is God, and as God He should command our confidence. He claimed for Himself the honors due unto God. These are His words, "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." As to God therefore so to Christ we should yield a whole-hearted unquestioning trust, for "He here proposes Himself as the worthy and adequate recipient of all these emotions of confidence, submission, resignation, which make up religion in its deepest sense." The right attitude for every human soul to take toward Christ is that so well defined in the book of Revelation in the words of the four and twenty elders who fall down before Him who sits upon the throne, casting down their crowns before Him, "Thou art worthy, O Lord, to receive glory and honor and power."

**2. That He is near.** This is a doctrine of the real presence to which we may all subscribe, that Christ is with His people even unto the end of the world; and that is a triumph of faith expressed in the words:

"What though Thy form we cannot see

We know and feel that Thou art near."

He is accessible in every place and to all. "Before they call I will answer, and while they are yet speaking I will hear."

**3. That He is sympathetic.** These very words indicate that He felt for the disciples, troubled as they were over their anticipated loss. We know too that it pleased God to make the Captain of our salvation perfect through suffering. The school of sorrow provides the best training in sympathy.

"In every pang that rends the heart

The Man of Sorrows had a part

He sympathizes with our grief

And to the sufferer sends relief."

No tide of sorrow sweeps over the human heart that does not touch the heart of Christ. We must regard Him as a friend, as a brother.

"What though ascended up on high

He bends on earth a brother's eye.

Partaker of the human name

He knows the frailty of our frame."

4. **That with Him our interests are safe.** "Fear not, little flock" we hear Him say; and faith responds:

"I know that safe with Him remains,  
Protected by His power,  
What I've committed to His trust  
Till the decisive hour."

It was for our good that He ascended on high, "I go to prepare a place for you," He said. His appearing in the presence of God for us is as much a part of His redemptive work as His death or resurrection.

5. **That He will come again.** Therefore did these disciples, as they beheld Him rise and then saw a cloud receive Him, hear a voice saying. "This same Jesus, which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven." He shall come again to receive us unto Himself that we may be with Him to behold His glory. Faith, to this promise sends reply, "Even so come Lord Jesus." That coming will mean the consummation of good to His people.

Therefore the message, "Trust Him at all times; ye people pour out your hearts before Him. God is a refuge for us."

"Let not your hearts with anxious thoughts  
Be troubled or dismayed,  
But trust in Providence divine  
And trust My gracious aid."—R.

#### HYMN

O Holy Saviour, Friend unseen,  
The faint, the weak, on Thee may lean:  
Help me, throughout life's varying scene,  
By faith to cling to Thee.

Blest with communion so divine,  
Take what Thou wilt, shall I repine  
When, as the branches to the vine,  
My soul may cling to Thee?

Though faith and hope awhile be tried,  
I ask not, need not, aught beside;  
How safe, how calm, how satisfied,  
The souls that cling to Thee!

Blest be my lot, whate'er befall;  
What can disturb me, who appal,  
While, as my Strength, my Rock, my All,  
Saviour, I cling to Thee? Amen.

#### PRAYER

O Almighty and everlasting God, who not only givest every good and perfect gift, but also increasest those gifts Thou hast bestowed; we most humbly beseech Thee to increase in us the gift of faith that we may truly believe in Thee and in Thy promises; and that neither by negligence nor infirmity we may be driven from faith in our most blessed Lord and Saviour Jesus Christ; to whom with Thee and the Holy Ghost, we glory for ever. Amen.

## Children and Youth

BE YOURSELF  
James Learmount

IN reading Mr. J. C. Snaith's book, "Broke of Covenanted," I came to this sentence:

A manner grows rarer every year among the young.

It set me thinking. What did the writer mean? I think he meant that young people copied one another, did as other folk did, and did not think for themselves. There was nothing about the young people of to-day to mark them off in any real way from each other. They were not themselves, but lost themselves in the crowd, and did as the majority of other folk do.

I do not think that to be quite true of all young folk, but that it is generally true I feel quite sure. Young people are content to move in crowds, and there are few that stand out in any real worthy way from the mass.

Will you think about that, and try to be yourselves and think for yourselves? Sydney Smith once said something like this:

There is one thing I would like to urge upon you morning, noon, and night, and that is this, whatever God meant you to be, be that and nothing else. If you were meant for some lowly work, do that, and do it well, and you will succeed; try to be anything else and you will be a failure.

And then he goes on to urge young people for themselves, not to go in the way that others go, not to run in ruts, and tremble if they hear the sound of their own footsteps.

Begin being yourself by holding yourself firmly to the tasks before you. Work your own lessons at school. Never copy. Think them out for yourself. It will help you to think for yourself afterwards in the affairs of life. In your reading, think, be master of what you read. Don't do things just because another does them. Do not just be an echo of someone else. Do not agree with everyone and everything you see and hear. Think for yourself. Emerson tells about a soul that was lost by mimicking a soul. And you may easily lose yourself by simply being content to be a copy of someone else.

What a fine story and example we have from the life of Charles Gounod, the great musician. His mother tried all she could to prevent the boy being a musician. She even went to the Principal of his school, Monsieur Poirson, to get his help in preventing her boy being a musician. And the Principal assured her that he would prevent her boy from ever being a musician. The mother retired, and the Principal sent for the boy to meet him in the study. "Well, little man", said he, "what is this I hear? You want to be a musician?" "Yes, sir".



"But what are you dreaming of? A musician has no position at all!" "What, sir! Is it not a position in itself to be able to call oneself a Mozart or Rossini?" Fourteen-year-old boy as he was, he felt a glow of indignant pride. The Principal's face changed at once. "Oh! you look at it in that way, do you? Very well. Let us see if you have the making of a musician in you. I have had a box at the opera for over ten years, so I am a pretty fair judge." He opened a drawer, took out a sheet of paper, and wrote down some lines of poetry. "Take this away", he said, "and set it to music for me." Full of delight the boy took his leave, and went back to the classroom. By the next hour he had his ballad set to music, and he hurried with it to the Principal's room. "Well, what's the matter, my boy?" "I have finished my ballad, sir." "What! already!" "Yes sir." "Let me see. . . . Now sing it through to me." "But, sir, I want a piano for the accompaniment." ("I knew", says Gounod, "there was one in the next room, on which Monsieur Poirson's daughter was learning music.") "No, never mind; I don't want a piano." "Yes, sir, but I do, because of my harmonies." "Your harmonies! what harmonies? Where are they?" "Here, sir", said the boy, putting his finger on his forehead. "Oh, really! Well, never mind; sing it all the same. I shall understand it well enough without the harmonies." The boy saw that there was no way out of it, so he sang it through. Before he got halfway through the first verse the boy saw the judge's eye soften. Then he took courage—he felt sure he was winning the game. He went on boldly, and when he had finished the Principal said: "Come, we will go to the piano." His triumph now was certain. He was sure of all his weapons. He sang his little ballad over again, and at length poor Monsieur Poirson, completely beaten, took the boy's face in his hands, kissed him with tears in his eyes, and said: "Go on, my boy— you shall be a musician!"

Gounod meant to be himself, to work out his own life in his own way, and that is what you all ought to do. You each have a head of your own and a will of your own, and that means that there is a way which is your very own.

Columbus followed this plan and discovered America. Luther followed this method and brought about the great Reformation. Carey followed the leading of God for his own life, and became the first of a long line of missionaries to the heathen. Remember R. L. Stevenson's words:

To know what you prefer, instead of humbly saying "Amen", to what the world tells you you ought to prefer, is to have kept your soul alive.

Give your lives into God's hand, pray much, be in constant touch with God, and

then live your own life. Be yourself—with God's help and blessing.

## PRAYER IN A PREPARATORY SCHOOL

O God whom none can love except they hate the thing that is evil and who wiltest by thy Son our Saviour to redeem us from all iniquity deliver us when we are tempted to look upon sin without abhorrence and let the virtue of His passion come between us and the enemy of our souls, through the same Jesus Christ our Lord. Amen.

## YOUNG PEOPLE'S RALLY

The summer rally of the youth of Halifax and Lunenburg Presbytery was held in Dean, N.S. The program had for its theme In the King's Service and embraced an afternoon and evening session.

The address in the evening was given by Rev. Charles H. Foote, of the Presbyterian Church, Wallace, N.S.

The officers elected are: President, Malcolm McInnes, Truro; Vice-President, Grace Dean, Dean; Secretary-Treasurer, John Thomson, Halifax; Executive, Ralph Kane, Halifax, and Mary McCurdy, Truro.

## INTERNATIONAL S. S. LESSONS

### LESSON—AUGUST 8

#### God Feeds a People

Exodus 16:11-20; 17:3-6

Golden Text: Every good gift and every perfect gift is from above, and cometh down from the Father.—James 1:17.

### LESSON—AUGUST 15

#### God Gives Laws to a Nation

Exodus 20:1-17

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. . . Thou shalt love thy neighbor as thyself.—Matthew 22:37, 39.

### LESSON—AUGUST 22

#### The Place of Religion in a Nation's Life

Exodus 25:1, 2, 8, 9; 29:43-46; 40:34-38

Golden Text: Blessed is the nation whose God is the Lord.—Psalm 33:12.

### LESSON—AUGUST 29

#### God Condemns Intemperance

Leviticus 10:1, 2, 8-11; Proverbs 31:4, 5; Isaiah 28:1-8; Romans 14:21

Golden Text: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Proverbs 20:1.

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### LESSON—SEPTEMBER 5

#### God Requires Social Justice

Leviticus 19:9-18, 32-37

Golden Text: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

### OUR CHURCH CALENDAR

#### Vacancies

- Belfast, P.E.I., Mod., Rev. T. Owen Hughes,  
Montague, P.E.I.
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- Bobcaygeon, Ont., Mod., Rev. R. Russell, Fenelon Falls, Ont.
- Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.
- Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.
- Caledonia, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.
- Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.
- Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.

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Our years are made of days.

Do not presume upon success.

Blend kindness and authority.

Trouble makes God real to us.

We may deceive men but not God.

The essentials of life are simple.

Work both honestly and cheerfully.

Death is easy and life is very hard.

The God of heaven He will prosper us.

Life is a voyage under sealed orders.

History has gone this way before now.

Life is worth only what it has to give.

To be a good servant one must be true.

Words derive their force from character.

Time is what we want most but use worst.

Keep the path open to the inner sanctuary.

Blessed are the merciful for they shall obtain mercy.

Let us remember God's goodness and trust in Him.

We should not be troubled for what we cannot help.

How sordid is man grown who worships gold for God.

Do good with what thou hast or it will do thee no good.

Providence being our guide we build better than we know.

An undevoted life is a barren and comfortless existence.

It were endless to dispute all that is disputable.

As a false God is no God so a false man is no man.

Do not be in too much of a hurry to become wealthy.

Rarely promise, but, if lawful, constantly perform.

We are at pains to make youth scholars but not men.

A man fits himself for freedom by self-discipline.

Every day is a day for repentance, patience and courage.

The gate into heaven lies at the end of the path of duty.

Our spiritual possessions may be shared and still retained.

Obedience to parents is not only our duty but our interest.

Nothing so contracts and impoverishes speech like profanity.

We pay for labor but not for the life that has gone into it.

The trappings of the vain world would clothe the naked poor.

The silly vice of profanity illustrates the monotony of sin.

Rise with an appetite and you will never sit down without one.

The secret of strength is to believe in God's power and use it.

They must first judge themselves who presume to censure others.

Qualities of soul which we love best are the product of trials.

Speaking truth is like writing fair and comes only by practice.

The incentive to outgrow ourselves is the secret of all advance.

No one finds life worth living; it needs to be made worth living.

We do not so much require life to be made easy for us as to be made big enough for life.



NEC TAMEN

CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, SEPTEMBER, 1937

No. 9

TORONTO'S LATEST CHURCH



WYCHWOOD PRESBYTERIAN CHURCH,  
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1937

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**In Business**  
you are Courteous—

## Try Courtesy on the Highway

WHETHER YOU are a salesman or a customer, a manufacturer or a farmer, you, like most people, think and practise courtesy towards those with whom you do business. You thus lighten the burden of work and add to the pleasure of the days.

But do you carry this same courteous habit of thought and action onto the highways and practise it towards your fellow-motorist when you are driving? Unfortunately many do not! And why? There is no real reason. They just THINK differently towards their associates of the highway than towards their business associates.

I suggest to such drivers that you now resolve to Try Courtesy in your driving. That you refrain from "cutting in" which is one of the greatest hazards of present-day traffic and may put you or the other fellow or both of you in the ditch. Try Courtesy instead. That you drive at the speed of the traffic you are in and never "hold up the parade". That you keep well to the right at all times—there is lots of room. That you never pinch, pocket, or otherwise put your fellow-motorist "on the spot". Try Courtesy instead.

To these suggestions you can add many others if you will just THINK and drive in terms of courtesy. By so doing you will add greatly to the pleasures and safety of motoring for yourself and for others.



*B. J. MacArthur*  
MINISTER OF HIGHWAYS  
PROVINCE OF ONTARIO



# The Presbyterian Record

VOL. LXII.

TORONTO, SEPTEMBER, 1937

No. 9

## BY THE EDITOR

### THE SABBATH

THE Sabbath is we may say a primitive institution; at least we may place it among the first of those recognized and honored by man. Though often sorely buffeted it keeps its place through the ages for while its enemies assert themselves it has also staunch friends and defenders.

As a beneficent institution it has justified itself in experience both in behalf of man and beast for it was made for both. Some years ago when representing the Lord's Day Alliance we were taunted by the Secretary of a branch of the Humane Society defending Sunday concerts in the interest of that organization, saying that we ought to give our attention to something worthwhile, such as alleviating the sufferings of dumb animals. We replied that ours was the first Humane Society in existence. We did not mean that, as it is now, the Lord's Day Alliance was the pioneer of humane consideration for animals, but those corresponding to us in those days of promulgating the fourth commandment could worthily be designated a humane society, and the first of that character, for they were concerned with the weekly-rest-day for our beasts of burden as well as for ourselves.

"But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle."

That taunt therefore was very much out of place and our correspondent was apparently convinced to that effect for we heard no more of it.

To found an institution is one thing, but to maintain it is a task requiring sound judgment, vigilance, courage, and sustained effort. The Sabbath has its enemies whose design is to appropriate its sacred hours for personal advantage in several aspects. It is confronted by exploiters; and it is oftentimes obvious also that its professed friends are those who by indifference, perversion, or shallow tolerance are to be numbered with its most dangerous enemies.

As a day of rest it is recognized by the

state and laws are enforced for its protection. These then become the charters of our liberty to one day in seven.

Much silly talk on the part of citizens and officers of the law, such as we have heard recently in Toronto, would cease if this fundamental consideration were kept in mind; and since these statutes prohibit business and labor they do so for the protection of every man's right to a weekly rest-day. We should therefore support that law by conforming to it to the utmost, making our needful purchases beforehand, reducing the requirements upon those who needfully serve us, and by hearty co-operation with those charged with the duty of enforcing these statutes. We have a right too to expect from these officers firm and impartial, yet wise, enforcement of the statutes in this regard. These officers, both local and provincial, are sworn to perform their duty in this particular and they should do so with the same fidelity that marks their endeavor in enforcement of other statutes.

The civil law however is limited to the function of protection; it does not compel observance and it is not expected to go so far. It is like a fence about a garden the function of which is not to keep any one in, but to keep intruders and despoilers out, and thus everyone is guaranteed liberty to cultivate his precious preserve of land. A fence doesn't make a garden but it does make a garden possible. As each man makes his own garden so each of us, under the protection of law and directed by the original command and by Jesus' words and example, should make his own Sabbath and see that it is devoted both to use and to beauty, contributing to the delight and profit of our whole being, body, soul, and spirit.

The Church is deeply interested in this institution, not because it was made for the Church, for it was made for man, but because on this day of freedom from toil the Church finds its opportunity to serve man's highest interests. To this privilege of lofty service the Church should strive to be true. What the law provides for us as a Church and as individuals, namely a day of freedom from customary toil, is worthy to be consecrated to the noblest ideals and there-

fore the cultivation of family life, reading, worship benevolence, are worthy to occupy its hours.

Our duty in this regard was given special attention by the General Assembly in connection with the report of the Committee on Evangelism and Church Life and Work, and for the second time we report the Assembly's deliverance:

That the attention of all our people and especially of those who are members in the various service clubs, be called to the great dangers to the sanctity of the Sabbath attendant upon certain forms of community entertainments in aid of charity. The Assembly would emphasize the great responsibility of all who would seek the aid of our public school authorities or enlist school children in the production of plays and other entertainment for the support of charity to take every precaution that the production is conducted in such a manner that the reverence of our children for the sanctity of the Lord's Day be not further endangered.

This important matter was also considered by the General Council of the Alliance of the Reformed Churches at its meeting in Montreal. Following a brief address by Rev. Dr. Harry L. Bowlby, General Secretary of the Lord's Day Alliance in the United States, the Council passed this resolution:

We feel grave anxiety on account of the lamentable increase of unnecessary work on the Lord's Day due to inconsiderate pursuit of pleasure or gain. We call upon our members not merely to avoid causing such work, but also to support every effort to secure for all men that Sabbath rest which is their spiritual right. We further exhort them to use fully the opportunities of this day for worship, and for rest of body and soul, believing that, in thus following the example of their Master, they will obtain life more abundant.

### LORD CRAIGMYLE

A CHAPTER in a book entitled, *Letters to Isabel*, was the means of introducing us some years ago to a man of distinction, known then as Lord Shaw of Dunfermline, afterwards Lord Craigmyle. Less than two months ago his distinguished career came to an end by his death in Glasgow at the great age of eighty-eight.

Of lowly birth, the son of a baker, bereft of his father, at the tender age of five years, we find him later a brilliant student at Edinburgh University, then a successful lawyer, a member of Parliament, Solicitor-General for Scotland, and next Lord Advocate of Scotland, elevated to the peerage

and made Lord Shaw of Dunfermline, and finally a member of the Judicial Committee of the Privy Council. With all his heavy tasks imposed by his profession and his promotions he had time for writing, and in a modest degree at least became a man of letters who in his seventy-eighth year wrote a judicial survey of the trial of Jesus Christ, and when eighty-three issued a study of John Marshall in Diplomacy and Law. Withal he appears to us as still a humble man, associating intimately with his fellows and being rewarded by their affection and their confidence. Then too he was loyal to the principles and training of early life and never lost interest in the Church and all that it stands for.

The following was circulated about him, which he declares was "the invention of some kindly rascals."

"I like Maister Shaw," said a Galashiels voter, speaking to a friend in the Peebles train. "I like Maister Shaw. You see, sir, he's

For God;  
And the People  
And Free Fishing!"

If the last of these three meant comfort to poachers it would seem to be somewhat in contradiction with what goes before, but to this last deliverance of the "clever diarist" Lord Shaw had his answer when chaffed about it.

With respect to his loyalty to the people in general and his devotion to God his life bears ample evidence and we now give from his pen one of the best pronouncements upon that institution with which the previous editorial is concerned.

It deserves the most profound attention on the part of all. Some years ago we had it printed in pamphlet form and widely circulated, but it is now out of print. It is taken from, *Letters to Isabel*.

The Sabbath Day. I reverence it and I prize it. Forgive the paraphrase: but it is "the balm of each week's life, sore labor's bath". I say nothing about its divine institution, though I believe in that too, as you well know. But it has been sorely mishandled when it has lost its place of privilege and become an interruption and a bore. Take my own case. I can truly say that for over thirty years of my life there was not one week-end on which I could not have pleaded exhaustion and left work over for Sunday. And I am also as truly certain of this, that if I had yielded to that temptation I should long ago have been in my grave.

The really laborious man cannot afford to work on Sunday. Often and often have I

(Continued on page 262)



## Lesser Lights

I KNOW a man who always wanted to visit the city of Quebec and thereafter to make a tour of the Maine Coast, but he could go only in July or August and he thought that in these months Quebec would be too hot and that motoring down the Maine Coast would not accord with the degree of restfulness which was, in his opinion, the *sine qua non* of a good holiday. Circumstances, however, led to his doing both things this year in the second half of July and into the first few days of August. The trip was an unqualified success and he is left wondering how many more things in life he has left undone because of imaginary difficulties and of how much joy he has thereby cheated himself.

Quebec has many charms in addition to the cool nights so unexpected, and among them all—and without doubt adding pleasure to them all—were the hospitality of the Old St. Andrew's Manse and the stirring of old memories to which the familiarly Scottish interior of the venerable Kirk itself gave rise. We of the Presbyterian sort in Canada are fortunate in possessing, unspoilt by the march of time, certain sanctuaries hoary with age which might well be cherished as our special shrines. This visitor to Quebec had seen the Kirk of Kildonan at Winnipeg and though the visit was in winter, the interior without heat, for it was a weekday, his heart warmed at the thought of the safe perpetuating of our traditions of worship which such a Kirk, if kept as it is, will ensure. Likewise he had seen more than once, and with increasing tendency to tugging at his heart strings, the Presbyterian place of public worship at Niagara-on-the-Lake with its high canopied pulpit and its precentor's desk—perhaps the lower part of the pulpit as in one he well knows and loves in the Old Land—not to mention its old square pews with doors that “sneck” and the wee tables in the centre on which to lay the Bibles and Hymn Books. In such a pew with his parents and other relations he had sat on the first occasion of his going to the House of God in the Old Barony of Glasgow. The Old Barony had to go and make way for a grander building ecclesiastically and perhaps the old was no great specimen of architecture for did not its minister, the great Norman MacLeod, himself, once say, when there was a talk of invasion from France, that he hoped the enemy's first act would be to land a well aimed shot on the unpleasing front of his own Barony Kirk? True they are not always much to look at outside, these old Presbyterian Kirks, but the interiors are often distinctive. Some day the traveller referred to hopes to see our Kirk in Old St. Andrew's by the Sea in New Brunswick, of which he has heard much, and probably there are others besides worthy to be visited and worth careful preserving. Let those who have the care of them be kind and reverent curators and let all of us, as we can, visit them and in our visiting open our hearts to receive new conviction of a great heritage that has fallen to us and a great witness that is expected of us.

Down there in Maine, that paradise for lovers of ocean billows thundering on beaches of pure sand or battering themselves into spray and spume on mighty rocks as if in wrath because of some frustration of purpose, the traveller, among much that delighted his heart, found at Kennebunkport a little gem of an Anglican Church built of solid rock taken, with scarce any reshaping, direct from the sea shore. Happily its doors were open and in its quiet interior, the silence disturbed only by the wash of the waters on the shore below, the traveller learned again that some places make prayer a very natural and acceptable thing. But for special mention he recalls two framed documents in the vestibule both

in large print easily read by those willing to give a few minutes to a pious duty, one giving in brief form the story of the Anglican Church from the days when Augustine in the South and Columban monks in the North brought the Gospel to England, while the other detailed the reverent customs which worshipers in that communion are expected to observe during the time of public worship. There are few of us to whom such documents, if arranged for Presbyterian purposes, would not be helpful. Will anybody give himself to the task of preparing such brief helps? If we had them and if all read them with concentration there would be much bracing of many souls for the upholding of the Kirk and its endeavors.

And that would be a great thing! There is a fascination down that much indented coast of Maine in watching the lights that safeguard the sailor in his voyagings. Great lights flash out on prominent headlands and they dominate the nightly scene rivalling the stars in power of drawing the human eye. But there are many little harbors on that coast to and from which the fishermen come and go who probably love best the lesser lights that speak to them of the familiar and dear things of home. The traveller aforesaid had noted all this and welcomed a sermon which he heard in his wanderings in which the lesser lights were exalted to high importance. The preacher questioned whether the total of all the strong beams from all the tall lighthouses would be anything like the equal of the sum of all the lesser lights which men use as guides in difficult places, and mentioned even the humble flashlights and the candle which is put in the window of the fisherman's cottage to cheer him on his homeward course. We cry for leaders and no doubt we need them, but we all know one Leader and must beware lest our loud crying for others to lead us is not just a way of hiding our own unwillingness to be led by Him. The need is for lesser lights, the orbit of whose glow may be circumscribed but can be made up for by there being many lesser lights properly distributed over the wide dark spaces.

Doubtless the secret is out by now. The traveller was your Budget Con- venger and he and his colleagues whom the Assembly appointed in June, by the time you read this, will have twice been together in earnest consideration of plans to get "something from everybody" for the support of all the varied departments of our Church's labors. Perhaps what he has written above bears marks of holiday slackness, just as as it bears marks of holiday experience, but you will be forgiving and, where you find him and such as him lacking in qualities of leadership, will you remember that this lays all the greater responsibility on you if we are, as a Church, to make the best of our heritage. We can all be lesser lights and it is of the very essence of things that the lesser lights be many,

WILLIAM BARCLAY,  
Central Church, Hamilton.

(Continued from page 260)

seen times when the strain of nerve and battle was so great, that one strove through it and towards the Sabbath calm with a certain passionate exaltation of mind.

I know quite well the habit of week-ending, how it grows— although it appears to be going off a bit—and how the reasons for it in many cases are well worth considering. But if such week-ending be but a whirl of exciting gaiety, it is a point of grave question whether it does not do more to disturb the true balance of life than to

restore it, or whether indeed it would not have been better openly to ignore the institution of the Sabbath altogether, and to go on without it.

That at least would more quickly bring the revulsion. As when France, saddened, sickened, and exhausted with but a year or two of the *décadi*, restored the Christian Sabbath as a central institution of religion once more. You remember how Vandal treats the incident in one of the most moving passages of "*L'Avènement de Bonaparte*". He calls upon you to listen to the



awakening of the little church bells from the nightmare of a ruthless rationalism. Parish calls to parish:—

"Ecoutez! C'est l'aveil: C'est L'insurrection, c'est la resurrection des cloches!" (Listen! It is the awakening: it is the breaking-forth, it is the coming to life again of the bells.)

It was, as it were, the soothing of the nervous tension of the world.

Anyhow, my Sabbaths gave to me my happiest moments, and, in a great stretch of years crowded with professional and public cares, they made family life in any responsible sense a possibility. Literary things, divine things, the significance of life for oneself, for all dear to one, for the great moving world; going to church—why, that was but part of the natural homage which one paid to that supreme need which every sensible soul feels for moral replenishment, unless he is a butterfly, or a miser, or a clod.

Only, of course, dimly did I realize these things when in your youth I adhered to the principles of my own. But the more clearly that I see them now, the less in that adhesion do I see to regret.

No rigidity, perhaps, except in the sense that the foundations of life should be solid, and be well and truly laid. This, after a long experience, in which I have observed a greater sense of hurry in the pulses and the pace of human society—this at least one can truly say, that the value of the Sabbath for the best uses of mankind is an increasing value; its depreciation would mean a real degeneration in all those processes of civilization which make for the energy, the usefulness, the happiness of men.

### THE RECORD

SOMETHING should be said in this issue in behalf of a general and earnest effort to be immediately undertaken by all concerned to the end that this year, in every congregation in which it is not yet in every household, the Record shall be placed as so frequently directed by the General Assembly. To this end we appeal to the Record representatives in each congregation, to ministers, members of sessions, members of congregations, young people's societies, and others whose influence and energy may most beneficially be exerted to this end.

For this special effort a very cogent reason may be adduced. Several overtures were considered at the last General Assembly praying that provision be made for a more generous supply of missionary literature, and asserting in support of the plea that the absence of this in large measure explains the default in contributions to the Budget.

These overtures were pertinent in view of the general consideration that information is necessary in order to awake and sustain interest.

There is much we should like to say about these requests from the standpoint of experience but for the present we are content to press earnestly this consideration.

Why not use to the utmost the information that is now available in the columns of the Record, Why not see that what is conveyed through this channel actually reaches every family, and, further, that general attention be directed to it and the people urged to read with attention the Assembly's official publication? It is but reasonable that we should employ to the utmost advantage what is now available and observe results. Until that is done a plea for more seems to be unreasonable.

We are constantly reminded by reports from various quarters that the purpose to be served by additional literature is in great measure served now by the Record, for it provokes unto good works in this particular. Many of these instances we have cited in these columns.

We most earnestly commend the trial of this method to increase our revenue for missionary and benevolent purposes. Of course it will help the Record also. It is often forgotten that the Editor and Manager of the Record is expected to conduct, from the financial standpoint, the Church's publication with the same measure of success as marked it when our constituency was more than double what it is at the present time and costs were very much lower than they are to-day. Increased circulation is necessary to the maintenance of the Record and its efficiency. The Record however does not exist for itself but for the accomplishing of a mission and it should be given fullest scope.

Please do your utmost and do it early. Proportionate rates to the end of the year will be given. If people do not seem ready to subscribe for it could not the congregation take the necessary steps to see that it is placed in every home? It will reap its own reward for that endeavor.

The Record committee suffered a great loss recently in the death of Rev. G. M. Dunn, its Convener for the past three years. Mr. Dunn was minister of Westminster Church, Toronto. No one, in our time at least, has pleaded so capably and effectively for the Record as has he before the General Assembly particularly for the past two years. When he stood before the Assembly this year and made his impassioned plea, little did anyone dream that that was the last time his voice would be heard in our supreme court. And this was the character of his appeal. The Record, unlike other publications which have well-paid agents who spare no pains in canvas-

sing, is left for the most part to sell itself. If we believe in the virtue of our Church's publication we should be as enthusiastic in promoting circulation as are the agents of our secular journals. In a word he said, "Do not leave the Record to sell itself. You sell it"; and what he urged upon his fellow-ministers and elders at the Assembly he did in his own congregation, for in the last year by persuasive speech, earnest commendation, and skilful effort he multiplied the number of subscribers several-fold. He has left us all an example in this connection.

### THE DISTRESSED WEST

THERE has been a sad tale from the prairie provinces of deprivation and suffering as the result of drought and sand drifts extending now over about eight years such as to touch the hearts of those in better circumstances and which has evoked the liberality of the Churches in a commendable degree. It seems now that this year will be no exception, that from the standpoint of the harvest it will prove to be one of tragedy. Rev. H. R. Horne, Synodical Missionary for Saskatchewan and Alberta, writing to Dr. MacNamara a few weeks ago, gives the following picture:

"After careful Government inspection out of 301 municipalities, 175 are definitely acknowledged now to be facing total crop failure, with another fifty municipalities dependent upon immediate rain to produce a crop of any kind. There seems little chance of rain and the crops are shrivelling up before one's eyes. If no rain comes that means failure in 225 municipalities, or in 75% of the Province. I am just back from a short trip south, crushed with what I have seen, the worst yet. Right from Carnduff in the south east Arcola, Stoughton, Heward, Estevan, Weyburn, Assiniboia, Rockglen, Briercrest, Moose Jaw, Swift Current, Pamburn, Maple Creek, Rosetown, Dinsmore, Biggar, Traynor, and Landis, Wilkie and Paynton are all affected, with the chance that Barvas, Moosomin and Broadview may be included. It staggers one to think of the winter. I hope to go farther afield south next week for the people must have some encouragement. The weather is very hot and dry with everything burning up. I had hoped for a different story this year but now there seems no chance."

Rev. S. Farley of Regina writes: "Our crop this year is all but a total failure. It will not average 25% of a normal yield which spells disaster for us in this Province. We face the worst situation Saskatchewan has known in its history and no one can predict what is going to happen. This makes eight years of this kind of thing, and the Fall and Winter now before us threaten to

be the worst yet. Already commercial houses are letting out their staff which just means an addition to our already large army of unemployed. The effect of this on our church life no one can determine. One thing I do know it is shattering the faith of not a few. However, there is nothing to be done but stand up to it."

It has been said that man's extremity is God's opportunity and surely the distress of our fellows in these stricken provinces is our opportunity and will again evoke sympathy and generous response in the various ways possible. Plans in this connection will be made known in good season, and there will be no doubt that our Church, in co-operation with the other Churches, will as previously, do its utmost for relief.

### GENERAL COUNCIL

#### Alliance of the Reformed Churches

B EYOND reporting the action of the General Council with respect to the designation of our Church on the records of the Alliance we have had no opportunity of referring to this gathering so significant to Presbyterians. The proceedings of the General Assembly, as our readers have observed, occupied the greater part of the August number which annually is devoted to that purpose. Then in any case it would be quite impossible to give a full report of this important meeting. Our expectation is however that we shall be able in due course to give our readers some of the leading messages and pronouncements of the Council.

The meeting in Montreal, June 22nd to 29th, was the second to be held in Canada. Forty-five years ago the Council met in Toronto. At that time a distinguished Canadian, Dr. William Caven, Principal of Knox College, was elected President.

The meeting of the General Council of this great body is an occasion to kindle the imagination. It is truly an ecumenical gathering of Presbyterians, for representatives came from practically every part of the world. The Eastern Section had chosen delegates from England, Ireland, Scotland, Wales, Czechoslovakia, Denmark, France, Germany, Hungary, Netherlands, Switzerland, Ceylon, China, South Africa, South Rhodesia, New Hebrides and the West Indies. The Western Section embracing Canada and United States was of course largely represented.

How many of these were in attendance we could not say. It was definitely known however that the two delegates from Germany had been denied passports and therefore could not attend. In their behalf the business committee had the privilege of hearing from Rev. A. C. Cochrane, a graduate of Knox College, who studied recently in Germany, now residing at Orillia. He



was assured by the Committee that the case of the Confessional Churches in Germany would receive sympathetic and earnest attention as was later shown in the resolution passed by the General Council.

The gathering therefore awakened in the mind the picture of a body that engirdles the globe, the influence of whose strong doctrines and sturdy character was felt to the ends of the earth. It presented the conception of a great brotherhood so that each Church in the Council could not justly think of itself as an isolated company but a member of a great family, kindred in faith and principles of government. Whilst an extended program, embracing matters of vital concern in the life and work of the Churches, brought all together in conference, the Council was at the same time a world fellowship. Here the unity of the spirit in a moderate degree of diversity was exemplified, and by delegation the nearly fifty million adherents of the Presbyterian Church throughout the world, counselled, worshiped and fraternized with one another, and even though soon to be separated, memory assisted by occasional communication, would make the fellowship abiding.

This intimacy was further promoted by the local arrangements. Accommodation was provided in the Windsor Hotel, the Y.M.C.A., and certain fraternity buildings so that groups were formed in these lodging places. Provision also was made by the local committee for all delegates for lunch and dinner in the Windsor Hotel. Each occasion was an opportunity for short addresses in which in addition to, or served with, serious message wit and humor found a large place whilst the companies about the individual tables closely fraternized.

The program may broadly be indicated by the statement that it consisted of Reports, all of which were printed and in the hands of the delegates, Papers on important themes and Addresses, the evening sessions being of a more public character. The reports were introduced by addresses of ten minutes each, the limit of thirty minutes was accorded to those reading papers, and a little greater latitude was accorded the speakers in the evening. The papers were of a very high standard and all were good. A very high place was conceded to that on Worship by our representative on the program, Dr. Stuart C. Parker of St. Andrew's Church, Toronto. Interest in this paper was evinced in the close attention given to it in the subsequent discussion.

Another paper which was not a paper but an address, delivered without manuscript or notes in engaging conversational form, and greeted with generous applause, was that by Principal R. C. Wallace, LL.D.,

F.R.C.S., of Queen's University, Canada, on, The Place of Religion in Education.

The program of addresses for the evening opened with one by His Excellency, Lord Tweedsmuir, Governor-General of Canada, who was very happily introduced by Chief Justice Rowell of the Supreme Court of Ontario. This we hope to give later. Upon His Excellency's address the Montreal Gazette made this comment:

"Had no other address than that of Lord Tweedsmuir been delivered the meeting of the Pan Presbyterian Alliance in Montreal this year would have been worth while alone for the honest, manly principles that address expressed. Through the expression they will accumulate and fructify over a wide field of Christian endeavor."

The second evening address was that by Professor Herbert L. Stewart, Ph.D., Dalhousie University, Halifax, on, The Church and International Relations. Those who have listened to Dr. Stewart upon the radio need not be told about the virtue of his message to this representative world gathering. On the same evening Rev. Dr. John A. MacCallum of Philadelphia dealt trenchantly with the Church's Efficiency as indicated by the character of our social institutions and the trend of the times.

The subject of Youth and the Church brought a message from Rev. Dr. Hiram Foulkes, Moderator of the General Assembly of the Church in U.S.A., and the Church's Responsibility for Developing the International Mind was the theme of that very able international figure, Rev. Professor Adolph Keller, D.D., LL.D., Switzerland.

The extraordinary versatility, resourcefulness and tact of the President, Dr. W. A. Curtis, and in particular his masterly inaugural address on, The Church of Christ in a Disordered World, the efficient courteous and unobtrusive service of the Secretary, Rev. W. H. Hamilton, and the good work of the Chairman of the Business Committee, Rev. Dr. W. B. Pugh, the Presbyterian Church in U.S.A., were the subject of most favorable and general comment.

Too much cannot be said in praise of the Local Committee and the members of the churches concerned for their lavish hospitality, lodging with lunch and dinner having been provided free, for the public reception tendered delegates and friends, for courteous attention, for the Scenic Tour and other consideration received at their hands and at the hands of others by their arrangements. As to all this there was unanimous accord on the part of all delegates.

The officers for the next quadrennium are: President, Rev. Robert Laird, D.D., United Church of Canada; Vice President,

for the Western Section, Rev. George H. Donald, D.D., minister of St. Andrew and St. Paul, Montreal, and for the Eastern Section Rev. Professor Adolf Keller of Geneva.

The next meeting which will be in 1941 is fixed for Geneva, Switzerland.

**The International Union of Women's Home and Foreign Missionary Societies of the Presbyterian and Reformed Churches**

WHILE the General Council of the Alliance was in session another conference was in progress in Erskine Church, occupying June 23rd and 24th, the International Union of Women's Home and Foreign Missionary Societies of the Presbyterian and Reformed Churches. This was the 11th quadrennial conference. It was presided over by Miss Bessie MacMurchy of our Church, and a comprehensive missionary review of both Home and Foreign Missions presented by representative speakers constituted, with discussion, the main part of the program.

On Thursday at noon the Conference adjourned to the Alliance meeting in the Church of St. Andrew and St. Paul where Women's Place and Work in the Alliance was the order of the day. The finding of the Alliance on this important relationship was then presented and is as follows:

"The Council recognizes the International Union of Women's Missionary Societies of the Reformed Churches as the official women's organization of the Alliance. It resolves that constituent churches, through their supreme courts, and if possible upon the nomination of the several women's organizations in the said churches, should appoint a number of representative women as corresponding members of the General Council in such ratio as may be determined by the Council, with liberty to speak but not to vote, unless they hold places in the Council itself as members or elders."

**BIBLE SOCIETY**

In the Society's advertisement in the July number the usual heading was retained, namely The British and Foreign Bible Society in Canada and Newfoundland. This should have been the British and Foreign Bible Society for the work described was manifestly that of the parent society.

Keep always with you, wherever your course may lie, the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped, you can face without perturbation the buffets of circumstance, the caprice of fortune or the inscrutable vicissitudes of life.—Asquith, Quoted by Baldwin.

## Among the Churches



**Waywayseecappo, Presbyterian Church  
Part of the Congregation**

Rosburn, Ont.

The dedication of the church recently completed on the Indian Reserve, Waywayseecappo, took place on Tuesday, June 22nd, the service being in charge of Rev. M. P. Floyd, Convener of Home Missions and Moderator of the Presbytery of Brandon. He was assisted by Rev. E. H. Lockhart, Principal of the Indian School, Birtle, and by Mr. H. White, missionary at Elphinstone, Mr. H. Crump, the local missionary, and Rev. Walter Royle, of the United Church.



**Group on Church Steps**

Ladies, left to right: Miss Buckley, Rolling River; Mrs. White, Elphinstone; Mrs. Crump. Behind Mrs. Crump is Mrs. Wood of Toronto; Mrs. Gilbert of Spy Hill, Mrs. Lockhart, Birtle, and at right at back, Miss Bright, Rolling River.



Men, left to right: Mr. Stone, Indian School, Birtle, the builder; Mr. White, Elphinstone; Dr. Gilbert of Spy Hill; Rev. M. P. Floyd, Melita, the Convener and Moderator; Rev. E. H. Lockhart, Principal Indian School, Birtle, and Mr. H. Crump, the missionary at Waywayseecappo Reserve. Dr. Gilbert was missionary at Rolling River Reserve some twenty or thirty years ago and Mrs. Gilbert about that time was on the staff at Indian School, Birtle. Dr. Gilbert still takes an interest in the Indians.



The Indian Male Choir

Miss P. M. Crump, the organist and choir leader, does not appear in the picture.

Rolling River Reserve had a representative in the person of Miss Buckley, and the W.M.S. was represented by Mrs. Wood of Toronto, Supply Secretary. Though attendance was interfered with by threatening weather, a goodly number, both of Indians and of white people, assembled. The offering amounted to \$25.69 and will be devoted to the painting of the church. Comments were made by many upon the beauty of the church and Mr. Stone, of the Indian School, Birtle, who was in charge of construction, expressed his surprise that such a building was erected at so modest a cost. An incident of the occasion was the presentation to Mr. Stone of an enlarged photo of the church, the frame being of beads, the work of one of the Indian women. The presentation was made by Mrs. J. Mentuck, Sr., an Indian woman. Many gifts, both by Indians and other interested friends marked the occasion. A list would require much space. These all indicated, however, not only deep but general interest in the building enterprise.

Gravenhurst, Ont.

This congregation, a minority group, made provision for a place of worship by purchasing the building owned by the I.O. O.F. On Tuesday, June 22nd, the Presbytery of Barrie met in the church and this building was solemnly dedicated to the service of God. The interior of the building is very comfortably equipped, for which thanks are specially due His Honor Judge McKinley of Ottawa, and it is expected in the near future that attention will be given to the exterior, which will add both to its appearance and comfort. The Moderator of Presbytery, Rev. B. D. Armstrong, presided, and assisting in the service were Rev. Peter W. MacInnes, the minister, Rev. J. A. McInnis, and Rev. N. R. D. Sinclair. The keys were presented by Mr. W. J. Buchanan to the Moderator, who in turn handed them to the minister with a solemn charge for their proper use. The building was then formally set apart by the Moderator for public worship. The sermon was preached by Rev. Robertson Miller of Guthrie, upon Paul's words, "I am not ashamed of the Gospel of Christ." Following this a social gathering and luncheon were held and messages of good will were presented by visiting ministers and laymen. The service of dedication was marked by an appropriate solo, *Open the Gates of the Temple*, by Mrs. Robert Kinghan.

Woodlands, Ont.

St. Matthew's Church, in celebrating recently its 142nd anniversary, had the pleasure of hearing again two of their former ministers, Rev. Dr. N. A. MacLeod of Brockville and Rev. Dr. W. C. McIntyre of Ogdensburgh, N.Y., and also Rev. Dr. A. S. Reid, Montreal. The congregation was favored with delightful weather and the attendance taxed the capacity of the church to the utmost, many friends from other congregations in the immediate neighborhood and from Cornwall being in attendance. The minister, Rev. W. FitzSimons, presided at all services. The church was beautifully decorated and the service of praise by the choir was marked by special music. A male quartette from Aultsville and a trio and Mr. FitzSimons in a solo, made additional contributions to the service of praise. Very deep interest was shown in the historical sketch of the congregation prepared and delivered by Dr. MacLeod. The first building standing amidst the primitive pines was completed in 1795. This served the congregation for sixty-two years. The first minister was Rev. John Ludwig Broeffle who conducted services mostly in the German language. Dr. MacLeod's ministry extended from 1894 to 1898 and Dr. MacIntyre's from 1902 to 1906. The present minister, Rev. Wm. FitzSimons, entered upon his ministry on May 14th, 1936.

In 1855 the congregation erected a manse which is still occupied, and the present church was dedicated on Sunday, January 10th, 1858, and named St. Matthews. One of the elders was Mr. William Richardson Croil, who was held in such esteem that upon his death in 1873 a marble slab was erected in the church to his memory. The chair now standing behind the pulpit is not only his gift, but his workmanship. A brother, also an elder, Mr. James Croil, became Editor of The Presbyterian Record. The charge consists of St. Matthews, Woodlands, Aultsville and Farran's Point. Twenty-eight new members have been added during the past year and electric light has been installed in St. Matthew's through the generosity of Miss Edith Anderson of Longue Sault, and an additional building erected adjoining the vestry.

Some two months ago Mr. Charles Stubbs of Morrisburg, handed Mr. FitzSimons a cheque to meet the expense of renovating St. John's Church, Farran's Point, where the Stubbs family have worshiped for many years. The Ladies' Aid installed electric light and did some redecorative work. The Aultsville church has a Young People's Society of thirty-five and a strong Women's Missionary Society.

#### Montreal, Que.

On a recent Sunday, Rev. Dr. W. D. Reid of Stanley Church, announced that he would retire at the end of July and in keeping with this formally submitted his resignation to the Presbytery. Then on the 31st of July there was recorded the concluding chapter of a ministry of forty-four years, twenty-five of which were spent in Stanley Church. In that interval he has received 4,194 members into the church, 1,900 of whom were received into Stanley Church. Following the usual experience of a student in Home Mission work he was appointed student missionary to Victoria Mission, Point St. Charles, of which he later became its first minister. After an interval in pursuing post graduate studies he was called to Taylor Presbyterian Church, Montreal, where he served for twelve years, resigning to accept appointment as Superintendent of Missions for Alberta. From that post he was called to Stanley Church, where he has served since 1912. At this time removal from Stanley Street was considered and in due course the present commodious church was built on the upper level of Westmount and dedicated in 1914, the late Rev. John McNeill, Scottish evangelist, being the preacher for the day. In the interval Dr. Reid rendered service to the Presbyterian College, Montreal, by lecturing on Pastoral Theology, and Church Government, during the sessions of 1905-6, and 1906-7, and later in 1925, 1926, and 1927. He also gave similar service at

Queen's University in 1919. Dr. Reid has therefore richly earned the leisure to which he is looking forward in the years of retirement.

#### Pictou, N.S.

A minister, well-known throughout the Church and who for twelve years has been minister of First Church, has tendered to Presbytery his resignation to take effect on the 31st of July, Rev. Frank Baird, D.D. In speaking to his resignation at a meeting of the Presbytery of Pictou, at Little Harbor, on July 6th, he adduced several reasons for the step he had taken. There was the possibility that a new voice in the pulpit and a man more in touch with the problems of the day might mean a beneficial change although no suggestion of this had come from any of his congregation. The congregation was now free of debt and the 150th anniversary of its founding had been celebrated last year, and there was absolute unity among the people. He had consideration also for the unemployed ministers who were seeking opportunities for service. He had thirty-six years of constant employment, and he sympathized deeply with those who had not been so favored. There was also the need in other sections of the Church for service such as he could possibly render as long as his health and strength were maintained.

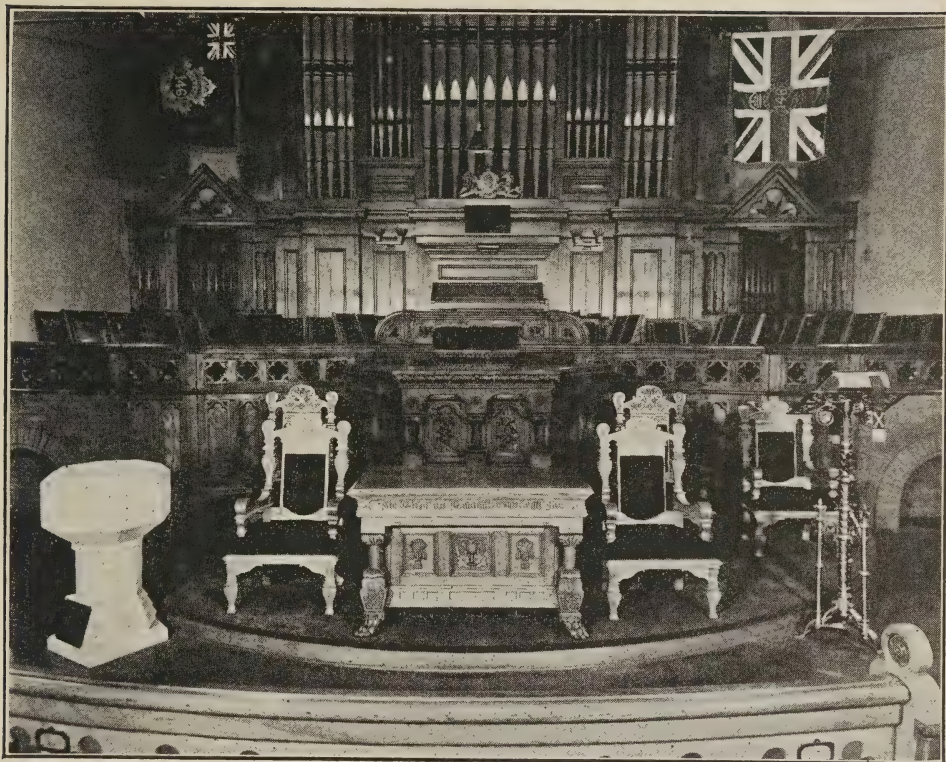
Commissioners from First Church expressed warm appreciation of Dr. Baird and satisfaction with the excellent work he had done, and were at one in expressing the feeling that the community, as well as the congregation, would sustain a great loss in the departure of Dr. and Mrs. Baird. These words of appreciation were supplemented by members of the Presbytery.

Very substantial service has been rendered by Dr. Baird to the Church at large by his work on various committees and commissions of the General Assembly. Since 1925 he has been Clerk of Pictou Presbytery and for a number of years of the Maritime Synod. In 1930 he was honored by election to the post of Moderator. His pen has been diligently employed also in the service of the Church and for many years he has been one of our faithful and helpful representatives in the Alliance of the Reformed Churches.

In keeping with his wishes his resignation took effect on July 31st but his last public services were conducted on July 18th, the thirty-sixth anniversary of his ordination. The Presbytery appointed Rev. Lloyd MacLellan of Scotsburn as Interim Moderator of First Church.

As the farmer and the fisherman live for mastery of the soil and sea not for surrender to them, so it is our privilege and duty not to yield to our difficulties but to overcome them.





Interior of St. Andrew's, Kingston, Ont.

#### St. Andrew's, Kingston, Ont.

This picture is taken from *The History of St. Andrew's Church, Kingston, Ont.*, and forwarded by Brig.-General A. E. Ross.

This church is the first stone church in Upper Canada and has the further reputation that it is on the original site given by the Crown in the year 1817. The church was opened in 1820 with its first minister Rev. J. Barclay, just arrived from Scotland. The Barclay family had already sent one son to Canada's service in Capt. Barclay, who was left armless and otherwise badly wounded in the naval battle of Lake Erie. One of the first members of St. Andrew's Church was Lt. Hugh Earl, commanding His Majesty's ship *Onondaga* of the Lake Ontario fleet, who had married Anne Johnson, daughter of Sir William Johnson, and Molly Brant, sister of the great Mohawk chief and constant friend of Great Britain, Joseph Brant.

This history shows St. Andrew's also as a mother of churches for from it sprang Cooke's and Chalmers.

St. Andrew's connection with education has been very marked. Within its walls was born Queen's University, whose charter stipulated that it shall not be more than a mile distant from St. Andrew's.

In this church, too, was held the first real Assembly of ministers of the Church of Scotland and later the Assembly of the united Presbyterian Church of Canada. No church in the province or in the Dominion has played a larger part in the development of the higher life than St. Andrew's. The building stands to-day on its original site which when granted was not within the city limits, but now is in the very centre. It is the sole Presbyterian Church in a city of strong Scotch leanings.

The cut shows the pulpit, choir, and chairs given as memorials to departed members of the church. The organ is shown in part back of the pulpit.

#### Orillia, Ont.

On Sunday, July 11th, the Presbyterian church after undergoing repair and decoration was re-opened with special services, the significance of the occasion being expressed in the following taken from the Order of Service:

Grateful for our heritage, sensible of the sacrifice of those who have labored before us, we rejoice to-day in the restored beauty of this church and the additional appointments that have been placed.

In particular, gratitude is expressed for the following memorials and gifts:

**Electric Light Appointments.**

In grateful memory of the late Mr. Peter McNabb and Mrs. McNabb. Donated by Mr. P. McNabb in behalf of the family.

**The Choir Stalls and Organ Panels.**

In memoriam of the late Rev. R. N. Grant, D.D., and Mrs. Grant. Donated by their children.

**The Pulpit Seat.**

In grateful memory of the late Mr. Isaac Day. Donated by his children.

The original Bible cushion and pulpit drape, which was the gift of Mrs. T. A. Main, is graciously renewed by her. We appreciate this action.

The message of the morning was given by the minister and in the evening by Rev. A. C. Cochrane, Ph.D., who has recently returned from Germany where he took post-graduate work.

Two weeks later the 86th anniversary of the organization of the Church was observed, Rev. H. B. Ketchen, M.A., D.D., MacNab Street Church, Hamilton, preaching morning and evening.

**Strasbourg, Sask.**

An event of profound interest to those immediately concerned, and of course of general interest also, took place at a largely attended meeting of the Arlington Mission Field on the 27th of July. It was the burning of the mortgage on Knox Church. This building was formerly the Methodist Church and was purchased for Knox congregation in 1931, and the burning of the mortgage leaves the building entirely free of debt. Those participating in the actual ceremony were Mrs. James King from Carleton Place, Ont., a devoted Presbyterian who for years has been actively engaged in W.M.S. work, Mrs. John MacKenzie, a former member of North Mornington, Ont., and a granddaughter of Matthew Reid who in 1866 mortgaged his farm to erect the first Presbyterian Church in Mornington county as reported in the Record of April, 1936. These two ladies held the paper while the torch was applied to the mortgage by Jack Downey, a great-great-grandson of Matthew Reid, and a grandson of Mr. A. A. Downey, catechist in charge of the field now and before the church was purchased. When the paper was consumed the congregation was led in prayer by Rev. Dr. K. Palmer of Prince Albert, and then sang, "Arm of the Lord Awake". Dr. Palmer was the first Presbyterian missionary to Strasbourg when a student in 1906 and in his speech recounted many incidents which were especially enjoyed by the old-timers present. The interval between the afternoon and evening meetings was spent in a happy social time and lunch was served. An additional interesting fact is that the two

ladies, Mrs. King and Mrs. MacKenzie, have undertaken to promote the circulation of the Record and are in charge.

**Saint John, N.B.**

The service in the Church of Saint John and Saint Stephen, Sunday morning, June 13th, was most impressive. It was conducted by the minister, Rev. C. J. St. C. Jeans, who also preached the sermon. A large congregation was present which included the Governor-General, His Excellency Lord Tweedsmuir, and Lady Tweedsmuir, His Honor Lieutenant Governor MacLaren and Miss Margaret MacLaren, His Worship Mayor MacLaren, the Saint John City Councillors, the Judiciary, officers of H. M. Forces, and other officials. Representatives of national and patriotic societies were also present.

The service after the processional hymn, included the metrical psalm, O God of Bethel, the Jubilate Deo, the Apostles' Creed, and the National Anthem. His Excellency Lord Tweedsmuir read the Scripture lessons. A large choir, with the boys in purple cassocks, led the musical part of the service under the direction of the organist, Mr. R. M. Watson.

The Scottish Boy Scout troop of the church formed the guard of honor for His Excellency, who inspected them before the service.—Com.

**Fort St. John, B.C.**

The congregation of Bureh Presbyterian Church in this historic and thriving community rejoice in the completion and dedication of their new church. Since the days of Alexander MacKenzie, the Fort has been the centre of activity for a vast area; now the fur-trader has given way to the farmer, as hundreds flock in from the drought areas to establish homes in this fertile country; the canoe has given way to powerful trucks which haul their loads over newly-constructed roads, and overhead fly mighty planes bearing mail and freight to the far north. In the midst of this rapid development the Church has taken her rightful place, and the growing desire of the people to have a suitable place of worship has finally been rewarded.

Thanks to the untiring energy and generosity of our former minister, Rev. J. F. Minor Simpson, temporary quarters were secured and fitted up, but a church was an urgent necessity. At an enthusiastic congregational meeting held last August plans were made, the actual work begun in May, and on July 18th the church was solemnly dedicated to the glory of God. The service was conducted by Rev. H. R. Horne, assisted by Rev. P. F. MacSween of Kildonan, father of the present missionary. The church was crowded with the local congregation and visitors from rural fields. A



group of about 25 from the Riverside congregation, 75 miles away, came by car and truck to join their fellow-Presbyterians on this glad occasion. Following the service, an excellent picnic lunch was served by the Fort St. John ladies, which was greatly appreciated and gave a splendid opportunity for further acquaintance and fellowship. The Riverside party on their return journey had an unfortunate accident, and were obliged to spend the night by the roadside in an unsettled district, and without proper equipment, but without ill effect.

The new church stands on an imposing site, one acre in extent, given by Mr. R. J. Ogilvie, one of the pioneers, on the edge of the townsite. It is a frame structure, well suited to the needs of the community and an adjoining room, originally intended for a vestry, serves to house the church library, designed to cope with the lamentable lack of good reading material. Overlooking rich farm lands and the valley of the great Peace River, it is deeply symbolic of the part the Church plays in the life of this new and growing community.

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Rev. H. R. Horne reports:

We had a most successful church dedication here yesterday, July 18th, with 104 people present, some of them coming from long distances from the outlying stations. They have done their work well in connection with the building and have a very attractive church, one of the nicest I have seen, a credit both to the community and to our Church. Everyone is very proud of it and it will be a great help to our work.

When I left Edmonton last Thursday they were rejoicing over a wonderful rain they had, nearly six inches over a wide area. It went a considerable distance north of Edmonton, but before we struck Wainham there was no sign of rain and they have had none out here. Rain would have helped their crops but even without rain they will have a very fair harvest. The situation over the rest of Alberta will be greatly improved. From the press I learn that Saskatchewan got some of this rain but to what extent and over what area there has not yet been time to learn. It will be all to the good, however, whether it covered an area wide or restricted. I hope they got their full share. It was interesting to notice the amazing improvement of the spirits of the people of Alberta with the rain.

Prestville Church to which the Board of Missions also gave \$300 assistance is nearing completion and they want me to wait for its dedication. . . . Alex. MacSween handled the situation here well and a good deal of credit must go to him. To-morrow I hope to explore a large territory west of here.

Regina, Sask.

A wedding of interest to many both east and west took place in First Presbyterian Church, Regina, Sask., on the 28th of July, when Rev. David Keith Andrews, M.A., Innisfail, Alta., and Miss Margaret Dorothy Glazier, Carnduff, Sask., were united in marriage by Rev. Samuel Farley. Mr. and Mrs. Andrews left on the evening of the same day en route for Edinburgh, Scotland, where Mr. Andrews will pursue post-graduate studies as the winner of the 1936 Travelling Scholarship of Knox College, Toronto.

Simcoe, Ont.

In the passing on June 16th of Margaret Nicol, widow of the late Rev. Peter Nicol of Simcoe, and daughter of the late James McKnight of Windham, Norfolk Co., Ont., this world lost one of its faithful intercessors. Mrs. Nicol was ever a woman of faith and prayer, and gave gladly of her time, talents, and energy to advance the cause of Christ. Her interests centred around the home, the Church and its missions, and more especially around the work of the Women's Missionary Society; and these interests she served with unflagging zeal.

To her husband in his work she was a tower of strength and inspiration, and together they enjoyed a rich, full ministry of thirty-five years spent in Bolton and Vaughan, Unionville, Tottenham and Beeton, Demorestville and Crofton. They retired to Simcoe in 1911 where Mr. Nicol passed away in 1923. Though handicapped by long years of suffering Mrs. Nicol rose triumphant over pain, exhibiting the power of God's grace in her acceptance of His will.—Com.

Toronto, Ont.

The Hungarian congregation is proceeding with the erection of their Church. Permission was given by the Presbytery to prepare plans with a statement of approximate cost to be submitted to the Presbytery's Committee. Permission was given also to Mr. and Mrs. Steinmetz to appeal for financial aid within the bounds. Already the congregation has received \$1,000 from the Women's Missionary Society to pay the balance of the mortgage on the property. This is now clear and the congregation is in receipt of a modest revenue from the rental of a six-room cottage on the premises. There is ample space for the erection of the church for the lot is 40 by 134 feet. The whole property is assessed at \$5,000 and the plans, tentatively prepared, call for an estimated expenditure of \$8,000 for the new building. This cause is therefore earnestly commended to the attention of all within the bounds of the Presbytery of Toronto.

## Wingham, Ont.

St. Andrew's Church, of which Rev. K. McLean is minister, has observed its 75th anniversary, the special feature of which was the unveiling and dedicating of a memorial to Rev. Dr. David and Mrs. Perrie. Dr. Perrie was minister of this congregation from 1894 to 1930, a long pastorate of thirty-six years. It was fitting that the speaker for the occasion should be Rev. Dr. James Wilson of Wychwood Church, Toronto, an intimate friend of the deceased. Dr. Wilson's morning message dealt with the influence of the Church in the community, and in the evening he appealed for personal dedication to the work of the Lord as a fitting expression of thanksgiving on this anniversary. At the unveiling of the bronze plaque to the memory of Dr. and Mrs. Perrie the minister, Mr. McLean gave the address and the dedicatory prayer. The unveiling was done by Mr. John E. Homuth, representative elder, and Dr. Wilson briefly addressed the congregation.

Organization of the congregation was effected on June 12, 1862, under the direction of Rev. W. C. Young of the Presbytery of Huron and quite varied were the constituent members in their denominational relations, representing various divisions of the Presbyterian Church in the Old Land. The present church was dedicated in 1882 and the manse with its property was acquired about three years earlier. Mr. McLean's ministry began in August of 1930. The celebration of the anniversary was completed by a very large and happy gathering on the Monday evening following.

## Midland, Ont.

On July 11th an event of great interest was the unveiling of a tablet in Knox Church to the memory of the late Miss Christina McLeod, who died just one year ago. In her will Miss McLeod made provision for the payment of the mortgage on the Sunday School and the current indebtedness of the congregation involving a sum of about \$20,000. In addition she left the sum of \$10,000 to the congregation as a fund, the interest of which is to be devoted to the care of the aged and the poor.

## Wallace, N.S.

The congregation of Wallace and Stake Road suffered the loss on the 16th of July of a noted Christian character, Mr. Ira Drysdale, J.P., who passed from this world to higher glory at the age of eighty years. He was a pillar of the Church having been an elder for nearly fifty years, and for forty years was Superintendent of the Sabbath School. For thirty-four years he served the community as councillor and was known as a man of knowledge, good judgment, and noted for his wise counsel and his capacity as a peacemaker. He was active in the con-

gregation, the Presbytery, Synod, and the General Assembly.

## Banff, Alta.

The summer provides opportunity for St. Paul's Church of which Rev. G. MacKay Cameron is the minister, to welcome people from all parts of the world. On a recent Sunday, Ireland, England, Australia, China, Honolulu, and all parts of Canada and the United States of America were represented at the service. Sunday, July 4th, was a day of special interest when Rt. Hon. Lord Morley of London, England, who with Lady Morley is on a tour of Canada and the United States, spoke on behalf of the oppressed minorities of Europe. His Lordship directed attention particularly to Spain, being specially familiar with conditions there for he had been called upon, in an advisory capacity, by the Prime Minister of the democratic government and had been present in Malaga during the fighting there. Next year St. Paul's will celebrate its golden jubilee during which the congregation hopes to raise a sum of money to complete the interior of the church. Our church here holds a very strategic position for it is visited by Presbyterians and others from all parts of the world. It is essential that we should have a church that will worthily represent us and much remains to be done to complete the building now occupied. The exterior is very beautiful but the interior requires complete furnishing to impart to it a spirit of dignity and beauty which is the hall mark of a real Presbyterian church.

## Elora, Ont.

Knox Church recently celebrated its centenary. On the 18th of May, 1837, Rev. Thomas Christie made his way on foot from West Flamboro, a distance of fifty miles, and organized the Presbyterians in Upper Nichol township into a congregation of the United Associate Church of Scotland, with a membership of nine, five men and four women, Alexander and Barbara Watt, John and Christian Keith, George and Elspeth Barron, John and Christian Calder, and John Alexander Davidson. The next year witnessed the erection of the Old Log Church, the first place of assembly for public worship in the wilderness of Upper Nichol. In 1850 the congregation moved to Elora where, uniting with a number from the Free Church and with a grant of land from Mr. Charles Allan, they erected a rough-cast frame building which was replaced in 1873 by the present commodious stone church.

The celebration covered a week, including two Sundays, May 16th and 23rd, and opened with the Sacrament of the Lord's Supper, Rev. W. R. McIntosh, D.D., the senior living former minister officiating. At this service Miss Mary Watt, great-





Knox Church, Elora.

granddaughter of the original member, Mr. Alexander Watt, was received into membership and Miss Jessie Duff Guthrie, great-granddaughter of Rev. John Duff, minister from 1850 to 1868, rendered a solo. In the evening Rev. Dr. James Smart of Knox Church, Galt, representing the Old Boys of Knox, occupied the pulpit.

On Tuesday, May 18th, from 10.30 to 11.15, a service of prayer was conducted, and at 11.00, the actual hour one hundred years ago at which the first service was held, the church bell announced the close of a century of service by the church and the beginning of another. The minister was assisted by two former ministers, Rev. Dr. W. R. McIntosh and Rev. W. MacDougall Hay. At the congregational supper on Tuesday evening the Young Women's Auxiliary exhibited a centennial quilt and provided a birthday cake while the Y.P.S. conducted a booth, and a museum displayed many interesting congregational and other relics. Greetings were heard from the Moderators of the General Assembly, Synod and Presbytery, the corporation of Elora, and sister churches. Three former ministers were present, Rev. Dr. W. R. McIntosh

and Rev. McDougall Hay of Knox Church, and Rev. W. S. Wright, Innerkip, of Chalmers, and letters were received from Dr. G. A. MacDonald of Knox United Church, Edmonton, formerly of Knox and Rev. H. R. Horne, Regina, formerly of Chalmers'. The minister of Knox is Rev. E. A. Thomson, B.A.

On Wednesday and Thursday a historical pageant, written and directed by Mr. L. R. Salisbury of Fergus, was presented. This depicted the services of the early years held in various homes, conducted by Mr. Alexander Watt, who had been an elder of the Church in Scotland, the signing of the petition asking the Presbytery of West Flamboro for a "supply of sermon," the first marriage in the bush, the dedication of the "Old Log Church," the election and examination of the members of the first Kirk Session and the death of Rev. Hugh Rose, who gave his life for the Church. The final was a tableau, the foundation stone surmounted by the Burning Bush, emblematic of the Church upheld by the nine original members of the congregation and surrounded by figures dressed in white, representing, Faith, Hope, Love, Peace, etc., who sang the first verse of, The Church's One Foundation. Red light played on the burning bush and blue light on the white figures of the Christian graces, giving a purple light between.

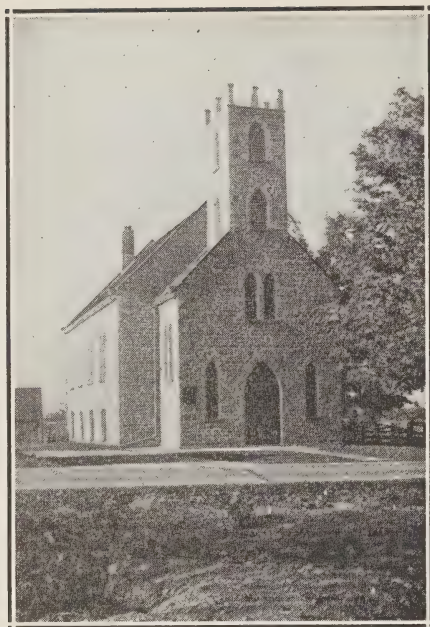
On the second Sabbath the congregation was honored by the presence of the Moderator of the General Assembly, Rev. Dr. Campbell, who preached morning and evening. In the afternoon a cairn, erected by the congregation in memory of the pioneers near the spot where the Old Log Church stood, was unveiled and dedicated. The unveiling was by Mrs. John Burnett, whose mother was the first child baptized in the church and now the oldest living descendant of the original nine members. The Moderator dedicated the cairn and Rev. Dr. MacGillivray gave the address.

The celebrations were in charge of a Centennial Committee composed of two representatives of each board and society, the chairman being Mr. J. M. Wilson, and the Secretary Mr. W. C. Murray.

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Toronto, Ont.

The picture on the cover page of this number is taken from the architect's drawing of the church in course of erection for the Wychwood congregation of which Rev. Dr. James Wilson is minister. The estimated cost is in the neighborhood of \$55,000. Work is now being energetically prosecuted and it is anticipated that within a very reasonable time this fine building will be available for the congregation.



Duff's Church, Puslinch, Ont.

This congregation, of which Rev. J. L. Burgess is minister, observed the 100th anniversary of the founding of Presbyterianism in the community with a series of gatherings extending from July 18th to 25th. The church was beautifully decorated and there was a display of utensils reminding all of pioneer days. Dr. Ketchen of Hamilton occupied the pulpit morning and evening on the first Sunday, speaking respectively on, *Realizing Our History*, and, *The True Imperialism*. So many were in attendance that the church and the schoolroom were filled, and several hundred were seated outside who were able to listen to the service by means of amplifiers. The music of the choir and the address of Dr. Ketchen led fittingly to the dedication, immediately after the morning service, of the new memorial gates marking the entrance to the cemetery. This service was conducted by the minister assisted by Rev. S. Lawrence, Moderator of Synod, and local clergymen. This cemetery was established at the same time as the congregation was founded. The gates were erected in honor of the pioneers. They stand immediately in front of the original log church. At this service a tablet upon the gates was unveiled in memory of the pioneers by Daniel R. McFarlane of Guelph, the oldest member of the Kirk Session.

On Monday evening a service of remembrance was held when greetings were received from the Moderator of the Synod of

Toronto and Kingston, Moderator of the Presbytery of Guelph, the neighboring Presbyterian congregation. Representatives of some twenty of the earliest families to settle in this community spoke briefly bringing an interesting evening to a close.

Wednesday afternoon and evening were devoted to a sports program and garden party when friends to the number of 1,000 assembled to renew acquaintanceship and join in the celebration.

On Friday afternoon the W.M.S. and their friends gathered at a meeting, their president, Mrs. J. W. Kerr occupying the chair. A message from Mrs. D. Strachan, Treasurer of the W.M.S. (W.D.) was gratefully received and greetings were heard from the Presbyterian and the neighboring sections. Short messages were given by Mrs. (Rev. S.) Lawrence, a former President, and Mrs. (Rev. M. B.) Davidson, a great-granddaughter of Thomas Wardrope who held the first religious services in this community. Four charter members are still living, one of whom, Mrs. Rogers, closed the meeting with prayer. Three life memberships were presented.

On Sunday morning following, the series of meetings was brought to a close when Rev. Samuel Lawrence, who served the congregation for twelve years, preached to an overflow congregation. The choir was constituted of earlier members who took their places once again and led the service of praise in rendering the psalms sung to the tunes of earlier days.

Thus was observed the centenary of the organization of a congregation of the Associate Secession Synod by Rev. Thomas Christie in July, 1837. Rev. William Meldrum was the first settled minister and eight others have maintained the succession. A goodly company of elders also served during these years, the memory of whose devotion is still cherished.

#### JUBILEE BARRIE PRESBYTERIAL

Fifty years ago a little band of devoted women with the late Mrs. Henry Robertson as President, and the Vice Presidents, Mrs. R. W. Grant, Orillia; Mrs. Thomas McKee, Barrie; Mrs. Duncan, Churchill; the Secretary Mrs. W. A. Copeland, Collingwood, and the Treasurer, Mrs. A. H. Beaton, Orillia, met and organized the first Barrie Presbyterial. Only one of this group of women survives, Mrs. W. A. Copeland, Collingwood. Unable however to be present, Mrs. Copeland sent a very sympathetic and helpful message.

To mark this fiftieth anniversary a gathering was held on May 19th, in First Presbyterian Church, Collingwood, with an attendance of upwards of 500, chiefly women, but with a few men. The previous day was marked by a business meeting and in the



evening a devotional service. Registration upon the day of the great assembly was effected by signatures in a book of purple and gold, the gift of Mrs. J. E. Anderson, of Owen Sound, a former member of the Presbyterial. An address of very warm welcome to the members and visitors, on behalf of the church and the homes of Collingwood was extended by Mrs. J. S. MacMurchy, President of the Collingwood Auxiliary, in which she drew attention to the fact that it was a lady of Collingwood who was instrumental in pushing organization, half a century before. The President Mrs. K. N. Cooper, Collingwood, occupied the chair at all sessions. Visitors of note were Dr. Jessie MacBean, of China, Miss Isabel Taylor of Orillia, home on her first furlough from Formosa, Miss Roberta Smith, deaconess-at-large, Miss Laura Pelton, Toronto, Travelling Secretary for the W.M.S., Miss Elizabeth Campbell, who labored many years in missionary work in West Africa; Mrs. J. A. Hilts, President of the Provincial W.M.S., Mrs. Donald Gordon, Mrs. Inglis Grant, and Miss Jean MacMurchy of the W.M.S. publications, all of Toronto. Seventeen senior life memberships, eighteen junior, two Y.W.A. life memberships and one seal were presented to various members, the Presbyterial Life Membership Secretary, Mrs. L. E. Gosselin, making the presentations, with Mrs. Donald Gordon representing the General Council, Toronto.

Cookstown Mission Band received the coveted banner presented by Mrs. J. McL. Stevenson, Barrie, a charter member and a faithful friend of the Mission Band Department.

A memorial service was held in which special remembrance was had of the late Mrs. K. Cameron, Allandale, one of the oldest members who passed away on Easter Sunday morning last. In tribute to her a basket of golden roses was placed upon the platform.

By the labor of Mrs. J. S. MacMurchy a picture gallery was set up in which over one hundred photographs of past officers and members were shown, and the history of the Presbyterial, the fruit of earnest labor by Mrs. J. H. Eaton of Orillia, was another work meriting appreciation.

At the evening session Mrs. J. A. Hilts presided at the installation of officers, these having all been reappointed. The speaker was Rev. Allan Reoch, now on furlough from Manchuria. He gave a characteristic address made more interesting by the recital of incidents and delivered in his unique impassioned manner. A brief closing message was given by Rev. William MacMillan, minister of the church, and constituted a fitting conclusion to the program.—From report of Mrs. S. E. MacMurchy, Presbyterial Secretary, Clarksburg, Ont.

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### REV. G. M. DUNN

Mr. Dunn died on the morning of July 28th at his home in Toronto of a heart attack. He had been ailing for some time and expressed himself as anticipating a sudden demise, and thus it happened, for he passed away before anyone could attend him. Thus our Church has lost a very sincere, Christian man, and an earnest and capable minister.

He was born near Port Credit in 1872 and in time obtained his intellectual training in the public school, Parkdale Collegiate Institute, Toronto, and finally, with the exception of one session in Manitoba College, in the literary and theological courses of Knox College, from which he graduated in 1900. His first charge was Whitechurch, Bruce County, Ont., the congregation having shown their strong desire to have him as their minister by waiting six months for his graduation. After a ministry of six years there he accepted a call to Ridgetown, Ont., and, seven years later, became minister of Royce Ave. Church, Toronto. There during his ministry a church was erected and when he left it had a membership of 600.

Next he was called to the Beaches Church, Toronto, where his ministry extended from 1926 to 1929. Then at the request of the Board of Administration he accepted the post of Budget Secretary, but in a year's time resigned, feeling that he was not accorded the support of the entire Church in this work. He passed through sore tribulation in 1931 when he lost his life-companion, Mrs. Dunn. For many years he served as the efficient Clerk of Toronto Presbytery. Under the Home Mission Committee of Toronto Presbytery he undertook work at Todmorden, and in a short time brought this congregation to an unexpected degree of strength and was instrumental in erecting a beautiful stone church which remains as a monument to his energy and devotion. For three years he served as Convener of the Committee on the Record, and at the meetings of the General Assembly proved himself to be a most able advocate of the Church's official publication. During the conflict over Church Union he served courageously and efficiently. In May, 1925, with Rev. Dr. D. T. L. McKerrill, then of Victoria Presbyterian Church, Toronto, he expressed his disapproval of the Presbytery's action with respect to Church Union by withdrawing from it. He was sincere and straightforward, holding his convictions clearly and strongly. He was wise, yet resolute. He was a diligent pastor, an excellent speaker, and whilst devoted to the interests of his parish he was unusually helpful to the general work of the Church.

**MR. JAMES PLAYFAIR**

Circumstances prevented earlier reference to the death of this man of remarkable ability and energy in the realms of industry and transportation and of devotion to the Church and community welfare. Mr. Playfair died at his home, Edgemoor, in Midland, Ont., in his seventy-seventh year. For over half a century this place was his home and the headquarters of his vast business enterprises. He was born in Toronto in 1860, the son of Mr. and Mrs. John S. Playfair, and at the age of nineteen, in a very humble way began his great career by engaging with a lumber company at a wage that to-day seems ridiculous. Very shortly after he entered upon business for himself and formed a partnership with a citizen of Midland which continued to the time of his death. His extensive business interests were an evidence of his enterprise, sagacity, strong resolution, courage, and optimism. In every aspect he was a great man, and honorable and unselfish. He did not traverse the path of business alone, but helped many others on the way. The town where he resided for over half a century was greatly enriched by his beneficence and public spirit.

Throughout his long life he was devoted to the Church, being regular and constant in attendance upon public worship and was bountiful both to the local congregation and to the Church at large. In the time of need his special contributions for the support of our mission work were most generous and his concern for the rising generation found expression in the gift of the beautiful building, Glenmoor, the centre for a great portion of our summer work for young people, an equipment unsurpassed in this country. Every religious and benevolent enterprise of an interdenominational character benefited by his thoughtful and regular support. In mind and heart, in simplicity of life and friendliness, and in abounding activity, sustained to the day of his last sickness, he expressed the best in Canadian life and left to youth a worthy example.

**REV. J. P. MacINNIS, B.A.**

Mr. MacInnes' death took place in the General Hospital, Regina, Sask., and his body was buried in the Soldiers' Plot of that city, the service in the absence of Rev. S. Farley being conducted by Rev. H. R. Horne and Rev. Scarth Macdonnell. His last charge was Lipton, Sask., where in 1929 he retired. He was a graduate of McGill and completed his training in the Presbyterian College, Montreal, in 1894. He was ordained, Dec. 23rd, 1895, and after serving in various pastorates in Ontario he moved to the West and until the time of his retirement served the congregation at Lipton, Sask.

**BOOKS****Fasti Ecclesiae Scoticanæ**

The Succession of Ministers in The Church of Scotland from the Reformation, by Hew Scott, D.D. Published by Oliver and Boyd, Tweeddale Court, Edinburgh. Price £1/15.

In the prefatory note the statement is made that with the present volume the work of preparing a new edition of *Fasti Ecclesiae Scoticanæ* comes to a completion. The reason assigned for this new edition is given in an overture to the General Assembly:

"Whereas the publication known as Dr. Hew Scott's *Fasti Ecclesiae Scoticanæ* contains valuable information relative to the ministers of the Church from an early period; and whereas it is desirable to continue a record of the succession of ministers in the various parishes since the date of that publication; the General Assembly is overtured to appoint a Committee to collect material for the continuance of the record up to the present date."

"Having completed their long and difficult task the Editors rejoice to be able to place before the Church and the public a compilation of much more than ecclesiastical importance, of which critics have declared that it is a work necessary for a true elucidation of the national spirit and of the national history.

"The present volume (in which Dr. Scott's original work ends at page 320) contains material assembled from many quarters and from many lands. Never before has the story of the Church of Scotland in England, Ireland, on the Continent of Europe, in the British Colonies, and in America, been told in biographical detail, and the notices of Indian Chaplains, Foreign and Jewish Missionaries are here given for the first time. The biographies of the Episcopal period, as also those pertaining to the Scottish Universities, and the carefully-collated list of Moderators, have been added in order to make this *Fasti* of the Church a full record of all who have served her in the ministry from the Reformation to the present time."

This volume contains a comprehensive Bibliography indicative of the extensive research required in its production.

The complete work, of which this is but one volume, should be in our Public Libraries and in particular in the Libraries of our theological colleges.

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Daphne Deane

By Grace Livingston Hill, published by J. B. Lippincott Company, Philadelphia, and London. Price \$2.25.

This is a novel and in our judgment very excellent because it is timely, wholesome, and admirably adapted to help young wo-



men in fixing wisely their habits of life. Problems with which mothers are concerned are dealt with in that incidental fashion which in experience has proved most effective. In addition an entrancing story is told by a well-tried author and engages rapt attention throughout.

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#### **A New Approach to the Old Testament**

By the Very Rev. C. A. Alington, D.D., Dean of Durham. Published by G. Bell & Sons Limited, London, England. Price 3/6.

This is a learned book but written so as to invite general attention. It is like a popular treatise on astronomy. Perusal of its pages will result in fresh zest, or it may be for the first time, in the study of the Old Testament. It is the result of latest research in this realm, but is written in a simple, straightforward, attractive style. The Archbishop of York has said this of it:

"The more books like this that we can have, the better it will be for everybody. Dr. Alington has a freshness in writing, and a naturalness in treatment of his subject, which makes the book delightful reading to those who are familiar with its substance and must make it most attractive to those still unfamiliar with it."

It certainly makes the Old Testament an alluring book to those who have found bewilderment in endeavoring to grasp its full significance.

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#### **The Church's Attitude to Peace and War**

Published by the Student Christian Movement Press, London, W.C. 1. Price 1/-.

This is the report of a Committee whose appointment is thus explained in the foreword:

"In 1935 the General Assembly of the Church of Scotland asked the Committee on Church and Nation to invite representatives of the divergent convictions within the Church to conference in order that the whole question might be examined." This book is the result and because it is not the statement of one view should be valuable. It is issued in the hope that guidance will thus be provided for those who are eager to secure enlightenment on this vital issue.

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#### **Hebrew Religion between the Testaments**

An Exposition of the Judaism of the Home of Jesus by Thomas Walker, D.D., Published by James Clarke & Co. Ltd., London, E.C. 4. Price 3/6.

It is important that we ascertain everything that may be known about the background of our Christian faith. We are thus aided in the interpretation of the New Testament and of our Master and His Mission.

As the author says: "Through the slender pages of this little book it is designed to acquaint the reader with religion as a

righteous man like Joseph must have taught it to his family."

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#### **The Workman of the Bible**

By Donald Davidson, B.D., B. Litt., Ph.D. Published by James Clarke & Co. Ltd., London, E.C. 4. Price 2/6.

The chapters in this book constitute a selection from the pen of the author some of which have appeared in the columns of The Christian. A glance at the index would indicate that these should prove helpful in our everyday life. Some of them are: The Carpenter, The Shepherd, The Gardener, The Fuller, The Potter, The Weaver, and so on; but it is also commended as containing "a wealth of ideas for the busy minister or Bible Class leader."

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#### **Faith and Fact**

By W. B. Selbie, D.D. Published by James Clarke & Co. Ltd., London, E.C. 4. Price 3/6.

A glance through these pages indicates that here we have a book of great practical value both from the standpoint of thought and of conduct. The chapters are brief, the sentences terse, and the meaning plain, and withal it has to do with vital matters which concern us every day and with which our happiness and usefulness are intimately related. Note for example these headings: Religion and Experience, Reality in Religion, Belief and Life, Goodness and Happiness, Casting out Fear.

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#### **The Prayer of Prayers**

By John Burr, Published by Allenson & Co. Ltd., London, E.C. 4. Price 2/6.

Can anything original be produced upon this familiar topic? In answer one may say that a message bears always upon it the imprint of personality and, as truth has many facets, he who to himself is true, whether writer or speaker, will be distinctive in his message, and light will flash upon us from a different angle. Hence we may give attention to the commendation of Dr. Lauchlan MacLean Watt, formerly Moderator of the General Assembly of the Church of Scotland when he says that the author is "an indefatigable thinker and worker in study and in parish and his pulpit is a real educative force for his people." The book is a reproduction of sermons delivered from the author's pulpit.

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#### **The MacGregor Celebration Addresses**

By Rev. Dr. Frank Baird. Published by Presbyterian Publications, Toronto. Price \$1.50.

The MacGregor celebration was an important event and profound interest was shown in every phase of this commemoration of a great man and his work. Perhaps even more important, if comparison may be instituted, is the embodying of these ad-

dresses in an attractive and enduring form, edited and arranged by Rev. Dr. Frank Baird to whose foresight and labor the commemoration was chiefly due.

It was the generally-expressed desire of all who heard these addresses that in due season it would be possible to obtain them in book form. Such was the impression then made. The entire membership of the Church however should share in this advantage and would find profit and delight in these timely and inspiring messages. This is missionary literature of the most helpful kind for it is a record in our own land of heroism and fidelity which will stand as an example to all generations. See that it has a place in every Sunday School library and missionary society, and we should add in every home. It is local history but it is the heritage of the whole Church.

### OXFORD CONFERENCE

London, England,  
July 30, 1937

To the Editor,  
The Presbyterian Record,  
Dear Sir:

For many centuries now the Christian Churches of the world have been cut off from one another, isolated by differences of doctrine, worship, and organization. In recent years, however, there has come a new recognition that, above these different emphases, important as they are, there is a still stronger unity of faith in God and in His revelation through Jesus Christ our Lord. This vision and realization has led to the calling of the two World Conferences of this summer. One has just concluded at Oxford considering the message of the Christian Church in its relation to the secular world of our time. The other will begin shortly at Edinburgh and will consider the unity and the differences in Christian Faith and Order.

Yesterday afternoon, at St. Paul's Cathedral the delegates to these two conferences joined in a great service of worship. We heard it remarked that there had probably not been so universal and representative a Christian gathering since the Council of Chalcedon in the fifth century. In the course of his sermon the Archbishop of Canterbury said:

"In the mission field the need of surmounting the barriers of ecclesiastical divisions is strong and urgent. When schemes of union are based on principles which will help and not hinder the coming of the fuller and wider union of the whole Church of Christ, we must welcome them and bid them God-speed. But there is always the danger that the pressure of local needs or of strong emotions may lead to hasty schemes or acts which only provoke controversy and arouse

the only too ready forces of discussion. There is the danger that the failure of premature attempts may result in disappointment and depression. On the other hand, the ever growing experience of the reality of existing unity must create a momentum which with ever increasing force will impel men to seek its embodiment of a united church. But we have yet a long way to go along this road. The spirit of unity has yet to be realized in far fuller measure. . . . In a sentence, unity is the way to union . . . Growth into Christ—this is the sovereign way alike to unity in the present and to union in the future."

The "Union" spoken of in these days is not similar to that in which so many Presbyterians did not join in Canada. It aims rather at achieving first of all, a unity of faith and then, while preserving the diversities of tradition and emphasis within the Universal Church, a great and real fellowship and co-operation with the end of competition and mistrust between its various branches; and that, unless we are mistaken, is an end much desired in The Presbyterian Church in Canada.

Yours very sincerely,  
Wilfred F. Butcher.

### MISSIONARY NOTES

#### British Guiana

From Rev. DeCourcy H. Rayner, our most recent appointment to this field, we have the following:

"I am finally getting settled in the manse on my own field after a month in Georgetown, taking over the details of office work which Mr. Marshall had been handling. I wish it were possible to send a colored photograph of the manse and garden for it is a lovely place, right along the seashore. So in a way it has its compensations for being so far from Georgetown, the capital. Not really far as miles go, but since a three hour journey on a slow steamer across the mouth of the Essequibo River is involved, it means that one is more or less permanently settled here.

"Rev. David Marshall, who hopes to return when his leave expires, is in Canada now, and you will find that he is an authority on this mission so I shall not trouble you with facts and figures, except to say that I find the work very interesting and the climate not too bad. I am enclosing proof that the climate is conducive to longevity."

This is the case mentioned:

"The oldest Canadian Presbyterian communicant in British Guiana died June 22, in the person of Mr. Ramlogan Rai, an East Indian who had lived nearly fifteen years past the century mark. According to his immigration papers, he would have been 115 years of age in July. Although short in stature and slight of frame, he was a man



of extraordinary virility. In 1920 he made the long pilgrimage back to India, and lived there for ten years. Then in 1930, at the age of 107 years, he returned to British Guiana.

"An earnest Christian, the deceased donated land and built the church at De Hoop, on his rice estate, and supported it generously. Almost the entire membership is made up of his children, grandchildren, and great-grandchildren. During the week the building is used as a school, as is the custom in British Guiana.

"The funeral service was conducted by Rev. DeCourcy Rayner, and since it was during the rainy season, the missionary was towed by barefooted natives in a boat across the rice estate. The funeral service was held out-of-doors on the cement rice-threshing floor, and interment was made in the garden on his estate. Catechist Tiwari of Mahaica and Catechist Bagwan of Cotton Tree took part in the funeral service in Hindi."

\* \* \*

#### Japan

##### Miss Ethel MacDonald to Dr. L. L. Young.

All Koreans are well. Pastor Pak and Mr. Chyu were in to-day. They are here attending the 30th anniversary of the Seminary. The Seminary is giving them their board while here and half fare. It lasts for three days. Things seem to be going very well everywhere. Chisyunie goes north on Friday for forty days. Mr. Moon is still in the hospital but improving fairly rapidly now. The question is where for him to go to rest. The churches, his own, helped very well with his expenses; they were at least yen 8.00 a day. Elder Ye, and a Japanese pastor I think, went with him to see the heads of the hospital and they are giving him a reduction on some things. The doctor attending him is a Christian. Did you know that he gave some of his own blood to Mr. Moon?

The Kangsuphoi held in Tongku Church was a success, an average attendance of thirty-five. On Saturday evening after it was over Pastor Coe entertained about eight of us to a Korean meal. It surely was delicious. Many are the inquiries for you all the time.

We were so glad to hear of Mrs. Young's improvement. A letter, I mean a card, came from Mr. Jones telling you the date of the Karuizawa Convention at which Mr. Buxton is the speaker, August 11th to the 15th. He asked you to keep it in your prayer list. We had Mr. Buxton at Union Church one Sunday afternoon, and on Monday and Tuesday afternoons and evenings, and it was certainly a blessed time of refreshing. To save weight I am not enclosing the card from Mr. Jones. Mr. Mackay was down for the Union Church meetings. He seems much

the same as usual. Have had a very short rainy season, and for the time of year it is not very hot, though sticky enough. Only since Saturday have I felt like going on a vacation. The Bonwicks and I are going to be in the Hassell Cottage. It was rented to people from China and on account of sickness they cannot come; so, very fortunately, I was able to rent it.

Ruth Heighton is with us. She, Mildred Weir, and Jean C. MacLean are going to Korea for a trip. Then Miss Weir has to return to Formosa and Ruth and Jean go to Karuizawa. The new Bible woman for Sakaie has arrived; the Kokura Bible woman comes to Tongku this week; Woo Moksa of Wonsan, who graduated a few years ago from the Seminary here, has come to Tongku. The Iamaiya Fromer kindergarten teacher is going to Nagoya and will arrive shortly.

##### Rev. Malcolm Mackay to Dr. L. L. Young.

"You will receive the news of the Kobé districts I expect from the ladies and so there will be no need to repeat, except to say I think the only real problem of any size since you left has been Mr. Moon's sickness, and the latest is that he is steadily getting better but still in the hospital. Nowadays in Kobé there are the usual summer meetings, and Pastor Pak went down Monday to attend the anniversary of the Seminary.

"Nagoya has been going ahead as usual. The second church is progressing. They rented and repaired (revamped) a building on the Setodensha line close to the Ozone terminal, at a cost of more than Y200, and now Tongku and Toyomai meet there, practically dividing the congregation in two. But strange to say each congregation is large and so nothing is lost for the First Church as it might have seemed at first. They pay Y 17 rent for it. I don't know how they made the grade with the extra expense for reconditioning the building.

"No Bible woman has come yet in Kim Chong Ai's place, though they are negotiating that now. They planned to get a male evangelist, but that fell through. So now there are no new workers.

"Shyu has been going to Okasaki. Had 23 out a couple of weeks ago, and they are after a house to meet in. Looks encouraging. At Hammatsu there is a believer and I think Chyu intends to make that the nucleus for a new group. I have been to Toyohashi three times. At Kitajimi there is a good group. I think it advisable for the present to remain away from that place for the last visit did not tend to help matters there but caused some trouble for poor Chyu, all unknowingly as it turned out.

Seto is going ahead with their building plans, though the difficulty seems to be a difference of opinion among the members

as to the site. I was there a month or so ago. Wangsunsaing seems to be getting along alright.

I have two Bible classes here, one at Sawgu and one for Toyomai at the new building. They keep me stepping, but I enjoy them very much, especially Sawgu. They know their Bibles better than at Toyomai, and they are quite keen. We are going through John's Gospel. One evening they said, "After we finish John let us study Revelation". They are always popping in questions on prophecy. And then there are some funny ones too, such as, "Did the Italians marry any of the Ethiopians?" I am learning to keep a straight face sometimes if I can. Last night I had a session at Sawgu lasting not far off two hours, for they start discussing Bible questions after the class is supposed to be finished.

I have a teacher, one Kim Sang Do, a special friend of Loh Moksa through whom I got him. He is a third generation Christian which is something. I am working through Mark in mixed script and not easy. It is interesting and my teacher has worked out a notebook on the side of over 700 of the commonest characters, and it is well done. There is one difficulty, and that is that the Bible classes eat into my language study (for the course) perhaps too much, but I find the classes very helpful for new words and practice in speaking and oral work generally. Besides this I've been in the discussions over the Toyamai-Tongku new church . . . and for a while I was getting plenty on that line, but somehow managed to get the ideas and what they wanted. That was a new experience. I've had plenty to do of all sorts the last three months or since I moved down to Shogetsu Cho. I think I could write on and on if I were to say about all that has happened, but I hope perhaps I have given you an idea of the main things that have taken place.

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#### Back to Formosa

Dr. and Mrs. G. Gushue Taylor left Canada for Britain and the Orient on the 20th of August, sailing from Montreal for London in the S.S. Ausonia.

#### BRITISH AND FOREIGN BIBLE SOCIETY

Rev. F. G. Pinnock who has occupied the position of Field Secretary in the Upper Canada Auxiliary since 1924, retired at the end of June. He had previously given long and faithful service as a missionary of the Southern Baptist Church in Liberia, Africa. This experience combined with remarkable power of vivid expression made his advocacy of the cause he represented specially effective. Mrs. Pinnock's name is appreciatively associated with his in the work of the Bible Society.

## In Quietness and Confidence

### FIDELITY TO PROMISE

He that sweareth to his own hurt, and changeth not.—Psalm 15:4.

His words are bonds, his oaths are oracles;  
His love sincere, his thoughts immaculate;  
His tears pure messengers, sent from his heart;  
His heart as far from fraud as heaven from earth.—Shakespeare.

In an enumeration of qualities fitting a candidate for the presence and fellowship of God trustworthiness finds a place. This is a simple, plain feature of character. It is not associated in our mind with display, being a quality more substantial than ornamental. Hence its value and hence also the temptation to overlook its importance.

Going into the forest a lumberman will look at a tree for its dimensions, noting height and thickness; he will consider, too, straightness and smoothness. But all these features he will regard as useless for his purpose if upon examination the tree is discovered to be unsound. We have no use in the manufactures for worm-eaten or rotten timber. Granting, therefore, soundness these other qualities enhance value, but in its absence they cannot compensate. However attractive in form, a tree that is unsound will never be wrought into a beam for a house or a timber for a ship. The fact of a fair outline rather aggravates the situation. Because there are so many good qualities we expect all. We suffer greater disappointments over things nearly perfect. They, more than the manifestly imperfect, kindle our expectations; and consequently we grieve the more when the illusion is dispelled.

Likewise may we speak of character and say that trustworthiness is an essential, and while beauty and culture add to this virtue they can never in any degree of perfection be regarded as worthy to supplant honor. How frequently, too, are we pained at finding grace of bearing and wealth of accomplishment the well-woven coverings of dishonor. Fidelity to promise is essential to manhood. He that is wanting in honor is in a state of moral dissolution. His character is gone. Having taken the key-stone from the arch the whole structure is fallen.

Under what conditions do men prove recreant to their pledges? The suggestion is that finding the fulfilment of a promise exacting beyond expectation they excuse themselves from performance. It hurts either in the direction of convenience, or comfort, or profit to keep their word; therefore it is broken. So long as it is easy and profitable to stick to a bargain some men



will observe honor. The day of sacrifice is, however, the day of their dishonor.

Some vows, it must be acknowledged, are better performed in the breach than in the observance. But these are the promises in which righteousness and not personal convenience is at stake. No one approves Herod because he fulfilled his pledge to the maiden who pleased him in the dance, and took the life of John the Baptist; and none in right mind would to-day condemn him if, in violation of his promise, he had saved the life of the fearless forerunner of Christ. That is not honor resolutely to carry out every contract regardless of its moral import and its effect upon our fellows. There are occasions when we may justly seek release from obligations voluntarily assumed; when, indeed, with new light cast upon the situation, we may stubbornly resist the exaction of what is mentioned in our bond. Honor must not be rooted in dishonor. But, when questions of advantage and convenience only are concerned, blessed is he who having sworn to his own hurt changeth not.

It is seasonable to judge ourselves by this standard to see if we are in any respects lacking in performance, and particularly to observe if any realm of our life is reserved by us from the application of this principle of honor. Specially should the professed servants of Christ weigh themselves in this balance. The saints must be men of honor or surrender all right to the name.

It must be confessed that there are instances confronting us ever and anon in which compulsion seems to be the measure of honor. This condition is apt to display itself in political and business life, the governing idea being to do not what has been promised, but to perform what cannot be helped. We have all seen with what alacrity a government or a municipal council addresses itself to the enforcement of law, which is a pledge of rulers, on the eve of an election. They feel themselves compelled to conciliate public sentiment in its higher phases. Later, secure in their position, they can afford to be indifferent to honor. Sometimes the standard of commercial integrity is not higher than to meet only those obligations which cannot be avoided. The promise of debtor to creditor is not regarded as sacred. The debtor's honor being dead the creditor's only recourse is to forgive the obligation or to compel payment. Over against this may be placed the record of many whose sense of duty in this relation permitted of no release from obligation but that which was found in the fulfillment of promises to the very letter.

In matters of benevolence there are those who are either careless or dishonest. They do not fulfil their obligations to the church to which they belong, or to the charitable institutions they have promised to support.

Subscriptions are not regarded as pledges that in honor bind. Finding self-interest conflict with duty they make honor pay the forfeit. It is undoubted that in this realm large discounts are often made in estimating the value of promises, not for the reason of inability, but for want of fidelity. Note the complaint of the prophet that Israel robbed God of tithes and offerings. Because in these matters we act voluntarily our honor is the more at stake.

When it comes also to an examination of church members with respect to their fidelity in attendance upon the means of grace, their use of the Sabbath, their active assistance in the activities of their church, how many are found wanting! We are compelled to class them in large numbers as fair-weather and time-serving disciples. With many their presence, their co-operation, their diligent effort may always be reckoned upon. Others there are, sad to say, upon whom we can place little reliance. In the hour of need they are found wanting. If fidelity to promise may not be found in the Church of God where shall we look for it? Let none of us forget our pledges to God and to His church.

But what shall become of us if we preserve not honor? There is no room for the unfaithful before God; to be cast out from the presence of God is their lot. They are rejected because they are unworthy. If we cut down the tree that cumberes the ground, and cast out rotten fruit may we expect less severe judgment upon ourselves if we prove unfaithful? The multitude on high who stand forever before the presence of God are men made perfect. To be of their number we must be worthy.

What special lesson should be impressed by these words of David? Keep thy promises. Let no one complain of thine unfaithfulness; and keep not back from God what is His due; say "I have opened my mouth unto the Lord and I cannot go back." Learn also prudence in promising. If rashness is avoided honor will the more easily be maintained.—R.

#### PRAYER

O Lord God, strong to deliver, and mighty to save, who hast been the refuge and dwelling-place of Thy people in all generations, perfect and fulfil in us, we beseech Thee, the work of Thy converting grace, and be pleased to confirm in us every good purpose and deed; that, having been called into the way of righteousness, we may have power to continue steadfastly in the same until the day of Jesus Christ; to whom, with Thee and the Holy Ghost, be all honor and praise, world without end. Amen.

# Children and Youth

## GET WISDOM

SOME years ago we had an interview with a very notable man who had been twice President of the United States, Theodore Roosevelt. At that time he was no longer President but was Editor of a very well-known magazine. This was in the year 1916 as nearly as we can recall. We remember that it was some time after the war broke out for he said, when speaking about the possibility of the United States taking the side of the Allies, "When the United States goes into the war, all my boys go," showing how completely devoted he was to what he believed to be right and his sense of duty when his country called. He believed the United States should take that step and spoke of an article which he had written urging that action. Then he said, "I want you to read that," repeating "Read it! Read it!" We could not misunderstand him, his meaning was plain, and he spoke with earnestness and energy. Indeed throughout the conversation he spoke with such intensity that we were thrilled as never before by the words of a man.

As with Roosevelt's "Read it" so here we cannot very easily mistake this writer's meaning when he says, "Get wisdom". We should readily understand him if he said "Get money", or if there was some prized article for sale at a bargain, and he said "Get it". We should say "Well, he believes that is an opportunity and that we should very promptly and earnestly strive to get the article". "Get" is a little word but it means much and Jesus shows us something of its meaning in the story of the treasure hid in a field. The man who learns of this keeps the secret, goes and sells all that he has, and buys the field to make sure that the treasure shall be his. When something of great value is in sight we allow nothing to stand in the way of our getting it, work, money, time, pains, or self-sacrifice. This man sets such value upon wisdom that he urges us to get it at whatever cost.

Wisdom to many means knowledge and they are right, but it means that and more. As we study this book from which we take this message "Get wisdom" we learn that it has to do with life. We show our wisdom or folly in conduct. A learned man may act foolishly and a lowly toiler who has never been to college may be wise in the things that are of chief importance. He is a wise man who thinks, chooses, and acts aright. So we read:

**The fear of the Lord is the beginning of wisdom.—9:10.**

**My son, if sinners entice thee, consent thou not.—1:10.**

**My son, walk thou not in the way with them.—1:15.**

**My son, forget not my law, but let thine heart keep my commandments, for length of days and long life shall they add to thee.—3:1-2.**

When we see a man staggering along the street we say, "How foolish he is," because for the sake of something that delights his taste, or as we say "tickles his palate" he loses control of both body and mind. Another commits a public wrong by stealing or by some act of violence, and a great part of his life must thereafter be spent in prison. Thus we see folly and learn that temperance and honor go hand in hand with wisdom.

In the pursuit of wisdom we must first realize its value, and this is the way in which its worth is presented to us:

**Wisdom is the principal thing; therefore get wisdom.—4:7.**

**Happy is the man that findeth wisdom, and the man that getteth understanding.**

**For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.**

**She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.**

**Length of days is in her right hand; and in her left hand riches and honor.**

**Her ways are ways of pleasantness and all her paths are peace.**

**She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her.—3:13-18.**

It is very clear too that the time to get wisdom is early in life. It is then we begin to learn and the great part of our youth is spent in school. Wisdom has also to do with the whole of life, not a part of it. If we act foolishly in the springtime of life we shall reap a bitter harvest when the autumn sets in. Read the Book of Proverbs and you will see that its counsels are addressed to the young. Note how often these words are used, "My son". They appear six times in the first three chapters. Then the fourth chapter begins, "Hear, ye children, the instruction of a father". The writer has children and youth in mind continually. In this connection there is a statement of a rich promise which should ever be before us:

**He that gathereth in summer is a wise son.—10:5.**

**I love them that love me; and those that seek me early shall find me.—8:17.**

Nor is it enough to seek early. In getting wisdom this teacher has another counsel to impart. It must be sought earnestly. The best things are bought at a price, and knowledge is obtained only by stern and



steady effort. Wisdom has its price and the cost is high. We learn to be careful about bargains for that which is cheap usually proves to be cheap, to be worth no more than we paid for it. The need of earnestness in this search will be impressed if we read carefully the following:

**My son, if thou wilt receive my words, and hide my commandments with thee;**

**So that thou incline thine ear unto wisdom, and apply thine heart to understanding;**

**Yea, if thou criest after knowledge, and findest up thy voice for understanding;**

**If thou seekest her as silver, and searchest for her as for hid treasures;**

**Then shalt thou understand the fear of the Lord, and find the knowledge of God,**

**For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.**

**Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.—2:1-6, 9.**

Some one has wisely said:

A little learning is a dangerous thing;  
Drink deep or taste not the Pierian  
spring.

In the book of Proverbs the same idea is presented. What we know we should know well. It will not do to be content with a smattering of knowledge and we must hold ourselves steadfast to that which we have learned.

**Take fast hold of instruction; let her not go; keep her, for she is thy life.—4:13.**

**Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.**

**Forsake her not, and she shall preserve thee: love her, and she shall keep thee.—4:5-6.**

Some will say that wisdom comes with age and we need not be concerned about it now. Does it? If so why have we in common use the saying, "There are no fools like old fools"? Our eyes assure us that age is no protection against folly. Besides, as we have said, we need wisdom for every step of life, and how sore is our need of it in youth with so many temptations besetting us. Learn in good season, and learn well.

Wisdom however may come by experience and that is one reason for trusting our parents to guide us rather than our boy and girl companions. They have learned wisdom and we can be assured of that by looking at their life. If they have made their way safely they may be regarded as better counsellors than the youth with whom we associate.

**My son hear the instruction of thy father and forsake not the law of thy mother.—1:8.**

In speaking thus he is but telling what is elsewhere in the Bible so earnestly urged upon youth,

**Honor thy father and thy mother; that thy days may be long upon the land which the lord thy God giveth thee.—Ex. 20:12.**

**Children, obey your parents in the Lord: for this is right.**

**Honor thy father and mother; which is the first commandment with promise.—Ephesians 6:1-2.**

Our talk therefore about wisdom will end here by repeating the words:

**GET WISDOM.—R.**

## THE POLICEMAN AGAIN

Some time ago we wrote about the policeman showing that since the automobile has made crossing our streets much more dangerous children have come to view the policeman in a new light. He is not now in one respect, a terror. He is that only to evil-doers. To the children he is a true and trusted friend. See how they gather about him and take his hand before they make an attempt to cross the highway, so that under his protection they may make the passage of the street in safety; and see too how street-car, automobile, truck or horse-drawn vehicle stops when the children's protector holds up his hand while his wards make their way over the cleared crossing.

You will think it strange then when we report that in Ottawa a company of school children to the number of 450 mobbed a policeman, but it was a friendly mobbing and, although the officer could do nothing to protect himself against so many, the mob neither hurt nor threatened him as you will see by the story as told by the Montreal Star.

**W**HEN school "kids" (we have never favored calling children "little goats") razz the town cop the fact isn't worth noticing; but when they cheer him, sing "For he's a jolly good fellow" and give him a present—well, that's news.

For many a year Constable Fred Syms has stopped street cars, automobiles and every other kind of vehicle at a busy street intersection, to enable Ottawa juniors to cross in safety to their school. Any appreciative feelings within the breasts of the youngsters were skilfully camouflaged, but their sniggers and tongue thrustings weren't really serious.

Yesterday they showed what they really felt by mobbing Fred, 450 strong. They held up the traffic and, after brief but eloquent speeches, presented him with an address, a pen and a pencil, called Fred "our best friend" and hoped he's back on the job when school re-opened in the fall.

Laurier Carriere, school principal, said the idea emanated from the youngsters themselves, who made up a collection from their pennies to defray costs of the presents.

## YOUNG PEOPLE'S CONVENTION

The 4th Ontario Presbyterian Young Peoples' Convention is to be held in St. Andrew's Church, Ottawa, from Friday evening, Oct. 8th, to Monday, Oct. 11th (Thanksgiving). Leaders in every phase of Young People's Work will be present to give direction to the deliberations, and Rev. Hugh Munroe, D.D., Moderator of the General Assembly, will attend to administer Communion, and to speak at the Banquet in the Chateau Laurier. Extensive sight-seeing tours are being arranged, and an active Ottawa Committee has been preparing since the first of the year for the entertainment of the delegates. All young people are eligible for registration and are entitled to free bed and breakfast along with the many delegate privileges. The registration fee is \$1.00 and should be mailed before Oct. 1st to Miss Celia Mackie, 271 Carling Ave., Ottawa. Holiday train rates will prevail from all points, and a Special P.Y.P.S. Train will leave Toronto late Friday night, having a return fare of \$5.50. Connections from other points will be made with this train. It is estimated that with this low fare a delegate from Toronto can cover all expenses including the Banquet and sight-seeing tour for \$10.00. For full details write Miss Mackie at the above address.

## SUMMER CAMPS

### Keat's Island

A letter from British Columbia to Dr. Kannawin, the General Secretary of S.S. and Y.P.S., reports upon the summer camps:

"You will be glad to know that we had almost forty boys at our Keat's Island Camp. The weather for the two weeks was almost ideal and I think they all enjoyed the camp. Of course there is much yet to be done to place the camp on a proper basis, but we are heading in the right direction. Now the Girls' Camp opens Monday with an enrolment of thirty-three, all teenage girls, with Miss Shirley Scott in charge and with good leadership under her. If the weather continues favorable, that will be a splendid camp also. I do not know how the Young People's Camp is coming on, but I am greatly pleased with the Boys' and Girls' Camps and am specially happy for the progress we have made in the way of organization. We made a systematic appeal for help from the congregations for our capital fund. A letter was written to every Session asking for the privilege of presenting the appeal to the congregation. We did not receive the amount we hoped for, but the pleasing feature was that practically every Session allowed us to make the appeal.

### Beau Sejour Leadership Camp

Anglican, Baptist, Presbyterian and United Church leaders from twenty-two places in Western Ontario were enrolled in the Beau Sejour Leadership Training Camp.

The camp was under the auspices of the Ontario Religious Education Council and was planned to give training to leaders in the work among Beginners, Primaries, Juniors, Teen age boys and teen age girls. Bible study leaders in the camp were Dr. Frank S. Morley of Knox Presbyterian Church, St. Catharines, Rev. R. V. Wilson

of Mount Albert United Church, and Rev. Charles Leslie of Ruthven United Church. Miss Ruth Lucas of St. Clements Anglican Church, Toronto, led a course in children's work; Miss Violet Tennant, Presbyterian Girls' Work Secretary, a course on Youth at Worship; Miss Nellie M. Lewis, of the Ontario Religious Education Council, a course on Recreational Leadership; Mrs. Margaret Heartwell of Hamilton, a course on Handcraft; and Rev. E. R. McLean, General Secretary of the Ontario Religious Education Council, a course on Principles and Methods of Teaching. Mrs. F. E. Atkinson of Clarkson, was nurse and camp mother and John Ferguson of Brampton supervised the swimming.

### Glenmohr

The Treasurer of the Church is in receipt of the sum of \$32.53 forwarded from the Young People's Camp at Glenmohr. This sum is in part a freewill offering and in part the result of a special act of self-denial on the part of the young people who did the house work themselves and contributed what would have been paid for that to the funds of the Church.

## RALLY DAY

The program for this has now been issued by the Board of S.S. and Y.P.S. The date is September 26th and the theme is The Prince of Peace, considered under the following aspects: Spiritual Peace, Peace with our Neighbor, and World Peace. "The offering is for the missionary work of our Presbyterian Sunday Schools throughout Canada and will be used to help needy schools and generally to promote the work among girls, boys, and young people undertaken by the Board of Sabbath Schools and Young People's Societies. This offering will be credited to your congregation as part of its missionary budget."



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### LESSON—SEPTEMBER 12

#### A Nation Needs Religious Homes

Deuteronomy 6:4, 5; 11:18-25

Golden Text: Train up a child in the way he should go; and when he is old, he will not depart from it.—Proverbs 22:6.

### LESSON—SEPTEMBER 19

#### Choices and Their Consequences in a Nation's Life

Deuteronomy 11:8-12, 26-32

Golden Text: Choose you this day whom ye will serve.—Joshua 24:15.

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### LESSON—SEPTEMBER 26

#### God in the Making of a Nation

Deuteronomy 8:11-20

Golden Text: Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.—Deuteronomy 8:11.

### LESSON—OCTOBER 3

#### Christian Sonship

I John 3:1-6, 18-24

Golden Text: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.



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## OUR CHURCH CALENDAR

### Vacancies

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Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.

Caledonia, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.

Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Deseronto and Sunbury, Ont., Mod., Rev. J. W. Macdonald, Roslin, Ont.

Durham and Rocky Saugeen, Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Edmonton, Alta., First Church, Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Fort Frances, Ont., Mod., Rev. J. A. McMahon, 167 Peter St., Port Arthur, Ont.

Halifax, N.S., Knox Church, Mod., Rev. H. S. Graham, Musquodoboit Harbor, N.S.

Hillsdale, Ont., Mod., Rev. M. W. Heslip, Penetanguishene, Ont.

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His heart is fixed trusting in Jehovah.

Intrepidity is more than half the victory.

Fidelity to God is itself our true reward.

A good thing is not good out of its place.

All the wit in the world is not in one head.

Now as ever the Son of God goes forth to war.

Heroes of principle are the demand of the hour.

The most lost man on earth is the covetous man.

Keep your hand firmly upon the helm of thought.

The soul attracts that which it secretly harbors.

The fixed law of our existence seems to be conflict.

Make the most of your best for the sake of others.

Life as well as death is in the power of the tongue.

We live our life in fear; Christ lived His in faith.

The man who lives for God does not live without Him.

Hatred of evil and love of good must become habitual.

May God, goodwill and good neighborhood be your company.

Religious people are often inconsiderate and thoughtless.

In every life there is a relentless attraction toward the perfect.

Let each man think for himself, clearly and accurately and fairly.

Meekness and modesty are the rich and charming attire of the soul.

There are a million ways of pleasing God but not one without faith.

Poverty and excess are a reproach alike to religion and government.

God is light, God is love, God is power; and therefore God is hope.

Knowledge is the treasure but judgment the treasurer of a wise man.

What life ultimately does to us depends upon what life finds in us.

Truth alone can make character consistent and give it rest and peace.

By attending merely to our own interests life proves a disappointment.

It is dismal to grow old without the rejuvenating influence of religion.

The child will truly develop only as it lives in love, duty, and worship.

The best in life is a by-product of attention directed to something else.

Think it not too soon or too late to turn over the leaves of thy past life.

To stop content with life when larger and better things are possible is sin.

The character of the nation is more to be considered than its size.

We are enriched not by what we get out of the world but by what we give to it.

As a rule men and women meet the great crises of life with firmness and courage.

Faith in God calls us to an undefined obedience; we know not what it may ask.

Idleness and extravagance are the two deadliest foes of health and happiness.

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THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, OCTOBER, 1937

No. 10



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# The Presbyterian Record

VOL. LXII.

TORONTO, OCTOBER, 1937

No. 10

## BY THE EDITOR

### STUDENT MISSIONARIES

**A**T this season many young men from various colleges whose vacation period has been devoted to mission work in all parts of the Dominion are now hastening homeward, in expectation of an early return to university or to theological seminary for the prosecution of their academic training.

They have been engaged in the Church's work throughout the summer with the double opportunity for themselves of acquiring experience and earning money to apply on the cost of education, both being important and pressing considerations. They have labored under most varied conditions of place and of class and since it is usual to effect in each instance a change of locality for the next season it may be readily understood that this summer work from year to year is a most valuable contribution to efficiency in the ministry. Do they profit as they should under the second aspect of opportunity? Is the remuneration by the Church adequate for the service rendered and for the subsequent need? During the season they are in labors abundant, and experience not a little hardship, physical and spiritual, undertaken or met with youth's gallantry and cheer, counting it all joy when they fall into divers trials. They find compensation in doing the work, in facing and triumphing over difficulties for such experience is no insignificant factor in making life and developing manhood. However college fees, books, board, etc., cannot be paid out of these returns. The student needs money and as a servant of the Church is worthy of his hire. Alas, that deficiency in the Budget has militated against him and his wages have been somewhat reduced during these days when while some regularly every Sunday in the red side of the duplex envelope have contributed to the Lord's Treasury for this and similar service, not a few have failed altogether for one reason or another to share in this duty and privilege and many have only indifferently and inadequately responded. Therefore both the work and the workers have suffered. Here again is a call to a higher standard of living to the Lord for the help of His servants and the maintenance of His cause.

It is not the student missionary alone who profits in this connection but the Church, and the extent of its benefits can not be estimated. The past summer the Church has had a band of 118 students in her service in the needy places in her vast home-mission field. Though not ordained and therefore unauthorized to dispense ordinances they substantially did the work of the ministry, preaching, teaching, and visiting. What could the Church have done without them? Then, too, they not merely served but successfully, showing the wisdom of years and the power to commend the Word of God to men. Observe what is said of their work in two instances mentioned elsewhere in this Record.

We pay tribute therefore to these earnest, diligent, energetic, persevering, capable workers for the service rendered and wish them full measure of success in the more retired and in some respects less eventful work of the classroom.

### NAUGHT OF SELF

**"N**EIL McALPINE was one of the early settlers in the neighborhood of Fingal. Being a man of means, he farmed somewhat extensively for those days. When market prices did not suit him, he was in a position to hold his products until another season. One year the frost killed all the wheat in the Talbot settlement. At first, he exulted in the prospect of selling his wheat profitably, but one day, when he was in St. Thomas he saw matters in a new light. Word was brought to him that the local miller wanted to see him. When Mr. McAlpine went to see him, the miller said, 'You have some wheat haven't you?' 'I have three thousand bushels.' The miller made him an offer which startled him. 'Why that is more than you can get for it after it has been ground into flour. What are you going to do with the wheat?' 'I am going to sell it for seed grain to the settlers.' It dawned upon Neil McAlpine what that would mean, and as he told it afterwards, he said the cold sweat broke out on him. His grain might be used to extract blood money from the struggling settlers who were threatened with famine. His mind was made up at

once, he hurried home. The next day being the Sabbath, and as he was an elder of the Kirk, he dressed and went to church early. Standing at the gate, he whispered to each pioneer as he passed through, 'You can get seed grain at my place, bushel for bushel. For each bushel you take at seed time, you will bring me back a bushel after harvest.' He made this offer to every member of the Presbyterian Church. When he went home after service he remembered that he made this offer only to Presbyterians, so he put his sons on horseback and sent them to the others, to the Baptists, Anglicans, Roman Catholics, and Methodists, where the same message was repeated by his sons. Needless to say, this generous act was much appreciated by the settlement, and the generosity of Neil McAlpine saved the community that year."

Our recollection is that we referred to this unusual example of self-denial some considerable time ago, either by brief mention or by telling the full story. It was related by the late Peter McArthur, at one time an original and engaging contributor to the *Globe*. We take it now from the attractive pamphlet of Knox Church, Fingal, issued in connection with its centenary. Standing alone it would merit repetition, but associated with another similar act we are reminded that the world is not wholly a stranger to unselfishness. The other incident reported recently is taken from the columns of the *Toronto Telegram*, as follows:

"Winnipeg, Aug. 30 (Special) — Forty bushels to the acre on 950 acres of Thatcher wheat is the record of James Handlan, whose farm is near Gretna, Man.

"He was offered and refused \$1.50 per bushel by a United States firm. He said he wanted this rust-resistant wheat to be used in Canada.

"The offer for Handlan's crop figures out at \$57,000."

### CANADA'S NOBILITY

Our attention has been drawn to an editorial in the current issue of *Maclean's*. It states that a message delivered by Dr. Ketchen of Hamilton is "worth repeating". We are of the same opinion and now make it available to the *Record's* constituency.

THE true spirit of Canada is often and fortunately found in the small country church. The founder of this magazine, Colonel John Bayne Maclean was born in the manse of one of them—at West Puslinch, Ontario. Throughout his seventy-five years he has cherished and been inspired by the memories of the pioneers, most of them Scottish Highlanders, who settled that countryside.

Recently, a neighboring church, Duff's Church, at East Puslinch, celebrated its

hundredth anniversary. The sermon was preached by Rev. Beverley Ketchen, of Hamilton. He too sensed the nobility of the pioneer.

What he said is worth repeating, worth pondering. Here it is:

"At a dinner given in Toronto about thirty years ago to celebrate the completion of that fine set of books on 'The Makers of Canada', it was hinted that there should be a history of the unknown makers, the sturdy, intrepid pioneers—Scottish, English, Irish, Welsh adventurers—who came here when Canada was little more than a wilderness and, amid difficulties and hardships which we can scarcely realize, laid the foundations for the Canada we enjoy to-day.

"We could not intelligently consider our indebtedness to the past without referring to them, and as we think of them what impresses us most is the moral ruggedness of their character, their amazing courage and industry, their plain living and high thinking; the solid, British, godly foundations they laid for the future generations of Canadians to build upon; and we ought to pause once in a while to ask ourselves whether we are building a national structure worthy of those foundations; whether the comforts and luxuries of modern life are not making us morally anaemic; whether in the feverish materialism and self-indulgence of our time we are not letting slip some of the splendid healthy virtues and healthy ideals of the pioneers.

"The tendency is to neglect the Day and the House and the Book which were so dear to them; through devotion to which they developed that rugged character that has won the admiration of the world. We ought to be proud of our inheritance, and we ought to hand on to the generations yet unborn, not only unspoiled and undiminished but worthily enriched and amplified, the splendid heritage they handed down to us.

"I think we might well establish a Pioneers' Day in Canada; once a year at least we should say with the English poet,

"Come let us drink in silence ere we part,  
To every loyal and resolved heart  
That gave its timeless passion and  
laborious years  
To lay the deep foundations of our race."

I was very idle but of that great change of campaign, which decided all this part of my life, and turned me from one whose business was to shirk into one whose business was to strive and persevere—it seems as though all that had been done by someone else. I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call God.—R. Louis Stevenson.



## A Day in Toronto

THERE were eight of us and we were tired men. No, we had not gone through to see the Exhibition. If that had been the object of our visit we might have been very weary after six hours of sightseeing but we had a more serious motive. We had come together to lay plans for the welfare of our Church, and the very intensity of our thought and the depth of our concern for the best issue to our labors—after two long sessions, morning and afternoon—had begun to tell on our powers of concentration. What we were then seeking was the proper wording of a question to be put to every member and adherent of our Church this Fall. It must be a direct question, must be a fair question, and it must be a reverent question. The whole eight of us were slow to get the wording and we knew by our lack of mental alertness that we were tired.

In a few weeks the question will appear in printed form on a poster which it is hoped to display prominently in the vestibules of our churches and the occasion will be the carrying out of an injunction of the General Assembly at Ottawa last June whereby our whole membership will be invited to help us to raise the level of our givings to God through the Church by a special Fall offering taken on whatever Sunday in November suits the local congregations. There will be a chance for everybody to participate but a special appeal to those not regularly giving week by week on the Budget side of the Freewill offering Envelope to make this the opportunity of bearing their share in the support of our Christian work in Canada and beyond the seas.

These eight men were members of the Executive of the Assembly's Budget and Stewardship Committee—ministers and laymen—who were very conscious of the need for giving deep thought and earnest prayer to their task. They knew that at the end of the holiday period the overdraft at the bank is always very high and they began the day's conference with the knowledge that on that day (Sept. 8th) it was alarmingly high and might be still higher a few days later by reason of certain large payments falling due. How could money in the hands of congregational treasurers be got more promptly to Toronto and how could new money, in amount appropriate to the importance of the Church's tasks, be obtained from such sections of our membership as are not yet bearing their full share of responsibility for the Church's "wherewithal"?

As the discussion proceeded and the grievous concern of us all was made apparent by the earnestness of each speaker, an unusual sound echoed through the corridors of our Church Offices where we were met. It was the happy talk and mild romping of two very young children, a boy and girl who with their mother awaited the completion of some business their father had to transact with one of the staff associated with our Mission Board. The chairman had come up in the elevator with this group of four and it added to his realization of the importance of his committee's task to remember that this father was one of our missionaries, whose furlough was nearly at an end. (With his wife and these attractive young children he will have set out for his field in India by the time this October Record reaches your hands). We have workers representing us in many fields and we must see that they are free to work without the strain of serious financial anxiety. They are in the Front Line Trenches and we must support them adequately while they are there.

How we canvassed the whole situation that day! The distress in Saskatchewan and the added strain it would put on our finances; the serious paralysis epidemic and its slowing up of the return of families to the large cities from holiday resorts with the consequent lessening of Church income; the difficulty of getting all the Presbyteries acquainted with the pressing need for the utmost effort to get the best possible co-operation from all our membership; the providing of literature to inform ministers and people, as well as the old old problem of getting such literature read when it is provided; and the drafting of letters issuing our calls to action. We do not like sending out so many letters but no one has yet devised a better way of getting our needs and plans known.

Above all how are we to bring home to the hearts of all a way of apportioning our individual responsibility for the use of God's gifts in this present world? An Ex-Moderator, Rev. W. G. Brown, in a sermon on Christian Stewardship faces us with three simple questions:

1. What effect upon myself will my spending of THAT DOLLAR have?
2. What effect upon my neighbor will my spending of it have?
3. What is the best possible use I can make of that money that is mine only in trust from God

There was much increased spending evident over the recent summer holiday period showing that "times are improving." How does our Church giving compare with our giving for our leisure recreations? "I must always keep in mind that God is a preferred creditor in my use of His money", says the sermon above referred to in strongly advocating tithing, i.e., giving a tenth of our net income for the work of the Lord.

The eight of us considered whether we should have more literature than that already provided. Could we make more use of the Record? Could we get it into every home? Could we have it read when it gets into the home? One of our number had used his artistic powers to good effect in designing the Church placard above noted. Can we use it to catch the attention of our people? We are going to try. Watch for it soon. Face the question it will put to you. Co-operate in the plans it submits to you; and may yours be the blessing from heaven "which maketh rich in every good thing and addeth no sorrow."

WILLIAM BARCLAY,

Convener of Budget and Stewardship Committee.

## OXFORD AND EDINBURGH — 1937

By Wilfred F. Butcher

THE two great world conferences of this year are now over and their conclusions will shortly be published for the consideration and study of the churches. Their reports will be followed by volumes containing also the major speeches and there will be briefer and more popular volumes intended for the average church member.

But many will ask, What are the general impressions of those who were present? What were the particularly interesting developments?

At the Oxford Conference, which dealt

with the impact of the Church upon the general movements and various phases of the life of our times, it became very clear that the churches have something most relevant and important to say about the great economic, political, and social questions. The Christian message has point and meaning for everything in the experience of man. But these things are, in the eyes of the Church, secondary to the Gospel. So they must always be approached in the light of the fact that man is bound in sin, with his life blighted by its results, and that the only final deliverance for which he can look is that salvation which is given by God through our Lord Jesus Christ.

So theology is a primary concern of the



Church, and she must approach all other fields of thought in dependence upon it. We need, therefore, among our church members and our ministers, far more who are keenly interested in such study of the Christian faith.

Many delegates went to Oxford pre-occupied with the concerns of "the churches". They came away deeply impressed by the unity of "the Church".

Faith and Order were the concerns of the Edinburgh Conference. There was a deep sense of a unity far greater than our divisions. The Archbishop of York remarked, in his opening sermon, that "The unity of the Church of God is a perpetual fact; our task is not to create it, but to exhibit it". But it was recognized that, when the doctrine of the different churches varies, there must be a frank statement of that fact, in order that we may learn from one another. So there was much thinking together about aspects of Christian truth which are emphasized in different branches of the Church.

The most marked obstacle was in the fact that, behind most of our differences and misunderstandings there are differing doctrines about and conceptions of the Church itself. Some regard it from an institutional and sacramental point of view; others from one which is primarily personal and spiritual.

Questions of "Order" were generally regarded as being relatively unimportant. Few of the delegates felt that systems of government were enough to keep us apart. But differences of faith were regarded more seriously. It was, for instance, frankly recognized that there can be but little relationship between the Eastern Orthodox and the Protestant churches until there is much more understanding of one another's teaching, and much closer unity among the Protestant churches themselves.

And what is all this to mean in practical ways? That depends upon just such people as the readers of *The Record*, in all lands and churches. But the Oxford and Edinburgh Conferences propose that there shall now be formed a World Council of the Churches, co-relating the movements for Faith and Order and Life and Work, the International Missionary Council, and other such organizations, helping them to count for as much as possible in our churches, and giving outward and visible expression to that intangible but very real unity which is so much greater than all our divisions. It is also suggested that there be formed, in each country, a national Council of Churches, not only to forward all possible co-operation between the denominations, but to bring them more and more into unity of faith and a genuine bond of Christian love and understanding.

## THE JOINT COMMITTEE OF THE CHURCHES FOR WESTERN RELIEF

THIS committee has sent a letter to all the ministers of the five co-operating Churches, setting forth the special form of relief required from the Churches indicating arrangements for collection and distribution.

Of general interest meanwhile are the facts set forth in this letter.

"Over 200,000 people in the rural areas of Saskatchewan alone will have to depend on the Governments, Federal and Provincial, for food, fuel and clothing. The Governments, too, will have to care for the cattle.

"The Governments are providing funds for immediate relief purposes. We hope that the Red Cross will make a substantial appeal for bedding, household utensils, and medical supplies.

"The Churches, however, can again perform a useful service by sending carload lots of fruit and vegetables to the affected areas. Last year the combined forces of the Churches sent 297 carload lots of fruit and vegetables to the West. These were moved free of charge by the railways, the contents having been donated by the Christian people of the privileged areas of Canada—British Columbia, Ontario, Quebec and the East.

"This is to be a Church and Community organization, both for collecting fruits and vegetables and for distributing them. We hope that Service Clubs, Women's Institutes, Young People's Societies and Municipal Authorities may be enlisted by you in the effort.

"We are sure that this appeal for help to supply the desperate needs of our fellow-citizens on the Prairies will meet with a general and generous response. This year there can be no question that so far as Saskatchewan is concerned the need is greater. Can we hope that we may reach 500 carload lots?

Yours faithfully,

W. W. Judd, Church of England,  
R. D. Warren, Baptist Church,  
J. W. MacNamara, Presbyterian Church,  
M. J. McGrath, Roman Catholic Church,  
R. B. Cochrane, D. N. McLachlan,  
United Church."

We must promptly come to the help of our needy fellow-citizens in this crisis.—Ed.

Without personal sacrifice, voluntarily accepted, no great thing has ever been done.

The greater part of the best charity is found among the poor who in a thousand neighborly kindnesses serve one another.

## THE WORSHIP OF THE REFORMED CHURCH

The Word and Sacraments

By Stuart C. Parker, D.D.

St. Andrew's Presbyterian Church, Toronto, Ont.

This is a paper which upon request of the program committee was read before the General Council of the Alliance of the Reformed Churches Holding the Presbyterian System at its meeting in Montreal June 22nd to 29th, 1937. No paper in this extended program was heard with closer attention and deeper appreciation than this. The explanation is to be found in the theme and its timeliness in large measure, but also in Dr. Parker's just and efficient dealing with this most important subject. It deserves the same consideration upon the part of all members of our Church as marked its reception by the Alliance. As emphasized again and again the people's part in public worship must be given its rightful place and this message will ably serve to promote that end.

When Dr. Moffatt of Union Theological Seminary, N.Y., the great scholar and teacher who has given us, among his many literary productions, a fresh translation of the Scriptures of the Old and New Testaments, visited Toronto, he said that on the Sabbath in his city he was embarrassed at the difficulty of finding a church where he could really worship. The emphasis of this paper is upon corporate worship.

TO go to Mass in a Romanist Church is to enter an atmosphere by which it is hard not to be impressed. You hear a liturgy which has all the effect of a great work of art. It is true that much of the language used may be unintelligible, if one has not more than the average person's "little Latin". But even meaningless words may convey an impression. Who cannot sense horror, for example, in Lewis Carroll's gibberish—

"'Twas brillig, and the slithy toves,  
Did gyre and gimble in the wabe!"

And the liturgical language of the Mass awes, and even curiously satisfies, many types of mind despite lack of understanding, or perhaps because of it.

But, the liturgical language apart, there is about the entire proceeding a mystical air which is strangely impressive. A dozen circumstances contribute to make the Unseen very real and near—the preparation of the celebrant, the sometimes whispered prayers, the sounding again of great, noble words and titles, the postures, the twilight. There is drama in it all, and a mood is engendered not to be captured anywhere in the world outside. It is a mood quite compatible with a large degree of ignorance concerning the very Fact which is being celebrated. Indeed, knowledge or the conveying of information is not necessary to the effect of this kind of service. After all, I do not require to know the cause of a man's grief, for example, in order to be hushed by the spectacle of it. Upon certain occasions the meaning of the Mass is taught, and its parts and sequences explained; but not during the act of worship. There it is left to produce its solemnizing effect, and to awaken a sense of the Divine mystery even in him who may have come to scoff.

To pass from this to a characteristic service of the Reformed Church, (and throughout I shall have in mind only the Church as represented in this Alliance) is to breathe another atmosphere, colder by comparison, and more prosaic. There will be prayers by the minister alone, and readings from Holy Scripture, alternating with the singing of psalms and hymns by the people, the whole culminating in a sermon, which may, indeed, occupy most of the time.

If Holy Communion be celebrated, the service will be longer but hardly different in mood. The minister will descend after sermon from pulpit to Communion Table (if there is one); he will exhort the people to examine themselves before partaking of the Sacrament; then he will read the Words of Institution, and proceed to prayer. The Creed may be said by the congregation at this or some other point; and thereafter follows the breaking of the Bread, the lifting of the Cup, and the communicating. A prayer by the minister and a Benediction, together with the singing of a hymn, brings the service to an end—a very plain service, as may be seen, with much speaking by the minister and no pageantry at all.

Quite obviously these two types of service represent different ideals of Worship, or, as I prefer to regard the matter, two separately emphasized elements of an ideal Worship. In the one Worship is an end in itself, an exercise in adoration, the soul bathing itself in the contemplation of Divine love and majesty for the mere sake of doing so. In the other Worship is a means: it appears as essentially a waiting upon God to ponder His revealed Will, to the end that we may serve Him the better in life. Heiler draws a distinction between mystical prayer and prophetic prayer, and the adjectives may be used to differentiate between the Romanist and the Reformed Worship in general. We of the Reformed Church may fondly assume that our type of service supplies both the mystical and the prophetic, the adoration of God and the



meditation upon His Will. But the slightest experience of a Worship which is really "mystical" ought to dispel that notion; or if such experience fail to convince, there is always the historical evidence that the reformers actually shifted the emphasis in Worship to the "prophetical", and did so deliberately.

The dominant thought of the Reformation was of the revealed Word of God, meaning by that the Bible alone, as the principal concern of the religious, and the sole source of authority, even the sole legitimate source of precedent and example. For doctrine and even for ecclesiastical organization, reference must be made to the Word alone. The Bible must be regulative in all spheres of Christian belief and practice.

The expression of this idea in Worship was inevitable. Otherwise the great principle would have been obscured in that sphere where it could most profitably, because most publicly, be accentuated. In this Luther, Zwingli, Calvin and all the reformers were at one, to the extent that they desired to have the Word of God made the central feature of Worship. The reading of it, and especially the expounding or preaching of it, must bulk.

What, then, was to be done with the old rite? Should it be adapted so as to express the new ideal, or should it be thrown aside altogether and another type of service created? Here the reformers differed. Luther, for example, had all the feeling for the ancient ceremonial natural in one who had been a monk. He repudiated the *doctrine* embodied in the Mass, but saw an essential of Worship in the Eucharist itself, nevertheless, as being a real communication of the Word; and he sought even to retain much of the Roman service, first in a Latin, and later in a German Mass of his own compiling. Zwingli showed the same desire to magnify the Eucharist and to preserve as much as possible of the time-honoured devotions.

With Calvin, however, another situation reveals itself. Mr. D. H. Hislop in his fine book, "Our Heritage in Public Worship", (p. 181-182), describes him as unwilling to retain anything of the Roman service.

"Calvin", he says, "looked with the eye of a hostile outsider upon the structure of the ancient rite, as well as with dislike and abhorrence upon the thoughts enshrined in mediaeval ceremonial. Thus it is that the Calvinistic Rite, which is the distinctive Reformed Rite, is barer and bleaker than the Lutheran Liturgy. The latter had retained many elements of the ancient ritual and preserved something of the framework of the Mass; but the Calvinistic Rite is shorn of the ancient prayers of devotion, deprived of all ceremonial, wanting in colour and in form. It has been said of the Lutheran service that only the torso of the Mass remained; but here the whole structure seems smashed, the most precious expressions of devotion scorned, the noblest aspirations of the human spirit in worship neglected, or parodied by being paraphrased. A gaunt skeleton alone remains."

For my own part, I cannot find sufficient evidence of any such hostility in the mind of Calvin. The circumstances in which his new type of service was formulated, together with certain expressed opinions of his own, seem hardly to warrant the suggestion that he was opposed to the mode and spirit of the Worship of the Church whose doctrine he repudiated. For instance, he favoured the restoration of the rite of Confirmation, (Tracts: III, p. 288). He wished to see some modified and reformed practice of Confession, but was restrained in advocating it lest "pious souls should fear our falling back into superstition", (Henry: Life, I, 142). In the Institutes (IV, 17: 44, 46), he lays it down that the Lord's Supper should form part of Worship at all times; while in a letter to the Protector Somerset he expresses approval of a liturgy:

"I highly approve of it that there be a certain form, from which the ministers be not allowed to vary: That, first, some provision be made to help the simplicity and unskilfulness of some; secondly, that the consent and harmony of the churches one with another may appear; and lastly, that the capricious giddiness and levity of such as affect innovations may be prevented." (Quot. Bingham: Works, II, p. 747).

It is difficult to see how one with such ideas can justly be described as completely hostile to the old mode of Worship.

In point of fact, Calvin's hands were tied by the circumstance that William Farel, the iconoclast of the Swiss Reformation, had already swept away the ancient ceremonial before Calvin came to live in Geneva in 1536. For Calvin to have re-introduced anything recognizably similar to the rejected mode would have meant the repudiation of Calvin himself by an inflamed populace. In the circumstances, therefore, everything being

gone that might have served as a framework for a new rite, he fell back upon Scripture, and set out to construct a form of Worship from the meagre indications there given.

The result of his labours was the following:—

**MORNING OF THE LORD'S DAY:** (1) Reading of the Word, with the Ten Commandments. (2) A Scriptural Invocation, followed by prayers of confession and supplication. (3) The singing of a psalm. (4) A prayer, and sermon. (5) Prayer of intercession, the Creed, and the Benediction.

**HOLY COMMUNION:** After sermon, (1) Exhortation. (2) Breaking of Bread and communicating: the words of Institution being omitted, and, instead, each communicant being addressed as he comes forward with "some words proper to excite devotion". A psalm is sung all the while, or some chapters of Scripture read. (3) A brief thanksgiving, followed by the singing of the *Nunc Dimittis*, in a metrical version, and the Benediction.

It would be foolish to speak of the Calvinistic service as lacking in merit. In the character which to-day it has generally assumed among us it is subject of complaint and even of contempt. But generations of laxity, and not any ineptness on the part of Calvin, must be held responsible for present conditions. In the Genevan formulary, published in 1543, six years before the First English Prayer Book of Edward VI, and composed much earlier still, there are undoubted merits. For one thing, it represents a happy combination of stated and extempore prayer. The prayers for Lord's Day Worship were fixed, with the exception of that before sermon, which was left to the minister's free choir. The services for administration of the Sacraments were also fixed. But for all other occasions of public Worship the minister might use "such words in prayer as may seem to him good". Further, the service of Calvin laid worthy emphasis on congregational singing. This, in point of fact, was the great reformer's substitute for the responses of the old service. Prayer and the proclamation of the Word were the sole duty of the minister: the people's part was to sing the praise and glory of God in response to the Word. There appears no doubt that this Genevan practice was carried directly into Scotland and England. Had it been maintained, instead of giving place to professional "praise" and silent "worshippers", our services would have been more satisfying to-day; for a singing congregation can itself create an atmosphere as able as any solemn pageantry to uplift the soul.

But time and unregulated innovation have taken sad toll of our public Worship. If Calvin left the old ritual behind, we have undoubtedly left Calvin and his spirit behind, until it has come about that in too many of our churches we are offering as Worship a service in which some acquiesce because they have grown used to it and know nothing better, but against which for two generations at least revolt has been growing everywhere. The words of one of our American ministers sum up a situation to be found, I venture to say, in every Church in this Alliance.

"In this country the tide of feeling is, under one aspect, a complaint against the inadequacy and inefficiency of present methods, conspicuously in non-liturgical churches. Only rarely, it would appear, does public prayer as at present conducted arrest or satisfy; very frequently it shocks, rather than assists to expression, the instinct of reverence. . . . Under another, more positive aspect, the movement is a yearning for beauty, a desire for orderliness, dignity, impressiveness. . . . The movement in America has its counterpart in Europe. . . . In Europe many faithful Evangelicals are demanding a free and harmonious expansion of all the worshipful instincts, with a reduction of the quantity of preaching, and an increase in the elements of adoration."

—Christian Worship and Its Future (G. A. Johnston Ross).

The reasonableness and cogency of some of the complaints which are made are, I think, beyond question.

(a) There is, for example, the comprehensive criticism that almost the only appeal of our Worship is to the intellect. The emotions are starved, though they are the primary force in ordinary human life. Even the solitary outlet which singing provided for the emotional nature of the people is being dammed up. Men to whom the people's singing was only a form of music, not a crying out of the heart, have foolishly sought to enrich the service by providing *better* music, thus silencing the worshipper, and entertaining him instead with rehearsed choral singing in which he dare not join if he could, and organ music which is as likely to be operative in character as religious. Our very churches themselves have tended to become mere auditoriums in which to listen to sermons, buildings planned and furnished with no thought that they may hush a man's soul to a holy quiet as he enters, but only that they may be comfortable and acoustically perfect.



(b) A second criticism is allied to the first. It is that with us the people are hearers only when they come to worship.

The only person who seems clearly to be making contact with God is the minister. He does virtually everything. It is the most flagrant type of professionalism, even of "priestcraft". The minister, whatever be our doctrinal position on the subject of mediation, stands in solid fact between the people and God. The people have but to listen. The prevailing practice of extempore prayer among us has deprived them of all opportunity to join in approaching the Throne of Grace. They are invited to do so; but inasmuch as they have no knowledge of what the prayer is to be, the invitation is a formality. There may be lack of sympathy, but there is also justification in Dr. Johnson's remark to Boswell: "Sir, the Presbyterians have no public worship; they have no form of prayer in which they know they are to join. They go to hear a man pray, and are to judge whether they will join with him."

Extempore prayer was undoubtedly a feature of early Worship. But the tendency to stereotype prayers in order that men might follow them and take part in them was not only inevitable, but had the precedent of our Lord and His own great Prayer. To magnify the superior spontaneity of free prayer is to ignore the fact that the spontaneity is all on the part of one man. Free prayer becomes a suitable element of *common* worship only in the old-fashioned "prayer meeting", where each may speak in his turn. As the standard practice in public Worship it is a failure. The man who must sit in silence listening to another man's sometimes rambling and very inadequate petitions, is liable to go away neither refreshed nor edified.

(c) As a result, and we have here a third complaint, our people come to look upon going to Church, not as going to worship, but as "going to sermon". The sermon is the supreme feature to which all else is preliminary. It is an odd and unseemly position in which to rate the soul's period of seeking the Face of God.

This is a matter which it is hard to consider without prejudice. The emphasis on Preaching is intelligible as a feature of the Reformation period itself, when doctrine was being re-cast, and preaching was doctrinal exposition, designed to instruct men who had no open Bible. Similar conditions in the context surrounding the early Church explain the emphasis on the Word in the New Testament itself; and in seeking a precedent there, the reformers were shutting themselves up to a time when of necessity preaching would be found the pre-eminent feature, because Worship had had neither time nor opportunity to become established. The major precedents for common Worship belong necessarily to an age and conditions later than the New Testament; and it was from these precisely the reformers in the main declined to take example. Their action was a form of begging the question.

But however the preaching of the Word bulked in New Testament times and again, necessarily, in the Reformation period, the conditions of to-day are surely such as to warrant an emphasis being laid elsewhere than on the sermon. We are no longer zealously preaching doctrine to an uninformed people. Doctrine, when it is preached, finds for the most part an uninterested people. Even the preachers are not greatly interested themselves, looking, as many of them do, upon doctrine as the source, or at least the mark, of ecclesiastical division. Nor can we magnify the sermon, in the case of most preachers, on the ground that it is the proclamation of the Holy Will of God. It is, instead, the statement of the personal views of the preacher, frequently views on matters which it takes some ingenuity to relate to a text from the Word of God at all, and having no more authority, and consequently no more right to a supreme place in public Worship, than any other views of the same person. It seems that in the practice of our Churches we have been upon a distinctly downward course. We began by stressing preaching so as inevitably to lessen the emphasis on prayer and Holy Communion. Then we degrade the sermon itself into a merely subjective expression of an individual's opinions on things in general. Our last state is decidedly worse than our first.

(d) As a consequence of this development, the personality of the individual preacher has become more to our people than the Church he serves, to some few, more even than the Gospel he is commissioned to proclaim. A church is no longer God's Church, but "Dr. Jones' Church", frankly thought of in such terms, and frequented or shunned for that reason. The Popular Preacher can hardly maintain that his crowds are attracted by the Gospel, when a day or two spent incognito among them would make it as clear to him as it is to themselves that the attraction is the personality of the preacher, apart from whom the Worship has no independent character that would draw them to the House of God. And if, in addition, the preaching be not even an adequate preaching of the Gospel, but only a discussion of books and current topics, with a background of religious sentiment, the situation is distinctly serious. It would

almost appear that the exaltation of the pulpit has not only destroyed Worship, but has even defeated the end for which the reformers exalted it.

(e) To this individualism, inseparable from non-liturgical Churches, we owe our people's diminished sense of Churchmanship. Only the few who have a special interest in Missions, for example, or in Church Government, feel that they belong to any body larger than the local congregation. So it comes that the ordinary man does not feel constrained to go to church in a strange place. It is not his church; he left that behind in the city! Members of a liturgical body will travel far in order to find the familiar atmosphere of their service, and having found it they are as much at home as in their own congregations. But with us that sense of the larger Church is hard to maintain. Individualism in congregational worship is driving us toward independency. Our people will even attach themselves to congregations of another Church solely because the speaking there has superior attraction for them. And, if there be any who hail this promiscuity in Church affiliation as a breaking down of denominational barriers, let them reflect on its cause before rejoicing. It comes not from broadmindedness or any up-surgings of Christian charity, but from the failure to recognize the Church in its corporate character as existing for its children and calling them to itself in every place with an equal right and an equal promise.

The most obvious constructive step in view of these conditions would appear to be, therefore, the creation of a common form for our Worship, to be adhered to with sufficient fidelity to make our community of faith clear to the people. We have common standards in doctrine, to which those must subscribe in some manner who are called to the ministry. But only a common standard of *Worship* can give to the *people* the same sense of our unity. This very Alliance is held together merely by the common acceptance, and that in a general way, of a mode of Church government. Is there not something unseemly in that fact—that our bond and fellowship should be found not in the greater sphere but in the lesser, not in the sanctuary but in the council-chamber, not in Worship but in church business? Surely if we would give real visibility to our unity as a Reformed body, derived from one source and representing one type of mind, it must be done by securing uniformity in Worship. Anything else may unite ministers and theologians. Of what use is that, when the mass of the people have no appreciation of it, and themselves have no unity in the only sphere in which unity can be appreciated?

The value of a Reformed Church liturgy as enabling the people to take a larger and more intelligent part in common Worship need not be argued. Many of our Churches have already issued Books of Common Order. But for various reasons they do not supply our need. They are issued, for the most part, without authority, or else their use is not compulsory. Further, they are not intended for the people; they simply provide the ministers with models. Still further, the models themselves are too numerous to have a regulative value. It is not a distinct service for each of the Sundays of the month we require, but one form to serve without variation as at least a basis for Public Worship at all times, with which the worshipper may become thoroughly and affectionately familiar.

Certainly a form is indispensable, if our congregations are to be worshippers and not merely an audience. The mere word "form" is offensive to some of us. But the attitude is unreasonable, for what we have already in our typical Worship is itself a form, only an inefficient one. As one writer put it three-quarters of a century ago:—

"To you in the pew, the free prayer of the pulpit is a form; and you must excuse my thinking that it comes to you in a way less fitted for your utterance of 'the soul's desire' than if one was used with which you were familiar. The fact really is that the question about public forms of prayer resolves itself into this—not whether a form is to be employed, for the people literally can have nothing else; but whether it is to be one prepared beforehand, or one composed for them at the moment."—C. Baird: *Liturgies*: p. 303.

Neither free prayer nor preaching need be obscured in importance by such reform in our Worship. Two things only are required in connection with free prayer. The first is that it should only be superadded, for sufficient reasons, to the regular form of Worship, thus allowing the people to look forward to that at least. The second is that the art of public prayer should be taught in our colleges. Very commonly to-day, to the amazement of laymen, we are instructed as students in almost everything except that which is to be the most public part of our life-work. It is small wonder that the extempore prayers of many of us fall so far short. It is true that, with a compulsory liturgy, the ineptness of the individual matters less. But we ought to aim at the best, at a liturgy noble and satisfying, and a ministry able to pray freely in language as satisfying and as noble.



The condition to be imposed upon our preaching is that the sermon should be distinguished as an element in worship. It can be made to stand by itself. In some churches that is attempted already by making the sermon the last thing in the service, or by conducting Worship from a point in the church other than the pulpit and more nearly in the midst of the people, and ascending the pulpit only to address them. It is a simple expedient; but it does something at any rate to relieve our service from appearing to be no more than a religious lecture.

I am very conscious of having merely skimmed the surface of this all-important subject. The time-table will not let me speak of the restoration of the Sacraments to their place, those sacred ordinances which in our doctrinal standards we frankly own as Means of Grace, together with the Word and Prayer, but in practice neglect so sadly, leaving it to Baptists to magnify the one and to Romanists to wait sedulously upon the other. It is by a terrible irony that the only two acts of Worship which the Lord Himself enjoined upon us, the Supper and the Lord's Prayer, should be put so far into the background by many in a Church that deems itself "reformed", and that professes to base its Worship on the New Testament.

Perhaps the majority of us to-day are fully aware of the need for some reform of Worship among us, to make our service more impressive, more solemnizing, more truly an act of common devotion; but are withheld from doing anything by fear of prejudiced opposition. We know there are no doctrinal barriers to such reform; it is only the people with whom we have to reckon. I agree; but I venture to say that the people themselves have reached a stage where, however inarticulately, they are clamouring for something richer and fuller than most of us are giving to them. I have long been convinced that it is they who will force a better state of things into being. There will be poetic justice in that. It was largely the clamour of the people, not the sober judgment of the reformers, that stripped worship of its grace and beauty. It is dramatically fitting that pressure from the people should cause us to seek again what has been so long lost.

## A FRATERNAL DELEGATE REPORTS

Rev. F. G. Vesey

**T**O try to relate one's experiences as fraternal delegate to the General Assemblies of Great Britain and Ireland is to attempt to describe the impossible. There is one wish that stands uppermost in one's thoughts and it is that it might be possible for every minister of our Church to enjoy the privilege of a visit to these great Assemblies and to enter into their spiritual and social fellowships, as well as to note their business-like proceedings. The dignity, solemnity, and seriousness with which the affairs of the Assemblies are dealt with, are qualities of mind and heart that every presbyter and commissioner of our Church should emulate.

It is not wise to make comparisons, even if one were able, between one Assembly and another except to say that they vie with one another for interest in their programs and in their cordiality of welcome, hospitality, and attention. Everywhere we went we received nothing but the utmost kindness and consideration. Everything was done to make our visits interesting and our tasks pleasant.

The simple messages of goodwill from our Church which we were able to convey were received with hearty cordiality and kind attention. One could not but feel that our fellow presbyters in the Motherland have a deep respect and regard for the welfare and work of our Church in Canada.

Moreover each Moderator speaking on behalf of his Church personally welcomed us, and expressed in happy terms appreciation of our presence and message, and wished us and our Church's great work God's richest blessing.

Representatives from the Presbyterian Church in all the Dominions and the United States of America were present also and spoke for their constituencies. It was a pleasant privilege to meet with these brethren, to exchange greetings, and to have conference and fellowship, many of them ministers of high standing in the Churches they represented.

The social functions arranged in connection with the Assemblies' gatherings were all of a very happy character and afforded one the opportunity of meeting many of the great men and women of the Church in the homeland. It was our great honor to be received by the Lord High Commissioner and his lady at Holyrood House. Her Grace Lady Kinnaird graciously talked with us for several minutes concerning Canada and our Church and wished us God's blessing. We were also highly honored by Mrs. and Miss Buchan, mother and sister of Lord Tweedsmuir, who entertained us to lunch in their hotel and gave us several hours in the afternoon of happy association. Words fail me to speak of their gracious and kindly interest in us and our Church in Canada.

Your delegate had the pleasure of

preaching in Peebles Parish Church where the minister, Rev. Berry Preston, M.A., and his people gave us a very delightful welcome.

Many were the happy experiences one was privileged to enjoy, and my sincere thanks must be accorded to the General Assembly which through its committee afforded me the opportunity and the honor of representing our Church at the highest courts of the mother Churches.

My hope is that all the future representatives of our Church to these General Assemblies will receive the same cordial welcome and kind consideration and be able to bring back as warm a greeting from each Assembly as is my privilege this year.

### THE LORD'S DAY ALLIANCE OF CANADA

The Lord's Day Alliance of Canada is in the 50th year of its history. The achievements of the Alliance have been of great value to our national and religious life for the sanctity of our Christian Sabbath has been safeguarded, the privilege of the weekly rest day for workers has been guaranteed, and the general sense of the spiritual values of the Lord's Day has been deepened.

The future of the Lord's Day Alliance is now however a matter of great concern because of present conditions of social and religious life. The Executive Board of the Lord's Day Alliance of Canada has therefore looked carefully for proper leadership in the work of the Alliance for the future. Rev. Chas. H. Huestis, D.D., LL.D., who has been in the secretariat of the Alliance for twenty-six years, sixteen in the western provinces and ten as General Secretary, has retired from office, after having shown devotion to the cause and serving wisely and capably.

Rev. Geo. G. Webber who has served for ten years as Field Secretary in the western provinces is the Board's unanimous choice for the office of General Secretary, his experience and gifts having commended him for this position.

On behalf of the Lord's Day Alliance I bespeak for Mr. Webber the most cordial reception on the part of all the communions constituent in the organization and trust that he will have such a welcome from the ministers of the churches as will lighten his difficult task. If the Lord's Day Alliance is to fill its place in the complex organization of this day it must have adequate financial resources and the strong spiritual support of all the people. It is not too much to ask that our General Secretary shall receive this.

On behalf of the Lord's Day Alliance of Canada.

Geo. T. Webb,  
President.

### DESIGNATIONS

Dr. W. R. Quinn, under appointment to Jobat, India, in the place of Dr. Howie who has retired, was designated in New St. James Church, London, on the evening of September 8th. The service was in charge of the Moderator of Presbytery, Rev. James H. Moore, Wallacetown. The Board of Missions was represented by Rev. Dr. James Wilson of Wychwood Church, Toronto, who expressed, on behalf of the Board, good wishes for Dr. Quinn in the work upon which he is about to enter and as is customary presented a Bible. On behalf of the Session and congregation Mr. W. T. Brown presented to Dr. and Mrs. Quinn two travelling cases and a wardrobe trunk. Other gifts were bestowed by the Sunday School, the Presbyterian W.M.S., New St. James Auxiliary, W.M.S. and the



DR. W. R. QUINN.

Currie Mission Band. The farewell address was given by the minister of the Church, Rev. James MacKay, Dr. Quinn having been a member of that congregation for twenty years.

Dr. Quinn is a native of Kincardine, Ont., a graduate in 1913 of University of Toronto, and a graduate of Western University, London, in Medicine in 1922. He studied later in Edinburgh, London, Dublin, and Vienna, and is therefore well equipped for the work that lies before him. Mrs. Quinn is a native of Lucknow, Ont., and for some years was engaged in teaching. She too is a member of New St. James Church, London, and for the past two and a half years has been president of the W. M.S. Auxiliary. Dr. and Mrs. Quinn with





MRS. QUINN.

their daughter, Ruth, sailed on September 17th for London, England, where Dr. Quinn will spend a month in the Hospital for Tropical Diseases. Then they expect to embark for Bombay and from that place to proceed to Jobat.

\* \* \*

#### Vancouver, B.C.

The Presbytery of Westminster has on two occasions recently had the pleasure of designating missionaries. In conjunction with the W.M.S. the Presbytery met in Kerrisdale Church on Friday, the 23rd of July and designated Miss Gertrude Rollo for work in the Peace River district.

On Friday the 20th of August in Fairview Church, the Presbytery, with the W. M.S. again met, the occasion being the designation of Miss Edith M. Magee.

Miss Rollo goes to Brownvale, Alta., where she takes the place of Miss Todd who will be absent for a year. She is a graduate of the Missionary and Deaconess Training Home this year, and her home is in Vancouver.

Miss Magee has been engaged in teaching in the Canyon and Squamish High School, B.C., and she goes to serve in that capacity in the Helen Macdonald School, Jhansi, India.

The Presbytery of Westminster is very fortunate in having a number of missionaries in both the home and foreign fields.  
—Com.

When one can take the gruelling of life and face the worst without desire or appeal for pity he holds the key to great living.

## Among the Churches

### Bluevale, Ont.

The congregation of Eadies, in connection with Bluevale, in the Presbytery of Maitland, had the satisfaction recently of paying off the debt on the manse. In rejoicing over this a meeting of the congregation was held on the evening of August 30th at which a varied program of deep interest was presented, the chief feature being the burning of the mortgage. This event was made possible by the generosity of one of the leading members, Mr. Thomas Hough, who left a bequest which was bestowed on condition that the congregation should raise the remainder required to pay off the mortgage. This condition was fully met. At the celebration of the event Mr. J. E. Smith, chairman of the Board of Managers, handed the mortgage to the minister, Rev. J. R. Greig, who paid a brief but high tribute to the late Mr. Hough. He then handed the mortgage to Mr. Peter McDougall, Clerk of Session and Trustee of the church, who with the congregation standing, set the paper aflame. The ceremony concluded with the Doxology, "Praise God from whom all blessings flow," and prayer by the minister.

Messages of congratulation were delivered by Rev. A. Leggatt of Molesworth, Moderator of Presbytery, and Rev. Kenneth McLean, Wingham.

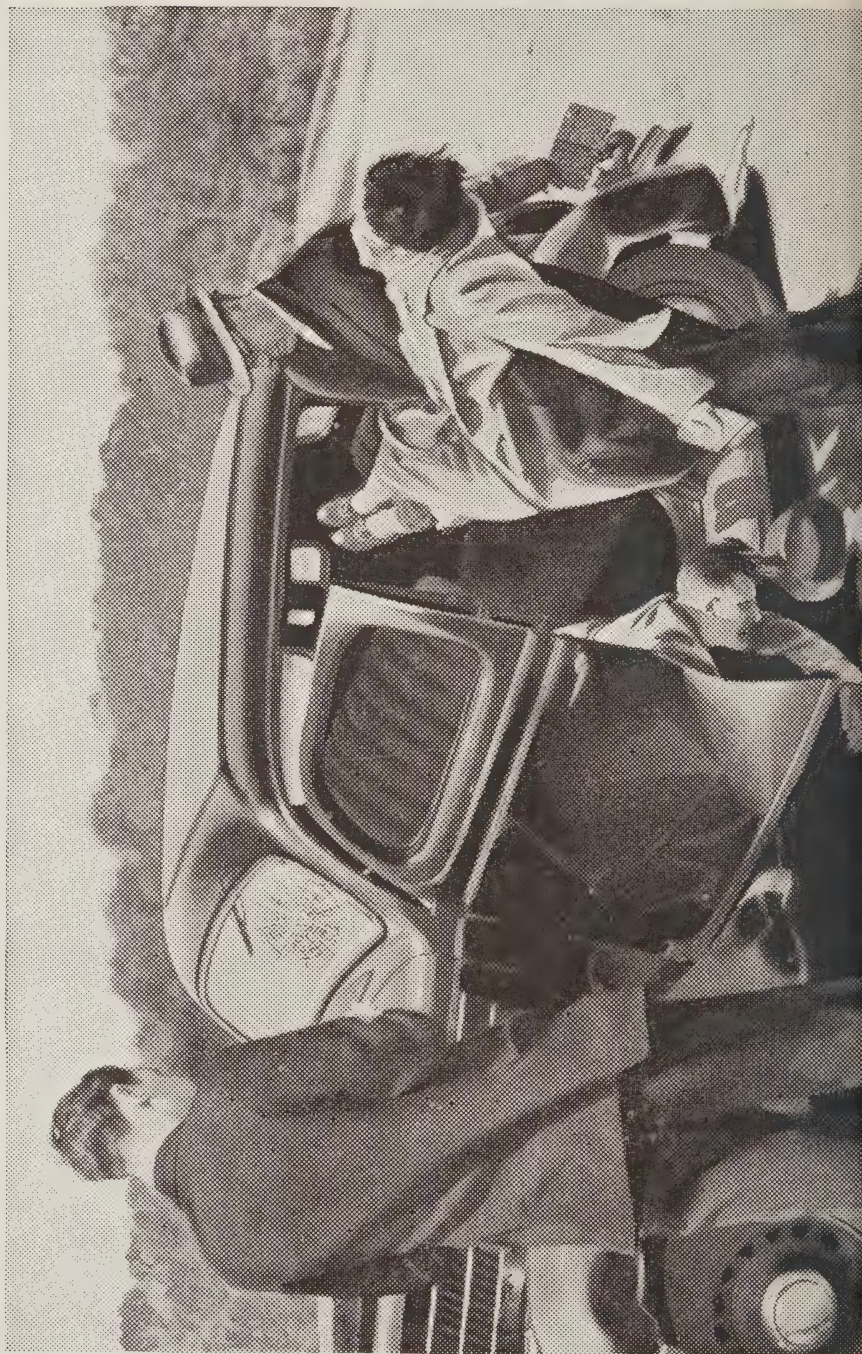
### Fingal, Ont.

In 1837 the first Presbyterian Church was erected in this district. On July 4th the centenary of this accomplishment was observed by Knox congregation. The early settlers were chiefly from Argyleshire and dutifully saw that the offices of religion should be maintained among them. For some time they were dependent upon the services of neighboring ministers, among whom was Rev. Dr. William Proudfoot of London, of the United Presbyterian Church whose name is so well known, particularly because of his connection with Knox College as professor. Four years after the erection of the church settlers welcomed a young man named Duncan McColl sent out by the Church of Scotland, having been ordained as a catechist. The year following he was appointed by Presbytery and for forty years devoted himself with singleness of purpose to the religious well-being of the community. He spoke Gaelic and as an aid in the work there was to be found in the community Gaelic Bibles, a collection of the Psalms and Paraphrases in Gaelic, and in the same language such books as Pilgrim's Progress, Boston's Four-fold State, etc. Though he labored upon a farm Mr. McColl visited his scattered parishioners once every six months, and when the Gaelic language began to disappear he de-

(Continued on page 306)



# Stop Reckless Driving!





If you drive recklessly and have not made up your mind to stop it, you are going to find yourself in serious trouble — soon! The Department of Highways is determined to put reckless drivers off the road and keep them off. If you need your car in business, stop and think for a minute what would happen if you had your driving license cancelled. You might lose your job. But what is *your job* compared to the *death, crippling, or injuring* of a good citizen!

Reckless drivers are criminals going along our highways breaking laws, maiming and killing defenseless people. Our laws are adequate and fair. Obey them and you will keep out of trouble; break them and take the consequences.

You cannot say you have not been warned. Stop speeding! Stop cutting in! Stop passing on hills. Stop taking chances of any kind. If you *must* drive slower than the average traffic, keep well to the right side of the highway or use the side roads. Do not block other traffic.

## ONTARIO MOTORISTS WILL CO-OPERATE

to put reckless drivers where they belong. Here is what to do. When you see a motorist driving in a manner dangerous to the public, take his number, make a careful note of the actual time and place and when you reach your destination write to the Motor Vehicles Branch, Department of Highways, Toronto, giving full details. We do not invite reports of minor infringements of the traffic laws; you are requested to use sound judgment. *We will deal adequately with offenders.*



ONTARIO

ONTARIO  
DEPARTMENT OF HIGHWAYS  
*Motor Vehicles Branch*

(Continued from page 303)

voted himself earnestly to the study of English. Following the disruption in Scotland the congregation identified itself with the Free Church. The first church on the present site was a frame building considered as a very fine edifice at that time. It was erected in 1850 and was equipped with a bell. This was made possible by Mr. Robert Blackwood, a merchant, who persuaded his commercial friends in Montreal to make provision for this. A sum of \$600 was raised and a bell weighing a quarter of a ton was placed in the belfry where for more than half a century it kept its place until it was rendered incapable of further use. A commodious manse was erected in 1889 and the present church in 1906 during the ministry of Rev. R. C. McDermid now of St. Paul's Church, Toronto. In that period the congregation benefited by the services of seven ministers, of whom Rev. Dr. Sutherland held the post for the longest time, his service covering thirty-six years.

The ministry of Rev. Walter Moffat, now in charge, is somewhat unique in the fact that he served the congregation from 1925 to 1928, and in 1931 was called back to Knox Church from Weston, Ont.

#### Hampton, N.B.

In the forenoon of the fifteenth of August a congregation that filled the church assembled to hear the Moderator of the General Assembly, Rev. Dr. Hugh Munroe, who brought to them an inspiring message that engaged eager attention. On the Saturday evening previous Dr. Munroe arrived in Saint John and was the guest of His Honor, Lt.-Gov. Murray MacLaren over Sunday and Monday, and Sunday morning he was conveyed to Hampton for the service. This congregation is a section of the mission charge of Sussex, Hampton, and Hammond River, and during the summer was in charge of Mr. Stanley E. Smith, B.A., a student of Knox College in his third year in theology. In this charge he has rendered most excellent service and our cause has prospered under his ministry.

#### Westfield Beach, N.B.

An event of interest to all Presbyterians took place at the Presbyterian Church here on Sabbath evening, August 15th, the occasion being the naming of the Westfield Church, Saint Cuthberts, after the famous Church of Saint Cuthberts, Glasgow, Scotland. As a token of recognition the Westfield Presbyterians formally accepted a pulpit Bible "the oldest in the possession of the Scottish Church". The service was the more notable because of the presence of high dignitaries of Church and State. His Honor the Lieut.-Governor of New Brunswick read the lesson and Rev. Dr. Munroe, Moderator of the General Assembly,

preached the sermon, and needless to say the building was taxed to capacity. The church was beautifully decorated with flowers from the garden of Lynwood, the summer home of Mrs. Leonard MacGregor of Halifax. The pulpit Bible from the Scottish Church was accepted by the student minister, Mr. A. H. MacOdrum, who is serving the Westfield Presbyterians for the second year. During the course of his address, the Moderator expressed the wish that more of our young Canadian men be encouraged to take up the Lord's work and he paid high tribute to the type of young men serving the Presbyterian missions throughout the length and breadth of the country. Dr. Munroe by his visit to Saint Cuthberts, Westfield Beach, aroused our people to fresh devotion by his masterful message.—G. W. G.

#### Prestville, Alberta.

An eventful day in the history of the Peace River Presbytery was the dedicating of our new church here. For over three years the people have longed for a little church of their own and now their desire has been gratified. Like the Psalmist they can say "The Lord hath done great things for us whereof we are glad".

Many have helped in the building. The Home Mission Board gave a grant of \$300. The people themselves raised \$300, all manifesting a spirit of eagerness and goodwill in giving what they could. A donation of \$100 was also received and much labor was given free. Great credit is due the contractor and his workers for their success in erecting this lovely little frame building. The pulpit is to be given by Mr. W. Rutherford and Rev. W. L. Atkinson, and the communion table by Mr. and Mrs. J. Johnson. Other gifts were an organ from the girls of First Church, Edmonton, pulpit Bible from a friend in Toronto, and hymn books through Dr. Rochester, Toronto.

Rev. H. R. Horne, Synodical Missionary, conducted the services morning and evening, assisted by Rev. W. L. Atkinson. Both services were very impressive and enjoyed by large congregations. The choir of Knox Church, Wanham, rendered special music, one of the members singing appropriately, Open the Gates of the Temple, while the girls of Prestville sang a hymn. Friends were present from the surrounding points, Wanham, Rycroft, Spirit River, Grande Prairie, and Blueberry Mountain. Special offerings were received for the building fund.

On Tuesday, August 3rd, the Presbytery of Peace River met in the newly dedicated church and held its semi-annual meeting, the members and friends being entertained to supper by the Women's Association. A manse is in the course of erection at the back of the church.



## Teeterville, Ont.

At the time of the Coronation there was a ceremony in Edgeworth Park here which took the form of the planting of a tree. It was in honor of one whose life and work made him distinguished in the annals of missionary history, Rev. Dr. George Leslie Mackay, our first missionary to Formosa. Dr. Mackay was a native of that famous township known as Zorra, and upon request of Mr. Edgeworth a maple tree was sent from the farm on the 10th line of Zorra, where Dr. Mackay was born, to find a place in this park. The niece and nephew of Dr. Mackay, Miss M. H. Mackay and Mr. George Mackay of The Maples, 10th line, were unable to attend and the ceremony was performed by Mrs. Irene Sutherland Breckenridge, a relative of the family and vice-president of Oxford Historical Society. Very fittingly this tree stands next to the one erected in the park in honor of the great missionary explorer, David Livingstone.

## Middle River, N.S.

It was the privilege of Farquharson Memorial Church to celebrate on the last Sunday of August its 104th anniversary and to hear on this occasion special messages from Rev. Hector Ferguson of the Scotch Presbyterian Church, Boston, Mass. Mr. Ferguson spoke upon, The Glory of the Living Church and, Building Anew with Christ. The minister is Rev. Harrison L. Lamond.

## Baddeck, N.S.

Early in August Knox Church celebrated the 10th anniversary of the dedication of the present church and the 96th in the history of Presbyterianism in the district. For this important event the services of Rev. George Murray, minister of the First United Presbyterian Church of Boston, were secured. The occasion was marked by helpful messages and by large congregations at all the services. The afternoon was devoted to a Gaelic service with Mr. Murray as the preacher and the attendance of the Gaelic choir of men from North River Presbyterian Church and Knox Church, Baddeck. At the morning service, oak hymn boards, the gift of Capt. D. and Mrs. MacRae in memory of their daughter Isabel Mary MacRae, were dedicated by the minister, Rev. A. W. R. MacKenzie.

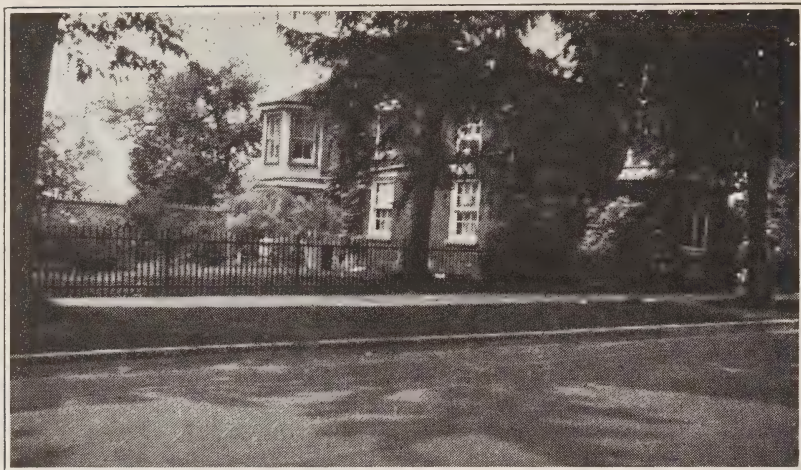
The church has been renovated throughout, the work having been undertaken by the Ladies' Aid. The choir is now gowned and capped as the result of the generosity of various members and friends of the choir. The offering for the day amounted to \$286.



ST. ANDREW'S CHURCH, ROSLIN.

Roslin, Ont.

Over one hundred years ago a number of Irish and Scotch immigrants, representing the middle classes and the militia, settled in this district. In their care for the cause of religion the settlers attempted organization and services were regularly conducted by some chosen for the meantime to serve as elders. The choice of these men was later regularly confirmed. Little is on record of former history but it is known that organization was effected in 1837. The congregation therefore on August 8th celebrated its centenary with the minister, Rev. J. W. MacDonald, presiding. Rev. Mr. Duncan of Kingston, a former minister, preached in the morning, and Rev. Alexander Rannie of Vancouver, also a former minister, gave the message in the evening. The choir of Foxboro Church led the service of praise at the second service. The occasion marked also the redecoration of the church, which was completed with all obligations paid and a small balance over. On the evening of the 10th a banquet at which over 250 were present was given by the congregation and messages were received from several former ministers with greetings from the Moderator of Synod and of Presbytery, the official greeting of the Presbytery being conveyed by Rev. J. A. MacMillan. The company had the opportunity of hearing also from both Mr. Duncan and Rev. Harold Reid, former ministers. Mrs. A. O. MacDonald, Fergus, a former mistress of the manse, read the message of her husband, who was minister in 1919. The celebration from every standpoint was eminently gratifying to the congregation.



MORGAN HOME, MARKHAM, ONT.

On the front page of this issue appears the picture of the beautiful residence of the late Mr. John Penman bequeathed to our Church for the purpose of serving sick and retired ministers, and missionaries on furlough. As reported in the August Record Mr. Penman left an endowment fund of \$100,000 for the support of this home. A committee of which Rev. A. C. Stewart of Toronto is Chairman and Rev. Dr. McNamara Secretary, is now giving attention to the preparation of rules governing this institution and form of application. These will be sent to all retired ministers and ministers' widows. The house is beautiful and commodious, capable of accommodating twenty people. It is situated in spacious grounds covering eleven acres in the centre of the town of Paris, Ont., on the Grand River, and convenient to the station of the Canadian National Railway and the provincial highway. It provides comfortable bedrooms, a common sitting room, library and dining room.

This beautiful residence of the late Mrs. Mary Morgan together with furnishings was bequeathed to our Church as a home for hospital for sick, infirm or aged ministers or missionaries belonging to The Presbyterian Church in Canada. It is situated in the village of Markham, about twenty miles northeast of Toronto, in an area of one and one-half acres. The twelve-roomed brick house has been divided into three apartments providing for as many families and is now fully occupied.

#### Aurora, Ont.

What is designated as a house-warming and miscellaneous shower took place here when members and adherents of St. Andrew's Church met at the manse to extend

a welcome to Dr. and Mrs. J. Stanley Glen. The early evening was spent in community singing, contests, and reading, after which Dr. and Mrs. Glen were the recipients of many beautiful and useful gifts. Dr. Glen thanked all for the kindness expressed in this happy and thoughtful manner, and the gathering was concluded by lunch served by ladies of the congregation.

#### Niagara-on-the-Lake, Ont.

This congregation celebrated its 143rd anniversary with the minister, Rev. Dr. D. T. L. McKerroll conducting the services. On the following afternoon a reception was held in the manse under the auspices of the Women's Association. The manse has been remodelled and redecorated and is now a very commodious and beautiful home for the minister.

#### Clifford, Ont.

The Presbyterian Church mourns the loss by death of one of its most esteemed members, Miss Annie Thomson, a woman of sterling character and usefulness. For many years she was a teacher in the Sunday School and she was devoted to the missionary work of the Church. She was a life-member of the W.M.S. and supported that organization both by her work and her gifts.

#### Bolsover, Ont.

St. Andrew's Church, of which Rev. J. R. Dickenson is the minister, celebrated on August 15th its anniversary. The services were conducted by Rev. Dr. H. H. Turner of Ingersoll, who was minister of the congregation for eleven years. Dr. Turner's messages were based upon Acts 28:3, and Psalm 55:6. Two soloists assisted in the



musical service, Miss Esther McRae in the morning and Mr. Alex. Calder of Beaverton in the evening.

### THE RECORD IN SERVICE

A correspondent reports the service rendered by the Record in conducting a mission band:

"We use the Record a lot in our Band and the November, 1934, copy is a standby on many occasions, but it would be very nice if we could have another such issue on our mission fields, there have been so many changes. Do you think this is possible?"

We purpose at the earliest opportunity to give again a review of our Church's work to date.

### ACKNOWLEDGEMENT

We have the privilege now of making specific announcement with respect to the gift of \$1,000 to the Ephraim Scott Fund reported in a recent number of the Record. The donor is Mr. R. J. Gillies, Buenos Aires, Argentina, S.A. Those who know Mr. Gillies will be the more interested in this act of consideration for our Church in his care for the needy.

### MINISTERS' CAMP AT GLENMOHR

Beginning August 23rd a small group of ministers spent a very enjoyable week at Glenmohr Camp. President W. Sherwood Fox of the University of Western Ontario had arranged to be present and deliver a course of five lectures, but he was unavoidably detained through the serious illness of his daughter. Dr. M. E. R. Boudreau of Caledonia was also prevented from giving a paper, by the death of his sister.

In spite of these disappointments a very good program was presented. Rev. Allan Reoch told of his work in Manchuria. Rev. W. Harold Reid of Belleville gave two lectures on the early manuscripts of the Old Testament and the Gospel according to Matthew, and Rev. W. J. Mark, Th.D., of Elmvale, gave a paper on the Philosophy of Religion. A most interesting address on the early settlement of Ontario was delivered by Professor Norman MacDonald of McMaster University. Glenmohr Camp is situated on the trail of the early explorers and Point Mara may have been occupied by Samuel De Champlain as he journeyed from Lake Ontario to the Georgian Bay along what is now the Trent Valley Canal.

The afternoons were spent in rest and recreation and the evenings were occupied by lantern slide lectures by Rev. W. H. Reid and Dr. W. M. Kannawin. The president, Rev. T. D. McCullough, presided throughout. A more enjoyable week could scarcely be imagined and it is hoped that a greater number of ministers will take advantage of it next August.

The new president is Dr. W. J. Mark.

### DR. JOHN NISBET GUNN

Dr. Gunn, churchman, soldier, sportsman, and one of the outstanding medical specialists in Canada, died suddenly at his home in Calgary, Alta., on the 26th of August. He was a man of many interests. In recognition of his work in the St. John Ambulance Association, Baron Tweedsmuir recently decorated him and made him an officer of the Ancient Order of St. John and Jerusalem. He was appointed to the Canadian Expeditionary Force in 1915 with rank of lieutenant-colonel and had charge of the 8th Field Ambulance in France. He was mentioned in dispatches in 1917 and in 1918 and was awarded the Distinguished Service Order. He was one of the first to realize during the war the value of blood transfusion in saving human lives, and it was through him that the first successful transfusion was made.

Dr. Gunn has meant much to Presbyterianism in Calgary, where he was an active member of Grace Church and took an active part in church activities and served for a period as President of the Men's Association. In 1933 he presented a baptismal font to the church, an act which but supplemented other frequent and generous gifts quietly bestowed.

He was born in Beaverton, Ont., fifty-eight years ago. His degree in medicine was obtained from the University of Toronto in 1902, but he still further prosecuted his studies by special courses in Vienna.

The funeral service, conducted by his minister, Rev. Alfred Bright, was a testimony to his place in the community, for in his own church about fifteen hundred citizens assembled to pay tribute to a noble citizen and physician who was true to the ideals of the Christian faith.—Com.

### REV. G. A. MacLENNAN, D.D.

Dr. MacLennan passed away at Simcoe on September 2nd at the age of seventy-three years. He was a minister of our Church, a graduate of McGill University and Knox College, Toronto. He served in two congregations in Ontario, Jarvis and later Norwood. His next sphere was Chateaugay Basin, Que. For sixteen years he served as Secretary of the British and Foreign Bible Society with headquarters in Montreal, retiring in December, 1934, making his home thereafter in Simcoe.

One may be an idolater without bowing down to graven images.

God's best answer, when we cry to Him in trouble, may be silence.

## BOOKS

**Jesus Asks a Question**

By Stuart C. Parker, D.D. Published by The Thorn Press, 265 King St. West, Toronto. Price \$1.00.

This is the second recent volume from the pen of Dr. Parker, the former being Little Tales of Jesus, studies in the Parables. Now he turns from Jesus' Parables to some of His questions, and in interpreting them shows their significance in the circumstances which called them forth. The Master needed not in this way to seek information, but these questions were as real a factor in His teaching as were His parables. Their purpose was not alone to impart information but to develop character. As they were effective then, they are both pertinent and potent to-day. Dr. Parker has succeeded in his clear, terse, forceful fashion in relating them to us and specially to our inner life in all their power to arouse thought, to develop sincerity and strength of purpose, and to incline the will to right living. We earnestly commend this book which is within the reach of all practically, as the modest price indicates.

\* \* \*

**Questors In Palestine**

By Mrs. Arthur Stallard, Published by The Oxford University Press, Toronto. Price \$2.50.

As the book points out seekers in Palestine are many and of varied purpose, sight-seers, archaeologists, historians, etc. The high motives controlling others is the quest for God, and following there, with the New Testament as their guide, the footsteps of the Master, they learn of Him, finding God. This was the expressed purpose of Viola Osborne, the central figure in this book for it is a story. Living in enforced seclusion in an English village, following her mother's death, she made the startling announcement to the vicar and some of the tell-tale women of the church inquiring about her plans, that she was going away to look for God. The sole intent of this declaration was to shock the vicar and the ladies of his church who seemed so concerned for her future and whom she disliked intensely. What was spoken only with intent to hurt became, following disappointments, a controlling desire which found its fulfilment in a sojourn in the Holy Land. The book will reward the reader with interest in a romance and with much helpful information about places with which the Scriptures, and particularly the New Testament, have made us familiar, for the author has spent much time as a sight-seer and a student. Chiefly however there is found here a revelation of the rise and progress of religion in the soul under the influence of the environment in which Jesus spent His life.

## MISSIONARY NOTES

**The West**

Rev. H. R. Horne, L.L.B.

The church dedication on August 1st at Prestville, on the Wanham field, Peace River, was equally successful with that at Fort St. John, July 18th. Here there were two services with eighty-five present in the morning and seventy-five at night. This building is quite different in design from that at Fort St. John, but is equally attractive and well built, and as well suited to its community. It also is paid for with the assistance of the \$300 granted by the Board of Missions. Great credit is due Miss Grigor, deaconess on this field, with whom the idea originated, and to Rev. W. L. Atkinson, for their splendid co-operation and leadership.



PRESBYTERIAN CHURCH, PRESTVILLE, ALTA.

On returning to Regina the Whitewood field claimed immediate attention because of the departure of Rev. L. M. Sharpe on account of his wife's serious illness. Next came Moose Jaw where meetings had to be held with two congregations in preparation for getting a settled minister. This is most urgent to enable Moose Jaw Presbytery to function. At present it is carried on with the assistance of assessors.

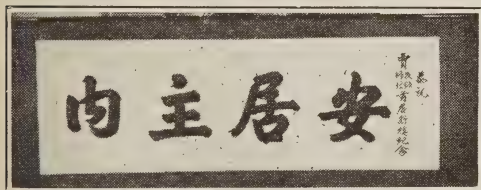
Then came a visit to one of our mission fields in the most desolated areas of the province, Yellowstone, in the extreme south west. To visit this field and take communion on it on a Sunday requires six days. Throughout the entire distance of over three hundred miles conditions grew steadily worse, until on the field itself there is practically nothing, not even feed for stock. It is pitiful to see them stacking Russian thistles with the hope of keeping alive a cow or two throughout the winter. It is impossible to picture adequately the desolation of it all. It needs to be seen to grasp it. The situation there has been handled admirably by our student, Mr. Eoin S. Mac-



Kay. The youngest student on any Saskatchewan field, facing what by the unexpected turn of events has proved to be a most difficult task, he has shown vision and maturity of judgment far beyond his years, and has rendered excellent service. All the students in their respective fields have been worthy representatives of our Church.

After a visit to Biggar, which will be reported through the Presbytery of Saskatoon, I visited the north eastern part of the province, the only corner of Saskatchewan where this year there is a harvest. It was a striking change and a heartening one. Dispensing communion on the Carragana field, where Mr. W. E. Smyth, B.A., of Knox College is our worthy representative, brought the month to a close. I have seen all parts of the province and have looked on its best and its worst. With three quarters of the province with no crop, Saskatchewan calls for careful and sympathetic consideration.

\* \* \*



Szeping kai, Manchuria  
Letter Rev. E. H. Johnson

A few days ago I had some photographs printed and I am enclosing one that might be of interest to you. It is the picture of a gift that was presented to us by a number of members of the local church upon the occasion of our moving into our new home. The paper is glued on silk held in a black lacquered wood frame. The four large characters to the left read "Respectfully to Rev. and Mrs. Johnson as a memorial of first moving into the new house."

The Chinese are very fond of this type of decoration in their houses, and almost all of them have some motto or scroll in their rooms. These are usually nicely turned bits of wisdom taken from the classics. They are valued not only for the thought but also for the style of writing. Many of them prefer a well-written scroll to a colorful painting.

We are now enjoying our second summer at Peitaiho, absorbing all those things like beautiful scenery, quiet leisure, refreshing friendships, that are so markedly absent in Szeping kai.

In determining a course in life be not content to ask, "What do I want", but ask also, "What is wanted of me".

## In Quietness and Confidence

### Serving Our Generation

For David, after he had served his own generation by the will of God, fell on sleep.—Acts 13:36.

In these words we have the concise description of a great life; the life of a warrior, a poet, a king. In all these realms David with rare versatility won for himself renown.

It is a real help to have a noble life thus defined. No doubt, with perfect accuracy, a different set of terms could be used, but the result might be to lift the example set before us beyond our reach by emphasizing specially marvellous accomplishments, ignoring the great motives, the outstanding principles applicable to life in every sphere, and the fact of fidelity in a humble career as the beginning, the cause, and the essence of greatness.

In this definition of David's life we have explanation and encouragement. He did what he could for the people of his time, and it surely lies within our power to do something for those of our day. We are not called upon to reproduce in our own life his acts, but rather to emulate the spirit of this great and good man.

The key-note of his life was service. The idea that life means something more than selfish getting and enjoyment is the beginning of life. Impressed with that thought one is in a fair way to success as in the sight of God. The motto of one of England's greatest noblemen was love, serve. Royalty itself in our land prides itself upon the conception of its high duties expressed in the ancient legend "I serve," and the King of Kings, He before whom every knee shall bow and tongue confess that He is Lord, gave it forth as the purpose of His life to minister rather than to be ministered unto. Ever after, therefore, His servants, in fidelity to His example, have felt called upon to subscribe themselves in their messages to the churches "the slaves of Jesus Christ," or "ourselves your servants for Jesus' sake." Let us therefore serve. In that purpose firmly set and rigorously pursued we keep ourselves in the line of greatness and hold our patent of nobility.

The sphere of that service was found among the people of his own land and time. We miss life's best fruits by fixing attention always on the ends of the earth. Distance in time as well as place seems to lend enchantment to the view. What we are going to do far transcends the limits of any past achievement. We should ever say to ourselves, here and now is my opportunity. To-day holds life's golden hours. By so doing we shall serve the future. Light travels fast and far; the pulsations of electrical energy through proper conductors are felt to the world's remotest

bounds. So influence is far reaching. Service unselfishly and generously rendered may affect many generations. But in serving our own we find our place and responsibility.

Sir Humphrey Davy, oppressed by the horrors of the coal mine in his day, and by the heart-rending record of disaster from explosions caused by an unprotected flame coming in contact with fire-damp, devoted his genius to the discovery of a safeguard. He made a little lamp which met the case and earned for its inventor the gratitude of the toilers in the earth. By this simple accomplishment, aiming to serve the people of his neighborhood, he has become the benefactor of toiling millions the world over to many generations. What can we do for our own generation? Let us strive to be a blessing to the little circle in which we move to-day.

It is said that David by the will of God served his generation. A significant phrase that, by the will of God. God is not only the architect of the universe, but the governor of the world also. In the thought of God, therefore, every one has a place and to each is entrusted a mission. No one is so insignificant or so unimportant in influence as to be excluded from His plans. Homer tells of the confidence shown by the ancient Greeks in their Jove to declare by lot the duty of each warrior in battle for the hour. The lots are produced, each hero signs his own and casts it into the general's helmet. Then, as the prayer of all ascended,

"Old Nestor shook the casque by heaven inspired,  
Leap'd forth the lot by every Greek desired."

We are called upon to believe similarly concerning God. First, that He has a plan for our life; second, that He will disclose this plan, not all at once perhaps, but day by day a part sufficient for a task. And then it becomes our duty to make the will of God the guide of our life. In such surrender to Him there is strength, there is influence, and there is peace.

We can afford without confusion to look even more narrowly at the life of David. His humble life as a shepherd lad has been deemed worthy of mention. Here unfaltering fidelity seems to have prevailed. His brothers were at the front, in the army, but to David was assigned the less pretentious task of keeping his father's flocks. If the brothers occupied a more prominent position they certainly were not more distinguished in their sphere than the humble shepherd lad in his. What content, as well as fidelity, and what courage did he display in his years of obscurity!

Next we see him as a champion bold. He slays a boastful giant who for long had

defied the armies and the God of Israel. This task fell to him by accident as we say. On a simple errand of supply and enquiry he had gone to the army only to be confronted by the opportunity which, improved, brought him sudden fame. It is easy, too, to see how his faithful discharge of duty in his shepherd life came to his assistance here, his resourcefulness, born of solitude, his expertness with the sling from practice upon the hill-side, his encounters with wild beasts, these gave him courage and confidence for the critical hour of daring conflict. His first public duty then was the slaying of a formidable and boastful enemy of his country. There are giants stalking to-day who must be met and overcome.

In exile he showed himself patient and magnanimous. The object of envy, detracted, persecuted, hunted as a partridge upon the mountains, he showed himself unrevengeful and generous. Twice his enemy was in his hand but he spared him because he was the Lord's anointed. In this he bequeathed an example of godliness to his people and the world.

Upon the throne he ruled as under the King of Kings; not that in his person and rule there were no faults, for one dark blot upon his life is recorded. But on the whole he was faithful. He overcame his country's enemies, prepared for the building of the temple, and governed according to the will of God.

He was skilled in music and employed this gift to good purpose. To him also are attributed many of those sacred songs, known to us as The Psalms, which have been the meditation of God's people in all ages, and have proven themselves to be such a source of unfailing comfort and inspiration.

But the record closes when the hero falls asleep, upon which Miller remarks, quoting Victor Hugo, "The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world which invites me. When I go down to the grave I can say, like so many others, 'I have finished my day's work'; but I cannot say 'I have finished my life'. My day's work will begin next morning. My tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn."—R.

#### HYMN

Forth in Thy name, O Lord I go,  
My daily labor to pursue;  
Thee, only Thee, resolved to know,  
In all I think, or speak, or do.

The task Thy wisdom hath assigned,  
O let me cheerfully fulfil;  
In all my words Thy presence find,  
And prove Thy acceptable will.



# Children and Youth

JONATHAN

The ox knoweth his owner and the ass his master's crib.—Is. 1:3.

How true that is we all know who are at all familiar with farm life. The horses hurrying into the stable will each go to his own stall. A lovely black, curly-haired dog that we once knew, after his master had been away for a few days would upon his return make such demonstrations of joy, bounding about and leaping upon him with such evident delight that it was most difficult to quiet him. When he was subdued it would be only for a minute for back he would come to express again in his boisterous manner his delight over the return of the man he knew and loved. Think of it, that dog would pick his owner from a thousand people. He knew him. The fowls of the barnyard, the animals of the pasture know where to turn at the time of feeding and how they scurry in response to the call, whether it be by bell or horn or human voice.

In the lumber mills in one of our great centres on the long platform horses are employed to draw the lumber to the piles and one could there regularly witness an extraordinary sight. The moment the great whistle from the mill sounded telling that it was the noon hour, the horses would whinny, become restless, and on the instant they were released from their trucks would hurry in the direction of the place where they were to enjoy the noonday meal. Have we not all read wonderful stories of animals returning after they had been carried or driven far, even though over a road with many turns. Perhaps a cow, a dog, or a cat, after having been taken many, many miles from home would after a time be unexpectedly discovered, the cow mooing at the gate, or the dog or cat lying upon the doorstep. By some mysterious sense which God has given them, they not only remember home but with sureness make their way back. We know that the homing pigeon when set free at some point far distant from its dovecot chooses the direction of its flight and makes its way unerringly home. Feed the little birds in the garden or provide water for them, and you will find them at the hour when this is usually done perched upon a wire or the fence or the neighboring tree awaiting your coming.

The name we use at the head of this article is not the name of a boy as perhaps you would suspect, nor is it the name of one of the larger animals like a cow, a cat or a dog, but is the name of a humble toad. We heard a minister in Toronto not so very long ago when preaching speak of him. He was discovered near the doorstep

of a summer cottage in the woods and was welcomed. He was fed and cared for. He therefore took his place on that step or near by and could be found almost at any time. They called him Jonathan. Apparently he never wandered away and the reason was not far to seek. Snakes are very fond of toads as perhaps you know, having witnessed the awful plight of one which had been seized and held until swallowed whole by its enemy. There were many snakes about the cottage where Jonathan lived, but he knew he was safe on the doorstep of his friends' home and could always be found there. Great care had to be taken at night, perhaps, or even in the day, lest one coming down the steps should accidentally tramp upon him. Jonathan knew the place where he was safe and seemed to know the kind persons who befriended him.

It all points, and this was what the great prophet Isaiah had in mind, to the fact that we should be so clear in our thought of God, His love and tender care, His overshadowing and protecting us, that we ever keep Him in mind, abide close to Him and find in Him our everlasting friend, our guide and protector. We should be above the animals in knowledge and in good sense. We ought not to make it possible for them to reproach us by their better conduct. In our forgetfulness and disregard of God they do reproach us as the prophet says:

The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider."—R.

## YOUNG PEOPLE'S CONFERENCE

At 9.30 a.m. on Tuesday, August the 24th, there was opened under the leadership of Mr. A. H. MacOdrum, student missionary, in St. Cuthbert's Church, Westfield Beach, N.B., a most successful two days' conference by the young people of the mission fields within the bounds of the Presbytery of Saint John. Almost all of the fields were represented, the following students being present: J. Morton Freeman, B.A., Shediac; Stanley E. Smith, B.A., Sussex, N.B.; A. H. MacOdrum, Westfield Beach; Randolph MacLean, Prince William; Iver D. MacIver, Hanwell; G. Edward Bingham, Stanley, and Alistair Morrison, St. George. Besides the excellent papers and addresses given by the students, two very fine and thoughtful papers were read, one on Youth and Christianity by Miss Myrtle Carson from Prince William, and the other on Making Progress in Faith by Mrs. George Langille of Sussex. Other representatives present were Mrs. A. Morrison and Miss Mary Cook, St. George; Miss Mary Fullerton, Williamsburg; Miss Alice Cameron, Mill Creek, and Miss Carson, Hanwell.

The conference was opened by Rev. Dr. W. M. Townsend of Fairville, after which Rev. Dr. G. E. Ross of Fredericton delivered a stimulating address on Joshua as a Follower and a Leader. In the evening of the first day Rev. Dr. John A. Morrison of Saint John delivered a forceful and timely address on The Making of a Prophet, basing his discourse on Isaiah 6. The meetings were brought to a close on Wednesday afternoon with an address by Rev. Dr. A. S. Reid of Montreal, who gave a comprehensive bird's-eye view of all the mission work of The Presbyterian Church in Canada.

All the papers read, the addresses delivered, and the discussions following, in all of which all the young people present took part, were marked by a maturity of thought, sanity of judgment, and earnestness of purpose which reassure one as to the future of the Church and her mission.

Great credit is due Mr. A. H. MacOdum, the student-minister at Westfield Beach for the success which rewarded his untiring efforts in initiating and conducting this conference. The Presbytery is to be asked to give approval and assistance to a continuance of such profitable gatherings on a larger scale if possible in future years.

A goodly number of our Westfield people attended the meetings.—Com.

#### EASTERN ISLAND Y.P.S. RALLY

The annual summer rally of the Young People's societies of eastern Prince Edward Island was held on July 13th at Belfast. In the afternoon the large crowd visited the shore where many enjoyed bathing. When the registration of members was completed the societies gathered for lunch on the spacious wooded grounds at the church. Mr. Reginald MacLean, Vice-President of the Y.P.U., presided. Rev. Wallace Wadland welcomed the visitors and outlined the purposes of the rally. Reports from societies were given by Miss McLean, Dundas; Miss Martin, Caledonia; Mr. Goodwill MacDougall, Wood Islands; Miss MacNeill, Cardigan, and Mrs. McWilliams, Belfast. After a social period the church bell summoned all inside for a fine service. Rev. Mr. McNeill was in charge. Miss Florence MacNeill, Mr. John Young, and Rev. R. H. Stavert addressed the rally.

The final evening meeting was around a great bonfire on the shore. Singing, music and speeches were in order. Rev. J. H. Douglass of the Murray Harbour North Society, and Rev. A. A. MacLeod of Nova Scotia spoke. Auld Lang Syne and the National Anthem marked the end of a perfect day for the eastern young people.

#### SUMMER SCHOOLS

##### Pumpkin Point Presbytery of Algoma

For the eleventh time in as many years the usual number of Presbyterian young people of Algoma Presbytery gathered at this beautiful and spacious trysting place in the heart of the wilderness by the quiet waters of Lake George. Sixty-two in all spent a happy and profitable week in such surroundings. Under the chairmanship of Rev. C. A. Boyd of St. Paul's Church, Sault Ste Marie, with the ministers of the Presbytery assisted by Rev. W. M. Mackay, Home Missions, and Rev. Allan Reoch for Foreign Missions, Miss May Redfern for Girls' work and Mrs. Bruce Marwick for dramatics, a never-to-be-forgotten week was spent and the future assured.

\* \* \*

##### Shoal Lake, Presbytery of Winnipeg

For the first time the Presbyterian young people of the Presbytery of Winnipeg met in this ideal spot within the Lake of the Woods. The junior camp of 89 and the senior camp of 45 in attendance each met for ten days.

The building formerly occupied by the Cecilia Jeffrey Indian School proved to be a worthwhile trysting place with the splendid isolation, the ideal surroundings, and the easy approach. Under the chairmanship of Rev. J. W. Garvin of Selkirk, for the Junior, and Rev. John Fleck of St. John's, Winnipeg, for the Senior Camp, assisted by Mr. Troyer of East Selkirk, Rev. N. Smith of Norwood, Winnipeg, and Rev. W. M. Mackay with Mrs. Bradley of St. James', Winnipeg, as Camp Mother, the venture was an unqualified success, and gives splendid promise if steadily maintained year by year.

\* \* \*

##### Burnt River, Presbytery of Peace River

The camp for girls was held this year at Burnt River, August 9-16. Our camp is very primitive compared with the regular organized church camps. However, the girls enjoy it very much and we feel they receive much blessing from the outdoor life and study of God's Word. This year we had twenty-two girls, nine from Wanham, eight from Prestville, three from Bellöy and two from Blueberry Mountain our most distant point. One of our women here came with me and proved of great help in preparing the meals. Our tents were pitched under the trees, and a trench dug in the ground with a tin lid on top served as our cook stove. We spread our table covers on the grass and with logs for seats enjoyed our well-cooked meals.

At 7.30 a.m. each girl would be seen going off by herself for Morning Watch to listen to God in His Word and to speak with Him in prayer. Then after breakfast we had worship and Bible Study, with the





BURNT RIVER CAMP.

Gospel by Mark as our special book. At the close of each period questions were given and the answers written in their notebooks. Tents were then tidied, ready for inspection, and all worked so hard at this that it was difficult to know who should be awarded the prize. Next period was the study and memorizing of the Apostle's Creed, followed by missionary stories from India and Japan. Dinner came next to which we all did justice. After rest hour some time was spent in the river, then games, treasure hunts, etc. For exercise there was the task of procuring wood for the fires and carrying water from the river.

In the evening around the camp fire we learned hymns and choruses, and heard missionary stories given in turn by the girls. Then we committed ourselves to God in the words of Abide With Me. All enjoyed it even if a night's rain rather dampened their ardor. The two Blueberry Mountain girls, away from home for the first time, said "We'll never forget this experience as long as we live."—M. Grigor.

\* \* \*

#### Saskatoon, Sask.

Dr. Luther L. Young writing from Calgary, where he and Mrs. Young have been residing for some time in the interest, particularly, of Mrs. Young's health, reports his attendance at the young people's Bible School in Saskatoon, July 5th to 11th. "115 were present and I had an opportunity to speak to them daily. It was very interesting and encouraging to me to see the zeal and devotion to our Church of these young people of the West."

The greatest thing in us is the sense of right and wrong and of the obligation to choose the right and refuse the evil.

Do not worship your fine reputation, your great store, large house, or swift ship but build in your soul a temple of Christian character.

### A MORNING PRAYER

By "Subscriber"

Lord grant to me  
That I this day  
May serve Thee in my work and play.

That every hour,  
I ready stand,  
With all my powers at Thy command.

Nor let me be  
To any one  
Like a dark cloud across the sun.

Help me be kind,  
And gentle, too,  
Yet always to the truth most true.

And do my work,  
Whate'er it be,  
As fellow-laborer with Thee.

—Messenger, Melbourne, Australia.

## INTERNATIONAL S. S. LESSONS

### LESSON—OCTOBER 10

#### The Christian in God's Keeping

Jude 1-4, 17-25

Golden Text.—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

### LESSON—OCTOBER 17

#### Christian Speech and Conduct

James, Chapter 3

Golden Text.—Let no corrupt communication proceed out of your mouth.—Ephesians 4:29.

### LESSON—OCTOBER 24

#### Christian Renewal

Titus 3:1-11

Golden Text.—For the grace of God that bringeth salvation hath appeared to all men.—Titus 2:11.

### LESSON—OCTOBER 31

#### International Temperance Lesson

Romans 13:12-14; 1 Cor. 6:9-11;  
Galatians 5:16-24

Golden Text.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh.—Galatians 5:16.

### LESSON—NOVEMBER 7

#### Christian Character and Peace

Colossians 3:1-17

Golden Text.—And let the peace of God rule in your hearts, to the which also ye are called in one body.—Colossians 3:15.

## Ontario Young People's Convention

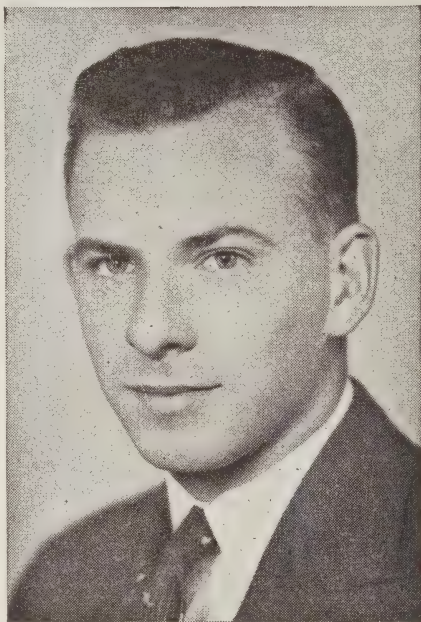
On the Thanksgiving week-end, October 8th-11th, the 4th Ontario Presbyterian Young People's Convention will be held in St. Andrew's Church, Ottawa, and hundreds of young people will come together from every part of the province to consider their place in the Church and the place of the Church in the modern world. The theme of the gathering is to be "Teach Me Thy Way" and prayerful plans are made that spiritual and practical achievements of previous conventions be maintained and surpassed. Worship, service and fellowship, the foundation stones of the P.Y.P.S. program, will find expression in discussion, demonstration, and practice. The Moderator of the General Assembly, Rev. Dr. Hugh Munroe, will be present and address the delegates. Rev. Allan Reoch of Manchuria will bring inspiration and missionary vision. The work in the Peace River will be studied after presentation by an authority on that missionary enterprise and the support given by P.Y.P.S. reviewed. Quiet half hour periods of prayer and meditation led by Rev. H. S. Makeel will precede each session. Entertainment features will include tours to points of interest, a banquet in the Chateau Laurier, billeting in the homes, and many recreational activities.

Ministers are requested to urge young people to attend and to pray for the success of this important gathering. Among the many unsolicited endorsements by clergymen the following from the pen of the veteran Dr. Robert Johnston, St. Catharines, will convey much:

"I had the high privilege of attending some of the sessions of the convention of our Young People's Societies held in Hamilton last year. In the past forty or fifty years I have attended many gatherings of a similar nature in all parts of the continent. I do not recall any of them, whether state or world conventions, which more appealed to me, or held out greater hope of accomplishment and achievement in the service of the Church and the Kingdom of God, than this recent convention. . . .

"Congratulating you . . . on the excellent program, fine spirit of the convention, and the high ideals held out to the young people of our church. . . ."

Any young person, member or adherent of the Church, may register by sending \$1.00 to Celia Mackie, 271 Carling Ave., Ottawa, and will receive free bed and breakfast. Special train rates prevail and a P.Y.P.S. special will leave Toronto 11.00 p.m. Friday, October 8th, fare \$5.50 return. For a complete train schedule of connections from all parts of the province write James Marnock, 143 Earlsdale Ave. Toronto. Persons from other provinces will be most welcome and large delegations are expected from Montreal.



MR. JOHN N. STEPHENS, President.





The design of the 1938 registration plates is exceptionally attractive with Crown and Orange figures on Blue background.

# To Save Ontario Motorists Time and Money

## 1938 Motor Vehicle Permits Are Now Available

**D**UE to the advances in the new car purchasing season and the fact that increasingly large numbers of used cars and trucks are now purchased at this time of year and following the practice established last year which met with such favourable reception on the part of the motoring public, 1938 Motor Vehicle Permits and Operators' Licenses are being made available in advance of the date of expiration of 1937 permits.

1938 Permits (now available) save the purchaser of a new car or truck the expense of 1937 registration.

They save the purchaser of a used car or truck the fee for transferring the 1937 registration (1938 Permit can be procured without transfer fee).

As indicated in the Budget Address delivered on March 9th of this year, the Government is able to announce a downward revision in the fees for the registration of Motor Vehicles.

PASSENGER CAR REGISTRATION FEES	1937 Fee	1938 Fee
4 cylinders .....	\$ 7.00	\$ 2.00
6 cylinders, up to and including 28 horse power .....	12.00	7.00
6 cylinders, over 28 horse power .....	15.00	10.00
8 cylinders, up to and including 35 horse power .....	15.00	10.00
8 cylinders, over 35 horse power .....	20.00	15.00
12 cylinders .....	30.00	25.00
16 cylinders .....	40.00	35.00

(S.A.E. rating of horse power shall be used)

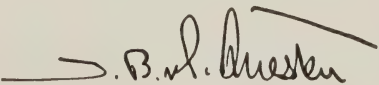
All Commercial Motor Vehicles and Trailers have been reduced 25% from the 1937 rate.

The Fee for the registration of a change of ownership has been reduced from \$2.00 to \$1.00.

Fee for the Registration of a Motor Cycle has been reduced from \$3.00 to \$1.00.

### CHANGE OF LICENSE YEAR

The Government having decided to change the license year to coincide with its fiscal year, 1938 permits and licenses will be valid to March 31st, 1939.

  
D. B. L. Austin  
MINISTER OF HIGHWAYS  
Province of Ontario

This advance sale of 1938 Motor Vehicle Permits and Operators' Licenses is for your convenience.

**Secure YOUR License Early!**



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- Total paid policy-holders and beneficiaries since organization,

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# MUTUAL LIFE

OF CANADA

HEAD OFFICE: WATERLOO, ONT.

## OUR CHURCH CALENDAR

### Vacancies

Bobcaygeon, Ont., Mod., Rev. R. Russell, Fenelon Falls.

Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Brussels, Ont., Mod., Rev. W. A. Williams, R.R. 3, Brussels, Ont.

Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Warton, Ont.

Caledonia, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.

Chatham and Newcastle, N.B., Mod., Rev. F. R. Meredith, New Mills, N.B.

Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.

Clyde River, Canoe Cove, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.

Deseronto and Sunbury, Ont., Mod., Rev. J. W. Macdonald, Roslin, Ont.

Durham and Rocky Saugeen, Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Edmonton, Alta., First Church, Mod., Rev. Wm. Simons, 10921 83rd Ave., Edmonton, Alta.

Fort Frances, Ont., Mod., Rev. J. A. McMahon, 167 Peter St., Port Arthur, Ont.

Halifax, N.S., Knox Church, Mod., Rev. H. S. Graham, Musquodoboit Harbor, N.S.

Hillsdale, Ont., Mod., Rev. M. W. Heslip, Penetanguishene, Ont.

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Kintyre and Wardsville, Ont., Mod., Rev. Fred D. Douglas, Glencoe, Ont.

Kitchener, Ont., Mod., Rev. James Fleming, 6 Young St. W., Waterloo, Ont.

Medicine Hat, Alta., Mod., Rev. J. N. Hepburn, 803 6th Ave. S., Lethbridge, Alta.

Melfort, Sask., Mod., Rev. R. G. McKay, 64 21st St. E., Prince Albert, Sask.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Moose Creek, Ont., Mod., Rev. R. W. Ellis, Maxville, Ont.

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It is poor business to score your point and lose your man.

The emotions are the primary force in ordinary human life.

The call of our time is for audacity matched with tenacity.

Materialism has about laughed God-consciousness out of life.

Let us have confidence in ourselves and faith in our Creator.

Plants in mines which never see the sun yet do their best to climb.

Moral standards are the surest means of achieving social unity.

The power of hope upon human exertion and happiness is wonderful.

Experience is not in the hands of schoolmasters but of Providence.

Witness to the truth must go on whatever the economic consequences.

It is the spirit of man that gives character and immortality to places.

By attention to the daily duty and trial the soul may be educated out of timidity and nerved to dare even against tremendous odds.

Our helpfulness to others depends upon intelligent sympathy.

Fear is an extremist and magnifies the strength of opposition.

We are more eager to improve our circumstances than ourselves.

With respect to God we must learn both to submit and to trust.

Spiritual achievements are the consummation of holy aspiration.

Good men do others eternal service by simply being what they are.

Anger is a fire which cooks no victuals and comforts no household.

Sin is an antagonizing and estranging influence between God and man.

Everything in being what it is is symbolic of something beyond it.

The greatest of all sacraments is a pure and righteous human life.

The connection between early training and subsequent endeavor is very close.

All states of mind are habits built up by choice until they have become automatic.

What finer gift to one's age than a good and fruitful life lived in the power of God?

The natural language of devotion is poetry, symbolism and myth rather than science.

The cloud before the sun means only that that great luminary is hidden, not destroyed.

Enemies animate and inanimate shrink from giants to pygmies before the face of resolution.

A tunnel is not a terminus but a thoroughfare and we soon emerge into the sunlight again.

Difficulty and danger furnish good reason for holding our ground and for advance rather than retreat.

Wherever the Church is all life is richer in ideals, fairer and more fruitful because of its presence.

A humble faith in Jesus Christ is a sovereign remedy for one's own soul wounds and for the hurts of others.

*Selected.*





NEC TAMEN CONSUMEBATUR

# *The* PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, NOVEMBER, 1937

No. 11

## For Missionaries

### *A Prayer*

Keep them in memory, O Lord,  
Our brethren sent to preach Thy word,  
In sickness, hunger, heat, and cold  
Them with Thy tender love enfold.

Lord, we beseech Thee, evermore  
Grant unto them an open door;  
That they may find in every place  
Room to declare Thy boundless grace.

Go Thou before them all the way,  
Their fire by night, their cloud by day;  
Till, all their journeying perils past,  
They reach their home and rest at last.

—*From an Old Moravian Hymn.*  
*W.M. Magazine.*

1832



1937

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I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for \*Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

\*Note:—Specify whether for Home or Foreign Missions, or both.

The best kind of life cannot be lived alone; one must have companions and friends.

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- For the Christian Worker at home.
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# The Presbyterian Record

VOL. LXII.

TORONTO, NOVEMBER, 1937

No. 11

## BY THE EDITOR

### SOMETHING PERSONAL

FOR a long, long time, The Budget, as the name designating our missionary and benevolent funds, has been arraigned as a name altogether too impersonal, incapable of exciting interest, and much less of arousing enthusiasm. With this criticism we have not had much sympathy although recognizing that there is something in a name. We have assumed that Presbyterians have the degree of intelligence capable of understanding that as a name The Budget stands for something, and that something is not far to seek, being the estimate of the money required to carry on the work of the Church as a whole, its colleges, schools, rescue and training homes, missionary work in cities, in needy rural districts and on the frontier, and our work in foreign lands.

The action of the Executive of the General Board of Missions at its meeting in September invested this name with something living and personal when it adopted the following:

"That for one year the Board of Missions treat this province (Saskatchewan) on the basis of a frontier field, that is, that the salaries of ordained men on aid-receiving fields be supplemented to the minimum by whatever sum may be required. . . . The ordained men immediately concerned are men in strategic centres whose continuance on the fields is absolutely necessary for the permanence of the work in the Province of Saskatchewan."

That therefore in part is the meaning of The Budget, and this action of the Board calls for interest and effort on the part of all, and should arouse even those hitherto most indifferent.

Our offerings to The Budget, so-called, go to support men and women doing the Church's work, and thus to provide religious privileges for our fellow-citizens, our brethren and sisters, our sons and daughters in the homeland, and to support men and women who in our name carry the good news of Christ abroad and bring help and healing to the nations.

These missions in the West and elsewhere have been supported by contributions of the people supplemented by grants from the Mission Board. In view of the general destitution in Saskatchewan, it may be necessary too for the Board to pay the missionaries' salaries in full and this it has pledged itself to do if required.

The Board might have said we shall withdraw our men, or in other words, we shall bring back the flag. To retire from the field is not creditable and in the light of leaving our people destitute of religious ordinances would be a cowardly, selfish course. The Board has therefore said, giving the other part of the saying already quoted, we shall not call back the flag but we shall bring up our men. Counting upon the chivalry and devotion of our people they declared in behalf of full support of the missionaries that the work may go on.

It will mean something more from all of us, but how easily may this additional demand be met?

How far we are yet from generous givings to missionary and benevolent work, and there are many among us who know nothing of the meaning of self-sacrifice for the work of the Lord. This policy of the Board of Missions gives fuller meaning to the Autumn Special Offering to which reference is made in the article by the Budget Convener, Mr. Barclay.

It is noteworthy that as soon as this determination was expressed by the passing of the resolution Mrs. Strachan of the W.M. S. at once responded and assured the General Board that the support of this undertaking would immediately receive their consideration.

This policy was recommended to the Board of Missions by the Synod's Home Mission Committee of the Province of Saskatchewan and was presented to the Board by the Synodical Missionary, Rev. H. R. Horne.

The wisdom of this policy will be apparent when it is known that the men for whose support this is made occupy strategic centres upon the holding of which the per-

manence of our work in Saskatchewan depends.

### A TIME LIKE THIS DEMANDS OUR BEST.

An admirable illustration of the result of general and probably modest giving is reported from the Presbyterian Church in U.S.:

"The birthday gifts of the Women's Auxiliary of the Southern Presbyterian Church have amounted in sixteen years to almost \$700,000, and this sum has been given solely by those whose birthdays have been celebrated."

### IN THE MIDST OF ALARMS

**S**UPERLATIVES have been in abundant use in referring to our times from the standpoint of world conditions, but a super-superlative was the least that could satisfy one writer who described world conditions in these terms:

### A WORLD TOTTERING IN CONFUSION TO INESCAPABLE CALAMITY.

If this were true the part of wisdom would be to stop in our tracks and await the inevitable. The characterization of our times which satisfies us is found in the words taken from Alexander Selkirk's soliloquy which constitutes the title of this article. Even this may be too strong for they tell us that in the British Isles, where they are in closer touch with international affairs, the degree of tension over wars and rumors of wars is not so great as here. However, these words are at least approximately exact.

The Spanish civil war, and more recently the Sino-Japanese war, was the match by which the powder magazine might be exploded. Yet the catastrophe so long regarded as imminent has been so far averted, and it is therefore evident that a restraining hand, humanly speaking, has been and is exerting itself powerfully. The explanation seems to be that which we quoted in the April number, the declaration of a minister at the meeting of the Alliance of the Reformed Churches, Western Section, in New York, in February of this year:

**"I thank God that Britain is re-arming. In her alone lies the hope of the world's peace."**

In that statement the secret may be found and certainly it has been the expressed purpose of Great Britain, so impressively declared by her Minister of Foreign Affairs, Anthony Eden, to exert herself to the utmost in behalf of world peace, and it is her re-arming in which she finds a guarantee that so far as her influence can tell there will be no world war. We marvel at her patience, her painstaking

and capable inquiry into every critical situation, her notes and the conferences called at her request, the deploying of her navy in the Mediterranean as circumstances seemed to demand a demonstration of force. It should be an occasion of thankfulness to God that she stands in proud pre-eminence among the nations of the world in her desire and her efforts toward peace. We may all join the Alliance representative in fervent declaration, "We thank God", and heartily supplement this thanksgiving with our earnest prayer that wisdom and strength may be given to our great Commonwealth of Nations in these days of anxiety.

This question of re-armament is treated very cavalierly by not a few writers and declared to be a menace to peace rather than a guarantee of it. We cannot concede to these critics that they have seriously pondered upon the situation. We were greatly disappointed in the address of the Lord Chief Justice of England in one particular when he appeared before the Canadian Club. He dwelt upon the philosophy of armaments. Each nation suspects the other and immediately proceeds to adopt measures of defence. What was wanting in his consideration and comment upon this matter in our judgment is that suspicion may be more justly cherished by one nation than another, and that justification may be upheld by an appeal to history. Would there be the same ground for Germany to be suspicious of France as France of Germany? Or consider Germany and Great Britain from that standpoint. There is nothing in Britain's recent history to excite the fear that she would embark upon aggressive warfare. There is much in the history of several other nations however that would warrant our suspecting them of ulterior designs for which we must be prepared.

Britain however in these critical times needs the support of her Dominions and also to be upheld by the other nations who in profession cherish her aims, such as the United States, who are signatory to those pacts upon which there has been strong reliance for the maintenance of world peace. It is too much to expect her alone, as one of the signatories to these treaties, to assume full responsibility for averting war and we must hope and pray that there will be such a union expressing itself through the League of Nations that will bring definitely to book nations who for the accomplishment of their selfish ends would precipitate another world conflict.

### UNITY

No word has been so prominent in the religious press of late than this. It has had a leading place in the editorials, communi-

(Continued on page 326)



## Wanted—A Spurt

My dear Fellow-Presbyterians:

I live very near to the home pitch of a famous Canadian Rugby Club and at this season—on Saturday afternoons—the air is rent, sometimes almost continuously when the play is keen, by the shouts and counter-shouts of the great hosts of spectators who have gathered to watch the skill of their favorite teams. Sometimes a particularly loud and prolonged outburst of cheering betokens the fact that someone on the field has initiated a spectacular piece of play. Swing round the dial of your radio any Saturday afternoon in the football season and you'll find these roars of applause rising from many a sports ground throughout the land. I know a supporter of Cornell who listened in to the description of a recent game and will never forget the excitement conveyed by the radio announcer's manner—re-enforced by the shouts of the spectators—when a player's eighty-seven yard sprint ended in a touchdown.

You can do much by a spurt in other fields as well. Frankly we are asking you to prove this during November in the field of sacrificial giving for the support of the enterprises of our Church. The end of the year is already looming in sight and reports from the whole Church show that allocations are far from being raised. Could we make the needed spurt before December arrives with all its special year-end calls upon our resources?

I fear my metaphor of the football field is only too apposite. Too many are just onlookers while the effort is being made by groups of very enthusiastic aspirants on whose endeavors the main support of our Church depends. Congregations often get credit for fine giving which, if the truth were told, is really the result of a few exceptionally devoted members liberally subscribing to the point of sacrifice. Dare I ask you to face this question? To which group do you belong?

If you have regularly and liberally provided your share by the Budget side of the free-will envelopes, it is, notwithstanding, quite probable that you will also use the special envelope in November. Our Church has been noted for such gifts made by those who might well claim to have done their share, without being expected to provide anything extra.

If you are not using free-will offering envelopes then this is a fine chance, which the Assembly has instructed us to provide, whereby you may show your willingness to bear your share by making one special equivalent contribution. If we had something from everyone then indeed would the spurt surprise us—a veritable "87 yards-for-a-touchdown" affair.

Have you seen our Poster showing how our dollar is spent? It should be hanging prominently somewhere in your church building by now. There is a replica of it on pages 336 and 337 of this Record. Think what a varied work our Church sets out to do each year and year by year. We have, in the main, kept it intact through all these years of lean finance. Surely we won't need to make a drastic use of the "economy axe" now. Not if we all make this November spurt.

But can we call up the effort? You would just be surprised at what we each could do if we allowed our wills to be God-directed in the matter. Recently in a

great endeavor to lift a hospital in the Old Land out of financial difficulties, a woman of ordinary station, who had benefited by its ministrations, handed in an old paper bag which, by its much handled appearance, betokened that it had been in long use. On its being opened it was found to contain one hundred pounds in paper notes. Let your imaginations supply the story behind that crumpled paper bag.

Your Convener thought he had missed his train for Toronto the other morning. It was scheduled for 8.30 and is always prompt. With still a good bit to go he looked up at the clock in a Presbyterian Church tower and to his dismay found it recorded 8.29. Visions of the Budget and Stewardship group at the Church Offices chafing at the absence of their Chairman made him run as he hadn't run for ages—and he caught the train! Yet, how exasperating to find when safely in the train, that this Presbyterian clock was five minutes fast. But another thought came, all-conquering. Blessings on that clock! It had made the Convener aware that he was still sound in wind and limb for there he was, a few minutes later as the train slipped out of the station, with his heart beats almost at normal again and his breathing only just a wee bit short. Bless the clock! For now he knew he had a spurt left in him yet.

Might this be a little parable prophetic of what is to happen in our congregations, from coast to coast in the matter that has called forth this letter!

All which is herein set forth in the hope that we may each, this November, be eager to help the Presbyterians who keep diaries to write by and by in their record of 1937 these words "November—Presbyterian Church in Canada—A Spurt!"

Yours in the Church's service,

WILLIAM BARCLAY,

Convener of Budget and Stewardship Committee.

(Continued from page 324)

cations, and reports of our exchanges, which come to us from every part of the world. We might in this sentence have substituted "subject" for "word", but we adhere to the latter and in our judgment for good reason. What is meant by the word unity is not the same in the thought of all writers. Indeed not a few of them leave us perplexed, making us think of the geese and Schopenhauer. According to the story, the goose girl reads to her charges "by the hour from the works of Schopenhauer", and the verse concludes with this observation:

How patiently the geese attend!  
But do they really comprehend  
What Schopenhauer is driving at?  
Oh, not at all, but what of that?  
Neither do I; neither does she,  
And, for that matter, nor does he.

We have felt that this criticism is also just when applied to the deliverance of the

Edinburgh Conference on Faith and Order. We are captivated at the outset with the beautiful and to us satisfying definition of unity, but discover later in the pronouncement that what is meant by unity is organic union, or that never-defined objective, reunion.

Let it be here understood that we are not reproaching this or any other body for promoting Church Union. Our desire is simply that they should not so thoughtlessly and persistently confound unity with union. Let writers and conferences say what they mean and mean what they say. That is surely the least their readers and hearers may justly expect of them.

A further ground of reasonable complaint, we hold, is that most extravagant language is used in speaking of our denominational distinctions or divisions. Such is a discredit to any cause. If those who use such strong language are really sincere then their conduct is a profound mystery, to us, at least. They seem to eat and sleep and



enjoy the emoluments of well-paid positions, many of them, while thus extravagantly lamenting and condemning the Church as it now is throughout the world. What they should do we cannot say, but we do believe that downright sincerity and honesty would lead them to do something other than denounce and complain. Some of these declarations are:

"The scandal of disunion", "unite or die", "unite or perish", "a church divided is a caricature of Christianity", "the sin of creating and perpetuating denominational division, the tragedy of a divided church", etc.

It is to be noted that this battery of words is opened against our denominational divisions only. Surely all this is intemperate language and not the deliverance of sober judgment.

However we confess sympathy with the strong language of the Archbishop of York in his sermon delivered at the opening of the World Conference on Faith and Order, held in Edinburgh, when he says:

"I speak as a member of one of those Churches which still maintain barriers against completeness of union at the Table of the Lord."

Then he proceeds:

"I know that our division AT THIS POINT is the greatest of all scandals in the face of the world."

Manifestly in this connection he is dealing with unity not union; and this charge cannot lie against our Church as a whole for we welcome all, by whatever name known, to fellowship with us at the Table of the Lord.

However our object in referring to unity now is more particularly to give some messages that to us have seemed just and timely, and we commend them to our readers.

\* \* \*

Dr. W. B. Selbie in *The Christian World*.

### The Mirage of Uniformity

All this has a very intimate bearing on the question of Christian reunion. We are being gradually forced to the conclusion that there is no hope for schemes of reunion based on uniformity of belief and practice. The differences are there and can neither be ignored nor shelved. And, after all, real unity is a matter of spirit rather than of form, and can only be attained when there is a will to it. It is based on a community of interest, affection and aim so strong and deep-seated as to overcome all differences. Given such a community it

ought not to be impossible to form a federal union of all the Churches in which each should retain what is distinctive of it, and make it minister to a common purpose and the good of all. Union based on enforced uniformity is but a rope of sand. Our only hope is a union based on mutual respect for differences and a willingness to subordinate them to the great common ends of the Kingdom of God. Such federal union would be a beginning and might well in time merge into something closer and more organic.

\* \* \*

Rt. Rev. John Waddell, M.A., Moderator of the General Assembly of the Presbyterian Church in Ireland.

"There is surely room to say a word regarding a wider unity. The division between the Churches of Christ are not, indeed, wholly dishonorable. Among living thinkers there is no hope of uniformity and no reason for desiring it. Christ promised not one fold, but one flock and one Shepherd.

"I have little sympathy, therefore, with attempts to form unions between branches of Christ's Church, which are widely apart on matters of polity or doctrine, by offering to give up this, or accept that, without regard to the strain thus put on the conscience of individuals, or the slur cast on the history and testimony of the Churches concerned. . . .

"So long as temperaments and points of view are widely different, it is questionable if organic union is desirable; and that the primary call to Christian people is not to arrange for their ministers to occupy one another's pulpits, but to make it possible for all who love one Lord Jesus Christ in sincerity and belong to any branch of His Church, to sit down together at the table of communion, which was meant by Him to be a symbol of unity and not of division. Until that is done all other approaches to union are a hollow mockery. No Church knows all the truth, and St. Paul's prayer was that 'through the Church there might be known the many-colored wisdom of God.' Partisanship and pugnacity have never succeeded in wholly dividing Christians. The nearer we are to God the nearer we come to our brethren."

\* \* \*

J. Vernon Bartlet in *The Christian World*.

Pledged to a unity in diversity a united church must not be a church with the goose-step of unity.

\* \* \*

J. C. Carline, C.H., C.B.E., in *The Christian World Pulpit*.

The world will be led to believe in the claims of Christ not so much by any union

of organizations as by the unity of the Christian life, which is the same everywhere and always. The evidencing power is in the living disciple, not in documents or mechanism. The prayer of the Master is answered wherever the disciples manifest His spirit. They may be different as the stars, they are one as the sky; varied as the leaves, united as the tree.

### WILLIAMSTOWN, ONT.

#### One Hundred and Fiftieth Anniversary

#### An Address by Rev. J. G. Berry, B.D.

A Scottish poet has given tender and beautiful expression to that love of the countryside, that attachment to familiar scenes which grows stronger with the passing of the years, especially when the countryside is beautiful in itself and is invested with the glamor of history and tradition:

Wan water from the border hills,  
 Dear voice from the old years,  
 Thy distant music lulls and stills  
 And moves to quiet tears.  
 A mist of memory broods and floats,  
 The Border waters flow,  
 The air is full of ballad notes  
 Borne out of long ago.

Can we not substitute for that recurring word Border another word which has a Scottish ring it? Can we not say Glengarry, our own countryside which was in the beginning and is still a bit of Scotland across the sundering ocean? For this country too is a land of memories and traditions which have passed unconsciously and subtly into our hearts and lives. We are all proud of our historic past, and I think that as the men and women of Glengarry grow older, their hearts are moved by the tradition which lies behind them and as they feel the continuity of the stream of life and race. A good tradition gives a support, a strength, a dignity, to our life which it would not otherwise have had. It brings pride and it also brings responsibility, noblesse oblige.

It is this sense of tradition that is with us tonight, which has kindled into a flame and a burning in our hearts; and part of that many-sided tradition is religious for we are bound to the past by the strong ties of our faith, the faith of our fathers. We know how strong these ties are for they are not on the surface but deep down in our heart. They form, perhaps the best part of our religion in the realm of feeling and memory, that unseen realm which holds sway over us in the crises of life.

And as we go back with our feeling for the past we recall that John Bethune appeared in this countryside one hundred and

fifty years ago. He was a remarkable man as so many of the pioneers were. He was a minister of the Church of Scotland who had gone forth of his native land to South Carolina to minister to his fellow-countrymen there. He became a military chaplain, was involved in the American War of Independence, taken prisoner and finally set free. Then he was for some time in Nova Scotia before he came to Montreal. He was a minister in that city for two years and then grants of land having been given in this district to those Scottish people who had come from the other side of the St. Lawrence, John Bethune came to Williamstown to establish a congregation. The conditions then were very different from what they are today. There were no railways, no automobiles, no telephones, or telegraphs, no radios, no roads, at least roads as we know them, often only trails through the bush. We recall him fulfilling his ministry on these conditions and I suppose that if we were to look for a parallel we should have to think of such a missionary as Albert Schweitzer in Lambarene in Central Africa. He was a pioneer missionary and minister of the apostolic order and spirit.

We recall John Bethune today as the Founder of the first Presbyterian congregation of this countryside. He had been born on the island of Skye, brought up in the Church of his fathers, trained for the ministry of the Church of Scotland and he labored all his days among those who acknowledged the Presbyterian Church and who were members of it.

It is easy enough to use the name Presbyterian in a narrow way, to make it appear more important than the word Christian. It is easy to be lacking in the spirit of religious tolerance and Christian love. A well known Presbyterian teacher and writer has reminded us that all systems of Church government have their disadvantages. None is essential to the existence of the true Church. Some suit certain nations better than others. The Presbyterian system has suited the genius of the people in many lands on the continent of Europe, in Australia, the United States and in our own Dominion, by its solidarity, its flexibility, and its power of conserving the religious principles of faith and freedom with which the Gospel is charged. The Presbyterian system makes it clear that the real church is the company of the faithful, all of whom are in direct and immediate touch with Christ their Head and Lord. Ministers and people alike in our Presbyterian churches are under the direct control of Christ, banded together for common service and both ministers and people alike are called to realize their obligations. That is a very high ideal and we are called to realize it far more than we do at the pre-



sent time for the peace and prosperity of the Church, for the advance of the Kingdom of God, for the honor of Christ who is the Head of the Church, and for the glory of God.

We have been nurtured in this branch of the Church. Many of us love our Church just as in days of old they loved Zion, the city of God, and made their fervent prayers in its behalf. But we do not make exclusive claims for our own Church or system or ways. We do not unchurch others as some do because they adhere to another branch of the Church and have a different form of church government. The real Church is the company of the faithful. It is the fellowship of the saints throughout the whole world. The New Testament ideal of the Church lies in the unity of the spirit and it is given to those who are to look to Christ himself. It is only as we are able to realize that ideal that we shall do our best service for the world.

In order that men may advance and grow in this unity the very Spirit of God is required. The goal is a great and desirable one but patience and Christian love are necessary. There is always the great temptation to seek for visible results to resort to the weapons of the world, to seek short cuts in the things of God, but often such methods instead of solving problems create new problems and instead of bringing progress they hinder it and they destroy the very thing they are seeking to further, the unity of the Church, the unity of the spirit.

We have seen something of that destruction and it fills us with sorrow as we think of the bonds and the fellowship of our common life broken and spoiled and of hearts embittered; and it teaches us to be very cautious and very careful. It teaches us that the cause of the Church, the cause of unity can only be furthered by the Spirit of God dwelling in the minds and hearts of men.

"There is nothing which seems to me more startling and more alarming than the difference between the mind of Christ, the spirit of His judgment and His attitude towards men and institutions, especially religious institutions—and the mind of ecclesiastics at almost all periods and in all nations since Christianity has become the established religion."

The real Church is the company of the faithful knit together by the bonds of the Spirit and today we can gratefully recall that there has been a goodly religious tradition in the continuity of the Presbyterian congregation here. The years have brought many changes. There have been times when our people have suffered for conscience sake, for freedom to worship according to the customs of their fathers, but those who

have adopted the Presbyterian system have felt it worthwhile to adhere to it and to carry it on through the changes that have come.

But merely to extol the past is not enough. Merely to say our fathers worshiped on the mountain is not enough; merely to say I am a Presbyterian is not enough; merely to display the banner of our Church affiliation is not enough. It is told of Joan of Arc, the Maid of France, that she carried no sword but a banner and the men-at-arms believed it was a magic banner, for it had always led them to victory. The judges thought they might get her to say something like that and they asked her, "How is it that your banner brings victory?" This was her answer, "I send it into battle and I follow it myself".

Let us show our gratitude for the heritage that has come down to us not only by dwelling on the past and praising famous men. Let us send the banner of our faith into the battle today and let us follow it ourselves, in worship, in work, in service, in the unity of the spirit. That is the only way by which we can be worthy of the past and take our place in the flowing stream of Christian faith and life which gladdens the countryside in which our lot is cast and blesses the whole world.

### THE RECORD FOR 1938

The time has come for the renewal of subscriptions to the Record for the coming year. We earnestly solicit that the Session, in every church in which the Record is not provided for all the families, undertake by such method as in their judgment seems best, whether by personal canvass conducted by energetic helpers, or other means, to increase greatly the number of subscribers and if possible to place the Church's publication in every home. We commend this effort also to the various persons throughout the Church who in their respective congregations have the care of the Record and whose hearty co-operation has been so helpful.

The time is long overdue when a general and resolute effort should be made to this end.

**PLEASE DO YOUR UTMOST  
AND IMMEDIATELY**

## PREPARING THE WAY

Rev. A. A. Lowther, B.D.

Prepare ye the way of the Lord.—Matt. 3:3

This article from the pen of Rev. A. A. Lowther our Church's representative at that important centre in India, Jhansi, has come into our hands by earnest solicitation on our part. We have not had the pleasure of hearing Mr. Lowther, but have heard much about his addresses, indicating that on every hand they have aroused deep interest. From several we have had requests that Mr. Lowther's messages be put into print. It is now our grateful privilege to meet these requests and we are sure that in this instance our readers will find a fresh and forceful presentation of missionary responsibility.

Another article from the pen of Mr. Lowther appeared in the March number of the Canadian Geographical Journal, under the title, *India Today*. This is much more comprehensive with respect to conditions in that far-off land than what is here given and will richly repay careful reading.

NO other words in Scripture would seem to describe so completely the work of missions as do the words of our text. For example your missionaries in India find that the Presbyterian Church has a very special contribution to make to the spiritual life of that land, that the native church there does not ask for less of Presbyterianism but for the best Presbyterianism possible. Nevertheless we do not feel it our chief duty to build up our own denomination. The Kingdom of God is a sphere in which there is room for the efforts of all who truly serve Him and in regard to which no one group possesses the whole truth. Therefore we realize that our work is but a part of the whole, a part of the preparation for the coming of Him who is King of Kings and Lord of Lords, who desires that all men shall acknowledge His rule and who has sent His messengers before His face. Our duty is the same as that of John the Baptist, to break down prejudices, to remove obstacles, to create an atmosphere of expectancy, to teach men how the King must be received, in short, to "prepare the way of the Lord". A foreign mission undertaking does not expect to be permanent. By its very nature it is temporary, preparatory only to the establishment of the Kingdom in a given area, even though it is an indispensable part of that establishment. Now the preparing of a way might be a very simple task or it might be very difficult indeed. There is a world of difference between sweeping a path through the snow and blasting a road through the Rocky Mountains and the difference lies entirely in the nature of the country through which the way runs. Today I should like to indicate the conditions which prevail in India and leave you to draw your own conclusions in regard to our task there.

### The Land and People

India is a land whose area is one-half that of Canada but whose population is

thirty-five times as great, being over 350,000,000. Moreover this tremendous population is increasing at the rate of three million every year. Nor must we think of India as a unit in the sense that Canada is a unit. Her people speak no less than 225 languages, apart from dialects. They are separated too by their differing religions. Besides Hindus and Mohammedans there are also Sikhs, Jains, Parsis and the followers of many other faiths. Moreover Hinduism which greatly predominates is itself a divisive force. The four castes and the outcastes are further divided and subdivided into 2,300 sub-castes whose members may not inter-marry, may not even dine together. It should also be borne in mind that ninety-two per cent of the people of India cannot read or write and that the average person in India lives only half as long as the average person in Canada. Almost ninety per cent of the people of India are engaged in agricultural pursuits and the average farmer earns thirty dollars a year in Canadian money. An average size farm would be one of approximately five acres, not all together but with the land broken into a number of scattered fragments. Traditions prevent the consolidation of these holdings, indeed they prevent any innovation at all. Therefore the plough used in India to-day is made of wood only, a more old-fashioned instrument than the one used in the days of the prophet Isaiah. It is therefore no surprise to read, even in government reports on economic conditions, that the basic problems in the land are religious ones. Legislation is powerless, the expenditure of vast sums of money futile, and education unavailing until there comes a change in the will of the farmer himself.

### British Rule

At this point I should like to make reference to British rule in India. Many Canadians seem to have been misled by critics of Britain, some in England itself and others abroad. These critics usually suggest that Britain is oppressing India and only holds the country by force. Let us look at the facts. The number of soldiers from Great Britain serving in India to-day is 66,000, which means one for every 6,000 persons in the country, one for every thirty square miles of territory. Is this oppression? It is true that there is a political party in India seeking complete independence, although we might note that its leaders receive far greater prominence in the newspapers of the world than do the great numbers of able political leaders who feel their country's welfare is best served by steadfast loyalty to the government. The best known representative of this party is Mr. Gandhi, who a few years ago called upon his fellow-countrymen to throw off the yoke of empire. But we might ask our-



selves why they did not do so? The number of soldiers was no greater then than now, the merest handful among so many millions. The answer is obvious. They did not wish to do so. Called upon to choose between British rule and the rule of a party led by high-caste Hindus they chose the former. Since long before Caesar discovered Britain the others had held sway, to what effect? The result was disunity, lawlessness and bloodshed joined to such religious and social oppression, such mental bondage, such spiritual stagnation and such unalleviated suffering as is without parallel in the history of mankind. We do not impute high altruistic motives to the first Britishers in India any more than we do the first Britishers in Canada, but let us examine Britain's record in that land. Why is it for instance that there has not been a wide-spread famine in India for thirty years now? Local crop shortages still occur but sixty-seven thousand miles of Government canals (all of Canada's railways together total little more than two-thirds that length) have irrigated no less than forty million acres of land which is now producing food. This with proper transportation facilities and control by a central authority has worked wonders. Moreover merchants are no longer permitted to profiteer at the expense of starving multitudes. Therefore it is that the masses acclaim the beneficent ruling power while high caste merchants grumble at losing profits, or pundits at losing power and so talk of swaraj, that is, home rule.

No true Britisher can feel anything but sympathy for men desiring their country's independence, but it is to be remembered that Britain has given to the land a national unity and a national consciousness it never had before, has created the very desire which now exists for independence. Moreover Britain has promised self-government to India as soon as the land is ready for it, and just this year nearly 30,000,000 new voters were given the franchise. Therefore any other government which desires the allegiance of the people of India must do at least as much for the land as Britain has done. Generations of her most gifted sons have been sent to keep the peace and to rule this bewildering agglomeration of peoples, creeds and tongues, as well as an army of educators, doctors, administrators whose achievements may be less spectacular but are no less heroic. In the mountains and on the plains, by sea and in the jungle, during war and peace, amid famine, flood, plague and earthquake their sacrificial service has built up a deep loyalty not soon to be shaken by fair promises, woven into the unconstructive or destructive programs of other interests. The sooner India becomes independent the better for all concerned, but to give independence now without a

sense of reasoned responsibility on the part of those who lead and without the understanding support of a majority in the land would be stark tragedy. Therefore it is that, despite all current criticisms and despite the fact that past governments have sometimes erred and fallen short, still I feel that as Canadians and as Christians we have reason to be justly proud of our Empire's record in India. Her influence has made for peace, for prosperity and for righteousness, in a land where these qualities were never known before.

### Hinduism

I have spent thus much time upon the background because I am convinced we can understand very little of the real work of missions until we know more of the conditions under which they function. Let us now consider the religion of the people. The predominant faith is Hinduism marked by the caste system. One often reads or hears that this system is breaking down yet it would seem rather that it merely makes such adjustments as are forced upon it in order that its essential strength be unaffected. Even such an enlightened Hindu as Mr. Gandhi says caste and cow-worship are the two great essentials for those of his faith and when recently he sought to make some slight amelioration in the condition of the lowest groups, or untouchables, the orthodox Hindus banded together to oppose any change. Indeed opposition to change is at the very heart of Hinduism. The faith began with ancestor-worship and every Hindu is bound by the traditions of the past. This backward look explains the existence of countless harmful customs in the land. Child-marriage is one of these. A taboo upon taking life and the consequent insistence on a vegetable diet is another. This is a land where millions of people are constantly undernourished and there are no less than 24,000,000 superfluous cattle impoverishing the country. Still another is the system whereby a man is compelled to borrow money at ruinous rates of interest for weddings, funerals and festivals. When he dies his son inherits the debt. It also accounts for opposition to education, to improved agricultural methods or to hygiene in any form. Connected with this belief which makes it irreligious for a man to break with any past custom is the acceptance of the doctrine of Karma, that whatever befalls one in this life is the result of his good or evil deeds in a previous existence and must therefore be accepted as inevitable. To such an extreme form of fatalism is added the twin doctrine that the gods have decreed the world should gradually grow worse and that we are now in the latter days. The phrase "this evil age" serves to excuse every enormity and is accepted as sound reason for refusing to

attempt any improvement whatever. Never was there a people so deeply shadowed by the darkest pessimism as are the Hindus today.

One further characteristic of Hinduism is its gross idolatry. The world has never seen such a bewildering array of idols as is found in this land where it is currently said that there are more gods than people. It may be Brahma the creator god or Hanuman the monkey-god, Shiv the destroyer of Ganesh, the elephant-headed deity who gives good luck, Mata the goddess of small-pox or Durga the goddess of power-manifested in the thunder-cloud, the water-fall or even the railway-train and motorcar. I say nothing of obscene symbols, of stone-carved temples where hundreds of priests minister to hundreds of thousands of pilgrims whose worship is vice and whose idol is lust. Do men really grow like what they worship? Then no one can picture the spiritual degradation of the Hindu.

I would not stop here, however, without a word in regard to the truths of Hinduism. Every religious term we know has its Hindu counterpart, a fact which is rarely met with in other religions. Sin and holiness, salvation and condemnation, faith, sanctification, atonement and incarnation all are used, but the meaning of every one is perverted. Yet even beneath the perversion there does lie an element of truth. The reason for animal sacrifice, ceremonial bathing, worship of the sacred Ganges or belief in a name which has power to save gives some remote contact when we preach the Christian faith.

### Mohammedanism

There is not time here to speak of the belief of the Mohammedan. His case is different for he respects our great Old Testament leaders and acknowledges Christ as greater than them all. He believes in most of the Bible and accepts the story of the life of Christ with but two exceptions. Note what these are. If you do not say that Christ is God's son and never say that He died on the cross, all else that you preach will be accepted by the follower of the Prophet. What a tragedy is this! The Hindu with his negative conservatism, his idolatry, his hopelessness, is so far from the Kingdom of God. The Mohammedan with his positive assertion, his faith in one God, his eagerness, alas, is no nearer to salvation!

### Encouragement

Perhaps we have said enough to indicate that India is a land of vast and stupendous problems. It is scarcely reasonable to hope that in such a land any new movement will win a rapid and spectacular success. Nevertheless the government cen-

sus figures give reason for great encouragement. They show that during the last ten years the number of Christians increased by thirty per cent which is nearly three times more rapidly than the number in any other large religious group. There is now a Christian community of over six million in the land, two million of whom are Roman Catholics. At present the Protestants are increasing almost three times faster than they. It is to be remembered that this Christian community is the product of less than a century and a half of effort and yet already its achievements are not to be despised. Educationally the standard is higher than that of any other large community, the absence of many glaring social evils so evident in Hinduism and Mohammedanism is very marked, Christian women enjoy a freedom, independence and respect unknown to their non-Christian sisters while a government report recently commented upon the fact that in a land of communal strife Christians live at peace with their neighbors. In South India a group of high caste Hindus recently approached a certain missionary to ask that a teacher be sent to them. Surprised at the request the missionary asked why it had been made. "Because of the change that has been going on in the lives of low caste people who became Christian many years ago," was the answer. So let us lift up our hearts. Much has been done and much remains to be done. Many are the hills to level and the valleys to fill ere the way be completely made ready. Nevertheless we believe that He is coming into the hearts and lives of the people of India who gave the command, "Prepare ye the way of the Lord."

### "BEAR YE ONE ANOTHER'S BURDENS"

By Mrs. W. H. Fletcher

The need for supplies of clothing and bedding is greater than ever in many parts of the prairie provinces. We believe that the women of our Church are putting forth every effort to give the necessary assistance.

Supplies needed include:

1. Clothing for men, women and children, especially for children of school age.
2. Underwear, all sizes.
3. Knitted articles, such as sweaters, mitts, stockings, socks, scarfs.

Size tags tied to the garments will be a great convenience when the distribution is made.

4. Baby clothes.
5. Footwear—repaired, tied in pairs, size plainly marked on sole.



6. Parcels of make-over material. Some one with her "needle and her shears" will produce new garments.

7. Blankets and warm quilts, double-bed size.

8. Yarn, thread.

The Synodical Missionaries have provided the Council Supply Secretary of the Women's Missionary Society (W.D.) with the addresses of mission fields to which the bales may be shipped. These addresses have been forwarded through Provincial Supply Secretaries to Presbyterian Supply Secretaries.

Auxiliaries or congregations having a sufficient quantity of clothing and bedding to pack a bale, are requested to apply to the Supply Secretary of the Council, Mrs. W. H. Fletcher, 154 High Park Avenue, Toronto, for addresses and shipping directions.

From the experience of previous years, we are constrained to make certain recommendations:

1. Bales should be plainly and correctly addressed and securely roped.

2. Bales should not be sent in response to individual appeals. Any such appeals should be referred to the Council Supply Secretary.

3. Clothing should not be shipped in the food cars.

4. Notes or letters should not be put in garments requesting correspondence with the recipients.

5. Bales containing Christmas gifts should reach destination not later than December 15th. Christmas entertainments usually take place a week or ten days before Christmas.

6. Do not send clothing unless there is a reasonable amount of wear in it.

The Canadian National and Canadian Pacific Railways are again granting free transportation on bales of second-hand clothing and books, for relief purposes in the drought areas of the Western Provinces, when shipped by, and consigned to, recognized Church organizations. Free transportation on shipments to points in Ontario is not granted this year.

It will be necessary to confer in the usual way with the local railway offices before forwarding shipments, so that proper arrangements can be made for free billing.

The great service of education is the same as that of religion to keep the moral weights and measures true to standard.

It is good to be able to say with Robert Louis Stevenson that, notwithstanding physical distress, "my spirits, appetite, peace on earth, and goodwill to men are all on a rising market".

## Among the Churches

Toronto, Ont.

Advance in the erection of the new building for Wychwood congregation has been marked by the laying of the corner stone. The ceremony was performed on the afternoon of Saturday, September 25th, in the presence of a large gathering. The minister, Rev. Dr. James Wilson, conducted the service and the stone was "well and truly laid" by Mr. C. M. Pitts of Ottawa, Chairman of the Board of Administration. The customary deposits were made in the stone including a copy of the October Record and a silver trowel was presented to Mr. Pitts. Brief addresses were given by Mr. Pitts and Dr. Inkster. A generous offering was presented which amounted to over \$1,600.

Waldemar, Ont.

This congregation welcomed to the pulpit on Sunday, Oct. 3rd, at the 50th anniversary of the erection of the church a former minister, the Rev. I. B. Kane, now of Grimsby. Large congregations assembled both morning and evening to hear Mr. Kane's messages. The congregation has had somewhat of the usual history of churches founded by the pioneers. The first step was to hold regular services in the homes. Bye and bye as conditions improved the erection of a church was made possible. At one time the congregation was quite large but in later years has been reduced there being now but 40 families. The minister in charge is Rev. Dr. J. H. Woodside of Orangeville, which forms part of the united charge.

Janetville, Ont.

The minister of this charge including Janetville, Valleyville, and Nestleton, is Rev. J. H. V. Walker, who has to his credit a record of twenty-years service in this charge. It is his only charge since graduation from Knox College. Recognition of this 20th anniversary was made by the congregation at a social gathering at which representatives of all denominations were present. The meeting was held in the Nestleton Church on Friday evening, October 1st and appreciation of Mr. Walker's work and worth was expressed by presenting to him a purse of gold. Rev. Dr. A. T. Barr of St. Paul's, Peterborough, was present and spoke on behalf of the Presbytery and Synod, conveying greetings and expressing the value of such sustained service, not alone to the congregation, but as an example to the whole Church.

Hamilton, Ont.

A short time ago, St. John's congregation received a gift of \$3,500. At the suggestion

of the donors \$250 of this amount was given to missions. The sum remaining made it possible for the Board of Management to make extensive repairs to the exterior of the church, to repair the windows and to provide new cushions for the pews. During August the Ladies' Aid, at their own expense, redecorated the walls and ceiling and re-varnished the pews and woodwork.

The church was re-opened on Sunday, September 12th, with large congregations in attendance both morning and evening. Dr. W. M. Rochester, Editor of The Record, was the guest speaker and delivered two timely messages. At the morning service the minister, Dr. N. D. MacDonald, and the members of the congregation rededicated the building to the honor and glory of God and the proclamation of the Christian message. The following Sunday, September 19th, the re-opening services were continued and appreciative congregations listened to thoughtful messages given by Dr. F. Scott Mackenzie, Principal of the Presbyterian College, Montreal. On Monday, September 20th, a congregational social was held in the Sunday School and was greatly enjoyed by all. On Sunday, September 26th, the autumn communion was held and proved a fitting climax to the series of special services.

Earlier in the year the congregation showed their appreciation of their minister by presenting him with a Geneva gown and cassock, and Mrs. MacDonald by presenting her with a silver rose bowl.—Com.

#### Malagawatch, N.S.

The congregation here sorrows over the passing of Mrs. Mary MacKinnon, one of the oldest members who had reached the advanced age of eighty-five years. Although less active recently her mind remained keen and she continued to take a deep interest in the work of the church, being a constant reader of the Record. She had a high place in the affections of all the people.

#### Nine Mile River, N.S.

Recently there passed peacefully away at his home in West Indian Road one of the oldest and most respected citizens of this place, Mr. James Thompson, at the age of ninety-two years. For some years he had been in failing health but he bore his sickness with patience and good cheer. He was well known in this and the surrounding districts and was beloved by all. He united with the Presbyterian Church in his early life and when his health permitted he was faithful in attendance upon public worship and remained a staunch member of the church until his death. He served as elder and also treasurer in the Presbyterian Church here for about fifty years.

#### Penticton, B.C.

On Sunday, September 12th, the 10th anniversary of the laying of the cornerstone of St. Andrew's Church was observed with Rev. W. A. Grant Hollingsworth occupying the pulpit.

Our Church's work here began in 1904, services being conducted in a building which served as both church and school. A church was erected in 1907 which later was



St. Andrew's Church, Penticton, B.C.

moved to the main street where the present United Church is located, Rev. James Hood, B.A., being minister at that time. From 1910 to 1915 Rev. J. Ferguson Millar was the minister. He died in 1926. At the disruption the majority of the congregation went into union along with the minister. The minority for some time occupied the Anglican Parish Hall but later a store on main street was rented where services were continued until June, 1928, under the leadership of Rev. Thomas Oswald. During the ministry of Rev. A. W. Herdman the campaign was inaugurated which resulted in the erection of the present very attractive stone edifice.

The cornerstone was laid in September, 1927, Premier MacLean taking part in the ceremony, and the church was dedicated on June 17th of the year following. Rev. D. A. Fowlie was inducted on the 3rd of April, 1928, and served until the end of September, 1934. In 1932 a bell was placed in the spire of the church, the gift of Mrs. Katherine Hutcheson in memory of her brother, Mr. James MacMillan, one of the first elders of the congregation. St. Andrew's is at present without a settled minister, but is resolutely holding its place. The outlook is most promising as the population has grown considerably during the past few years being now about 6,000. The location of Penticton is very beautiful, lying between two lakes, Skaha and Okanagan, and is in the centre of the Okanagan fruit country.



## River John, N.S.

While occupying the pulpit in this important field for three months, Rev. E. Pugh Thomas, of Ancaster, made arrangements for the observance of the 75th anniversary of St. George's Church. These services were held on Sunday, September 12th at 11 a.m. and 7.30 p.m. and were conducted by the Moderator of the General Assembly, Rev. Hugh Munroe, D.D. A choir of twenty voices under the direction of Mrs. Thomas led the musical service. The cause here has greatly prospered under the ministry of Mr. Thomas, both he and Mrs. Thomas having won the affection of all classes. His messages aroused great interest throughout the church and the community, the Sunday services being marked in every instance by a very large attendance.

## Montreal, Que.

Rev. J. Ritchie Bell of MacVicar Memorial Church was the recipient, on the evening of September 15th, of a testimonial from his congregation in the form of a pulpit gown and cassock. These were presented by Mrs. Ethel Fetterley on behalf of the Ladies' Aid and the gowning ceremony was performed by Mrs. T. S. McVittie. Mrs. D. E. McPhee, Vice-President of the Ladies' Aid, presented Mrs. Ritchie-Bell with a bouquet of roses.

In thanking the congregation for these gifts Mr. Bell said, "I thank you from the depths of my heart for the gift of these beautiful pulpit robes which will always serve as a reminder of the love and kindness you have shown to me during my first year as your minister. I should like to regard them also as a symbol of the charity with which you will always cover my shortcomings and imperfections."

A very heavy loss was recently sustained by the congregation in the death of Mr. Robert Cooke one of the oldest members of the congregation and a member of the Board of Trustees. He was of that worthy school, who whilst deeply engrossed with business at the same time found opportunity for the things of the Kingdom. He loved his church and served it in many varied capacities, and of all the interests which engaged his attention outside of business it held the highest place.

## Regina, Sask.

In the passing of the late Mr. J. M. Robb on the 12th inst., not only First Presbyterian Church, but The Presbyterian Church in Canada lost one of her most valued and loyal elders. Mr. Robb, who was born in Salem, Ont., came to Regina 27 years ago since which time he has been a most enthusiastic and devoted worker in our church, and in every good cause, and his death brought to a close a good and useful life.

## Kirkwall, Ont.

The congregations of West Flamboro, Sheffield and Kirkwall, assembled recently in the Kirkwall Church to observe the sacrament of the Lord's Supper. We think it worthy of note that taking an active part in this service were two of the veteran elders of our church, Mr. W. D. Riddle of Kirkwall session, eighty-seven years of age, and Mr. Robert Garroch of Sheffield session, eighty-six years of age. These gentlemen have each served on the session for over half a century, and during that time have been most loyal and faithful. The minister, Rev. C. A. Mullin, conducted a special service for the older folk of whom there were a goodly number present ranging from seventy-five to ninety years of age. During the service Mr. Robert Garroch delivered a brief and stirring address.

## Thornton, Ont.

In the passing of Mrs. James Cunningham, on September 10th, the Women's Missionary Society and the Presbyterian Church at Thornton (Town Line) have lost one who for upwards of thirty years was an efficient and faithful member. Noted for her generosity, hospitality, and originality, her death is deeply felt and regretted by her co-workers in the community.—Com.

## West Flamboro, Ont.

The West Flamboro Church, of which Rev. C. A. Mullin is the minister, was filled on September 12th on the occasion of the dedication of the new Casavant pipe organ, in memory of Mary Weir and John Rutherford whose bequests have made this organ possible. The service of dedication was conducted by Rev. Wm. Barclay of Central Church, Hamilton, following which he preached an appropriate sermon on the development and effects of music throughout the years. Dr. Charles Peaker, F.R.C.O., organist of Walmer Road Baptist Church, Toronto, and Mrs. Appleby of Toronto, assisted the organist, Mr. Harold Le Noury, and the choir in the service of praise. Preceding the service an organ recital was given by Dr. Peaker.

## Williamstown, Ont.

Many people in the county of Glengarry were interested in the celebration of the 150th anniversary of the congregation at Williamstown. This was held on September 26th and 27th. The Williamstown congregation is one of the oldest in Canada, having been founded by the Rev. John Bethune in 1787. He also established congregations at Lancaster, Cornwall and Martintown. Rev. Malcolm A. Campbell, D.D., First Presbyterian Church, Montreal, and formerly Moderator of the General Assembly, conducted services at Williamstown and

(Continued on page 338)

# HOW YOUR BUDGET DOLLAR



## THE CHURCH'S STRENGTH

179,000 . . . MEMBERS  
87,000 . . . FAMILIES  
1,301 . . . CONGREGATIONS AND PREACHING STATIONS  
114,000 . . . SUNDAY SCHOOL SCHOLARS AND TEACHERS  
20,000 . . . YOUNG PEOPLE'S SOCIETY MEMBERS

BUT, ONLY 40% OF THE  
MEMBERSHIP OF THE CHURCH  
CONTRIBUTES TO THE  
BUDGET

125	OCT 17 1937	125
WEEKDAY OFFERING		
For the BUDGET		
of the Presbyterian Church in Home and Foreign Missions of the United States and Canada Central and South American Churches Ministry of Women and Orphanage Bible		
Amount: _____		

THE GENERAL USE OF THE DUPEX  
ENVELOPE WOULD SOLVE OUR FINANCIAL  
PROBLEMS IN CONGREGATIONS AND IN  
THE CHURCH AT LARGE

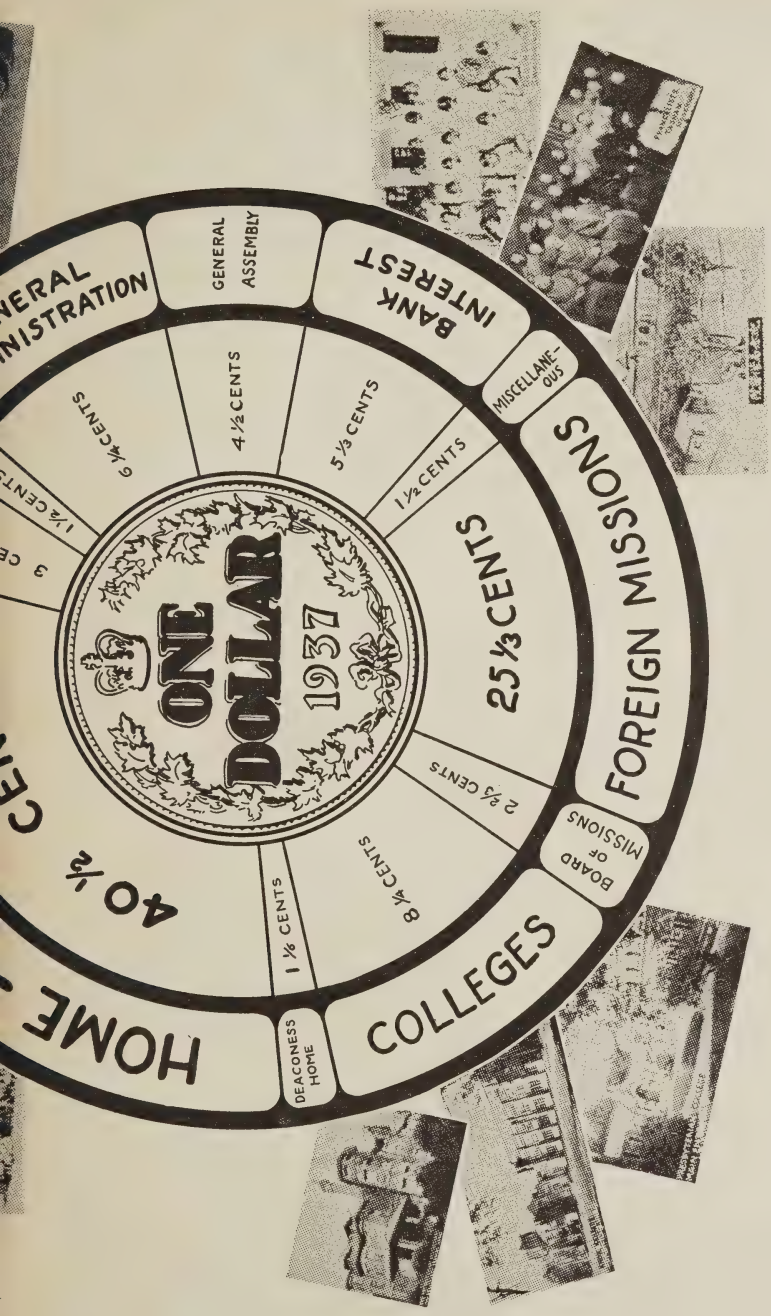
BUDGET REQUIREMENTS FOR 1937  
**\$420,000**

OUR CONGREGATION'S SHARE  
\$ .....



The proportions given in the circle are based upon the fig





ARE YOU BEARING YOUR SHARE IN THE WORK OF OUR CHURCH  
FOR THE GLORY OF GOD BY THE EXTENSION OF HIS KINGDOM ?

ISSUED BY THE BUDGET AND STEWARDSHIP  
COMMITTEE  
THE PRESBYTERIAN CHURCH IN CANADA

935. The figures for 1936 do not alter these appreciatively.

(Continued from page 335)

Martintown and also gave an eloquent and moving address at a largely attended social meeting held at Williamstown on the evening of September 27th. Dr. Campbell is the minister of the church and congregation which is the successor of St. Gabriel's, the old church established by Rev. John Bethune in 1785. It was fitting therefore that he should be the spokesman on this historic occasion. With him were associated Rev. Dr. MacMillan, Dunvegan, Moderator of the Presbytery of Glengarry, and other ministers and laymen. The address delivered by Rev. James G. Berry, minister of the congregation, is given in another column.

#### Morewood, Ont.

The congregation of Morewood of which Rev. A. O. Thomson is minister, observed this autumn its 67th anniversary, the occasion being marked by very large congregations at both services. Special interest centered in the event owing to the fact that it was the re-opening of the church after re-decorating of the interior. The year previous the manse was painted throughout which greatly improved the appearance of the property. Rev. A. R. Gibson of Cardinal, was the speaker for the special services.

#### PRINCE ALBERT PRESBYTERY

The Presbytery of Prince Albert met on the afternoon of August 31st in Mistawasis Indian Presbyterian Church, Mistawasis Reserve, about fifty miles northwest of Prince Albert. Rev. R. G. McKay, Moderator, and Rev. K. H. Palmer, Clerk, both of Prince Albert, and Rev. W. W. Moore, Mistawasis, were the ministers present. Elders attended from Prince Albert, Kinistino, and Mistawasis, and students from Love Siding, Meath Park, Melfort, and Kinistino. A message of sympathy was sent to Rev. A. J. Gowland, Tisdale, absent on account of illness. The Presbytery was welcomed to Mistawasis by the missionary and also by Chief Dreaver who is over eighty years of age. The latter said that he had been a Christian since the time of Rev. James Nisbet, who was missionary to the Cree Indians then living where Prince Albert is now situated, from 1866 to 1874. So the Mistawasis congregation is the oldest Presbyterian congregation in Saskatchewan, its history going back to 1866. There is now a beautiful new church at Mistawasis with fine memorial windows. It is believed that this was the first time the Presbytery had met at Mistawasis, either in the old church or the new.

When the reports from the five student mission fields in the Presbytery were heard, Rev. R. G. McKay highly commended Mr. R. Malcolm Ransom and Mr. Freeman Hol-

lett for the way in which they handled difficult situations in the Meath Park and Smeaton charges respectively. He spoke also of the new preaching points opened at Northland and Pinehurst Schools by Mr. John W. Bell, student at Love Siding, east of Smeaton. Rev. H. R. Horne, Synodical Missionary, who was present, reported on his visit to Carragana, south-east of Tisdale and spoke of the progress made under Mr. W. E. Smyth's ministry. Mr. Geo. Forde, elder, and Mr. T. G. M. Bryan, student, reported for the Kinistino charge, where there are five preaching points, Shannonville having been re-opened. The Presbytery renewed its application to the General Assembly to take on trial for license Mr. Martin J. Bohn, B.A., graduate of Calvin College, Grand Rapids, Mich., and Westminster Presbyterian Seminary, Philadelphia, who has supplied St. James Church, Melfort, very acceptably for the last year. Mr. Bohn, having brought his membership certificate to St. Paul's Church, Prince Albert, from a congregation of the (German) Evangelical and Reformed Church in the United States, was certified to the Mission Board along with several others for a winter mission field. The Presbytery also applied for permission to take on trial for license Mr. R. Malcolm Ransom, B.A. (McGill), Th.B. (Princeton) a member of Stanley Church, Westmount, Que., Mr. Ransom is now in Rosetown, Sask., and a request was made for an ordained missionary to take his place in Meath Park.

After being entertained to dinner by Rev. W. W. Moore's mother the Presbytery adjourned to the new community hall, where people from all over the reserve had gathered, and the children and young people of the Mistawasis congregation presented a fine program, assisted by Miss W. Moore, the Missionary's sister, and Miss McEachern, soloist, both from Saskatoon. Members of Presbytery brought greetings to the people of Mistawasis and they went home feeling that this had been a very memorable Presbytery meeting.—Com.

#### PRESBYTERY OF SASKATOON

The fall meeting was held this year at Coleville and at Rosetown and will stand out prominently in the history of the Church. It was the occasion of two ordinations and the placing of ministers in charges of strategic importance.

At Coleville and within Scott Memorial Church there, Mr. John Brent was ordained in the presence of a large company which had come from all quarters of the mission field he has served for a number of years. He undertook this work first as a layman, giving his time and services freely. Later he gave up his own business and devoted himself entirely to the work holding the status of a catechist, and labored with



marked success. The last General Assembly, upon application of the Presbytery, granted leave to ordain Mr. Brent and it was with delight that the Presbytery learned this decision. On the occasion of his ordination the people accorded him a very enthusiastic reception, a fine tribute to him personally and an appreciation of his work. The Moderator, Rev. Gordon Baulch of Wilkie, presided and conducted the ordination service. Rev. Donald Rowat of Parkview Church, Saskatoon, preached and Rev. Thomas Murphy of North Battleford addressed the minister, Rev. W. G. Brown of St. Andrew's, Saskatoon, gave the address to the people.

Presbytery proceeded the next day to Rosetown, 150 miles distant, where Mr. Malcolm Ransom, a recent graduate, was ordained. Here too a large congregation had assembled, and Mr. Ransom was set apart for the work of the ministry. He will serve as an ordained missionary for one year, when it is hoped there will be such improvement in conditions as will enable the congregation to call him. Rosetown is one of the most important centres in the province and there is great need to maintain our place there.

The Presbytery has now eight ordained ministers who occupy a very large area in which there is room for at least as many more.—Thomas Murphy, Clerk.

### NEW BRUNSWICK PROTESTANT ORPHANS HOME

This splendid institution has issued its annual report for the past year. In residence there has been an average of 204 children as against 217 the previous year. The Home has been able to care for promptly and carefully a company of normal, healthy, destitute children ranging in age from two weeks to fourteen years. Many applications for admission and placing could not be approved for various reasons. On the 30th of April, 1937, 215 children were in residence, forty-seven under three years at 175 Britain Street, which has a capacity for 70; 71 girls between three and fourteen years at Manawagonish Road which has a capacity for 80; 97 boys between three and fourteen years at Manawagonish Road with a capacity of 102. Of these 215, 106 are for placing out, divided as follows:

- 16 girls between 2 weeks and 3 years old.
- 17 girls between 3 years and 14 years.
- 26 boys between 2 weeks and 3 years.
- 47 boys between 3 years and 14 years.

These children, the wards of the Home, have no relatives or guardians or any other source of maintenance. The other 109 are nominal boarders, each one having a rela-

tive, a guardian, the Federal Department of Pensions, the Provincial Workmen's Compensation Board, or some other source of modest income guaranteeing remuneration varying from \$1.00 per month per child to \$18.75. An average payment for each of these 109 children is \$3.68 per month.

The 215 at present in the home denominationally are classified: Baptists 112, Anglicans 58, United Church of Canada 35, Presbyterians 10.

The directorate thankfully acknowledges contributions for partial maintenance from individuals and organizations and to these likewise for gifts of merchandise, service and time, and appreciation of those, whether organizations or individuals, who have provided money and securities to add to the invested capital. The Home speaks for itself and assuredly invites sympathy and generous support.

### BOOKS

#### Canadian Church Plays

By Clara Rothwell Anderson, 176 Carling Ave., Ottawa, Ont.

It is a great advantage to church organizations to have a reliable source from which to secure wholesome programs for public entertainments. Such material, according to wide testimony from those who have made use of them, is to be found in the plays from the pen of Mrs. Anderson, whose advertisement has appeared frequently in our columns. Of these plays our former Church paper, *The Presbyterian*, has this commendation:

"Mrs. Anderson is well known by a library of humorous plays, which have a really enormous sale. The fidelity, pathos, the wholesome humor of these plays makes them deservedly popular."

\* \* \*

#### Keepers of the Faith

By Rev. E. A. Thomson, B.A., Published by The Thorn Press, 265 King St. West, Toronto. Price \$1.00.

Mr. Thomson has placed the Church under great obligation for the studies presented in this volume. It has been rightly pointed out that in very recent times there has been a revival of interest in the Reformed Faith and learned treatises of a theological character have been read before various conferences and assemblies. This book deals mainly with persons and introduces us to the champions and heroes of that faith, and all who read these pages, particularly the youth of our Church, must inevitably experience the ennobling influence exerted by contact with these great men through the medium of comprehensive but brief biographical sketches. Its value therefore to our young people is beyond estimate.

### The Master-Light

Being the Popular Report (1936-37) of the British and Foreign Bible Society, by the Rev. John A. Patton, M.A., its Literary Superintendent.

It is astonishing how year after year this Society brings out a Popular Report of ever-increasing interest, and of surprising variety in the ideas round which it is grouped. The title this year—The Master-Light—is taken from Wordsworth's famous line, "a master-light of all our seeing", and the headings of the various chapters indicate the trend of the whole Report: "Light from the Ancient Manuscripts," "The Light of the Translated Word," "The Lamp-lighter," "Spreading the Light" and "Oil for the Lamps." The Scriptures themselves, the great hymns of the church, poets and prose writers, are all taken by this gifted author to illumine his subject, and recent biographies like those of Lord Balfour and Lord Grey, furnish apt illustrations.

The Bible is pre-eminently "The Book of Light," from Genesis to Revelation, and the coming of that Light in written form in 713 translations, in a yearly issue of over 11,000,000 volumes is shown to bring Light to many souls, and to "blaze a trail of glory in the great Continents of the world."

There are apt illustrations from every country, including the Dominion of Canada, where the coming of the Scriptures to the Indians, and to lonely settlers, has indeed brought Light.

"Without being pessimists" the Preface states, "we are all bound to admit that there are many clouds hanging over the world to-day—clouds of war and hostility, jealousy and misunderstanding, clouds of poverty and unemployment, ignorance and irreligion; and in no part of the globe is the sun shining from a clear sky," but the Bible Society has "a chain of beacons carrying glad tidings far and wide."

The "Oil for the Lamps" needs to be replenished, and the deficit of over \$77,000 must disappear, so that "The Master-Light" may shine more and more till the perfect day.

Thus in brief outline another year's work of the Bible Society is depicted, and all who read the Report will be forced to ask, with its talented Editor, "Is the Bible Society receiving adequate support to carry on this work?"

### THE GENERAL BOARD OF MISSIONS

We anticipated reporting the meeting of the Executive held in Toronto in September but must of necessity postpone this until the next issue.

The universe holds much for us to use but discloses also a purpose which we must serve.

### A PIONEER IN EDUCATION

By Rev. Dr. R. G. Stewart

The death notice in the daily papers of Samuel James McKee will come to many ministers throughout our Church with profound sadness. In the very early days in Manitoba he founded the Academy, an educational institution at which many of our western ministers received their early training. For some time Prof. McKee was the whole staff, teaching every subject on the curriculum with equal efficiency. He was a great teacher, but he was more for he was a great man, and a great soul. His supreme interest was in helping young men and women to obtain an education that would enable them to fill positions of greatest usefulness in the world. To this end he toiled sacrificing his own life to help others.

In the early days of a new country money was scarce and educational advantages few but Professor McKee with his devoted wife set themselves the task of meeting just such a situation. Many students were housed and fed by them, that they might be able to continue their studies.

The Academy was founded in Rapid City in 1879. A few years later it was moved to Brandon where it developed into the Brandon Baptist College, an institution of which the West is justly proud.

Those of us who came under the influence and teaching of Professor McKee will ever think of him as belonging to the class of the blessed of whom Jesus Christ speaks in the Beatitudes.

### REV. R. J. CRAIG, M.A., D.D.

On the 15th of September Dr. Craig passed from the earthly scene and thus was concluded a very long and useful life. He enjoyed the distinction in 1935 of being the only minister at the General Assembly at its meeting in Montreal who had been present at the union of 1875. On that occasion he not only received the plaudits of the Assembly but was honored by The Presbyterian College, Montreal, with the degree of D.D.

Dr. Craig was an honor graduate of Queen's University in 1871 and three years later received his Master's Degree excelling especially in classics and philosophy. In 1874 he graduated with distinction in theology. A year was then spent in Stuttgart, Germany. Before ordination he served for a short time under the Church of Scotland as a missionary in Canada and in 1876 was ordained by the Presbytery of Kingston and settled in Deseronto where he labored for eighteen years. For almost a quarter of a century he was Clerk of Kingston Presbytery and in 1935 was Moderator of the Synod of Toronto and Kingston. He was gifted as an expositor of the Word and marked for his evangelical and missionary



zeal. To his intimate knowledge of law and procedure, his untiring effort and self-sacrifice, the Church is deeply indebted. He was a man of strong conviction but kindly disposition and held a high place in the affections of all associated with him.

The funeral took place in Deseronto in the beautiful church erected during his ministry, the service being conducted by Presbytery.

#### REV. A. M. LITTLE, B.A.

##### Resolution of Presbytery of Brockville

The Presbytery of Brockville places on record its deep sense of loss in the death at Westport of the Rev. Andrew Mellor Little, B.A., on the 15th day of March, 1937.

The late Mr. Little was born at Donegal, Perth County, Ontario, on the 5th of November, 1873, and received his early education at the Donegal Public School and the Listowel High School. Thereafter he pursued his studies and graduated from the Hamilton Business College and the Stratford Model School. For three years he taught school in his native county and then entered Queen's University graduating in Arts in 1908 and in Theology in 1910.

He was ordained and inducted into the Scotland charge, Snake River, on the 10th of May, 1910. Thereafter he served the church at Tamworth and Reidville, McDonald's Corners, Elphin and Snow Road, St. Columba Church, Kirkhill, and at Westport and Newboro, where he had ministered for the past six years. Previous to his ordination Mr. Little served as a student missionary at Dorset, Muskoka, Lavant, Indian Mission, Deseronto and Hay Bay, and Calabogie.

Mr. Little was a man of sterling character and of high repute. Of a quiet and unassuming nature, he was greatly esteemed wherever he labored for his devotion to the cause of Christ and his earnest presentations of evangelical truth. As a Presbyterian he endeared himself to all, was wise in counsel and diligent in the performance of the duties that fell to his lot.

#### REV. D. A. FERGUSON

Mr. Ferguson was minister of the congregation of Port Perry, and his death, which took place in the early summer, was the result of a heart attack of which there had been no previous warning. He was in the midst of active preparation to leave his work in St. John's Church to undertake the church of Sutton in Toronto Presbytery. He had served the congregation of Port Perry, Ashburn, and Utica since 1932. He was in his sixty-third year. He was born at Portage la Prairie, Man., on the 23rd of November, 1874. His early boyhood was spent at Oro and he was educated in the public and high schools of Orillia. He was a graduate of Queen's University in Arts and

Theology and was ordained in May, 1913. He served the Church, prior to his last pastorate, in Williamsburg, North Pelham, Carluke, and Cookstown. He was a man of transparent sincerity and warm hearted whilst cherishing strong convictions to which he firmly adhered.

#### REV. S. BACON HILLOCKS, B.A., LL.B.

Mr. Hillocks was a native of Bathurst, N. B., and was born in the year 1869. His death took place at Calgary, Alta., on the 3rd of September of this year. He was a graduate of Grant University, Tennessee, and received his degree of LL.B. from the University of Alberta in 1918. He served first in the ministry of the Anglican Church but was received into our Church in 1905. He served our Church, in addition to the work done in various mission fields, in St. Paul's, Calgary, St. Paul's, Banff, and St. Stephen's, New Westminster, B.C. He retired in 1935 and made his home in Calgary. He did splendid public service as a journalist being at one time editor of the Calgary Herald, and as a member of the Provincial Legislature represented Calgary North for four years. His knowledge of church law and procedure made him a valued member of the church courts.

#### WARNING

We take pleasure in drawing our readers' attention to the following which has been sent to us by the General Secretary of the Social Service Council of Canada, Rev. C. E. Silcox:

The Toronto Better Business Bureau, in the past several years has received complaints from young men who, on the representation that they were to receive worthwhile employment, have been required to pay cash bond to the prospective employer, which, on investigation, has been found to be returnable under conditions which few can fulfil.

The prospects for these so-called positions are not secured through advertising, but by field representatives who obtain a list of names from ministers at their parish.

Should you be contacted by representatives of unknown concerns, whose object is to obtain a list of prospects for employment, we would suggest you obtain full details of the type of contract they propose to offer and some indication of the reputation the concern enjoys. Fact information is obtainable through Better Business Bureaux located in Montreal, Winnipeg, Hailfax and Toronto.

They are saints who in the humdrum of common occupations are living in devotion to God.

## MISSIONARY NOTES

### New Mission Field

The Presbytery of St. John is taking steps to organize a new mission field at Narrows, Midland, and Carpenter, near Sussex, N.B. There are some forty Presbyterian families in this district, of whom not a few are Scottish and Irish settlers who have been from six to ten years in Canada. Among them are many church members in good standing and many children. About a year ago Rev. S. J. Macarthur visited a few of these people and conducted services. In August of this year on the invitation of Mr. John Johnson of Carpenter, N.B., Mr. S. E. Smith, student missionary at Sussex and Houghton, visited a group of families and conducted a service in the Baptist Church at Carpenter. Mr. Smith and Mr. Johnson also visited many families at Narrows, and also another larger group at Midland. Later Mr. Smith conducted services in both these places and on September 12th Rev. Frank Baird dispensed communion at Carpenter, where three people joined Hampton Church on profession of faith, and three infants were baptized. All services were well attended and the people gladly received the student missionary when he called. Each group have written to the Presbytery of Saint John asking that a congregation be organized and regular services inaugurated. By arrangement with the Board of Missions, Rev. Frank Baird, D.D., who is at present living in Chipman, not far distant, has been asked to undertake the organization and pastoral care of this field. During August the district was visited also by Rev. A. S. Reid, D.D., as part of his survey of New Brunswick.

The group at Narrows have sent in an order for eight copies of The Presbyterian Record as they are eager to keep in touch with the Church and its work throughout the Dominion and beyond.

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### Western Relief

A press dispatch states that more than 250 carloads of fruits and vegetables have been shipped from the favored areas of Canada to the drought-stricken parts of Saskatchewan. It would therefore seem that the Committee's objective of 500 carloads was within sight. The West is taking its share in helping the sufferers within its area. Rev. S. Farley of First Church, Regina, reports that Dr. J. W. Hedley, a member of his congregation, and Chairman of the Voluntary Rural Relief Committee for the province, appealed to him for a list of ministers of our Church within the bounds of the Synod of Manitoba to whom he wished to address an appeal on behalf of the needy in Saskatchewan. Mr. Farley not only replied, giving the list, but sent a letter to all ministers as follows:

"As one who knows the situation in a

very intimate way I need not tell you the situation in the affected areas is nothing short of serious. On a recent Sabbath, during my vacation, I officiated at the Communion Service on our Stoughton and Howard field, travelling by the way of the Weyburn territory, in all a distance of a little over 200 miles. Never in my life have I seen such abject desolation. For the first time since coming to the Prairie I saw Russian thistle stacked in the fields, this being the only fodder of any kind to be found in these districts for the maintenance of whatever live stock remains. This will give you a slight idea of the situation as it really is. In addition to the total loss of crop there is the equal loss of garden stuff. I have seen gardens in several districts where not a vegetable of any kind will be harvested. Something by way of united effort must be done to provide for those who are now experiencing the eighth successive year of crop failure, and for whom the outlook is well nigh desperate.

"For these reasons I most heartily commend Dr. Hedley's appeal on behalf of those who reside in the drought-stricken areas and assure you that any help your congregation can render at this time will be greatly appreciated. This is certainly a time when those more fortunate should come to the help of those whose crop is a total failure."

Manitoba, at last reports, had sent 100 carloads, and another 100 carloads came from the eastern provinces.

In a district north of Toronto, the Holland Marsh, famous for vegetables, the suffering was experienced in different form, for it had a surplus of vegetables and prices were so low that shipments in not a few cases involved additional expense instead of revenue. We suggested to the Ontario Government indirectly that they would be serving two ends by purchasing vegetables from this area, helping both those who needed a market, and those who were destitute. However the Dominion Government had already taken up the matter with the result that the farmers in that district are receiving a price 50% higher for their products than offered by the truckers, and, at the time of writing, 65 carloads of vegetables had been purchased. The latest information received by the Central Committee in Toronto is that the Dominion Government has agreed to purchase in all 250 carloads of fruit and vegetables, 100 of cheese, and a number of carloads of dried fish.

\* \* \*

### Peace River

Melville Presbyterian Church, Riverside, near Pouce Coupe, has an elder now, Mr. Murdoch Campbell, who was ordained and installed at a communion service held late in August. He has been chairman of the



Board of Managers of this congregation ever since September, 1933, and is now a member of Session. His daughter, Margaret Campbell, long an active worker and teacher in the Sunday School, since the first Sunday in October, 1934, planned to enter the Deaconess Training School at Toronto this autumn. She was received into membership while Mr. D. St. Clair Campbell was student missionary. Rev. J. F. Minor Simpson, upon the invitation of the student missionary, conducting the reception service and dispensing communion. At that service also Mr. Campbell arranged for the baptism of seven children.

Another member of the Riverside congregation has entered the service of the Church, Miss Edith Margaret Magee, recently designated to the staff of the Helen Macdonald Memorial School, Jhansi, India. She was formerly a teacher at Fort St. John and later at Pouce Coupe. While at the latter place she became a member of the Riverside congregation and has retained her membership although she has removed from the district. This small congregation at Riverside therefore has contributed two women workers for general service in The Presbyterian Church in Canada. The church has been fortunate in having excellent student missionaries during the past four years, Mr. Samuel Brooks, Mr. D. St. Clair Campbell, and Mr. Alex MacSween.

\* \* \*

#### British Guiana

With a note addressed to the Editor, Rev. James Dunn, has forwarded the Order of Service for the dedication of the enlarged Canadian Presbyterian Mission Church at Providence Estate, Berbice. The service was in the usual form, and the address was given by the newest missionary on the field, Rev. T. DeC. Rayner. Two events worthy of note in connection with the services were the baptism of Charles Alexander, infant son of Rev. and Mrs. James Dunn, and the ordination of Mr. Bedessie to the eldership. To this extension work the sum of \$100 was raised locally. The members of the Mission Council are:

Rev. D. Marshall and Mrs. Marshall, Rev. J. Dunn, and Mrs. Dunn, Rev. T. DeC. H. Rayner and Mrs. Rayner, Miss Olwen Davies and Miss Anne Storey, and the Catechist in charge of the church is Mr. Charles Ramdat. Mr. and Mrs. Marshall and family are now in Canada. These missionaries enjoy a well-earned furlough.

In the publication of the Mission, The Church Record, July-September number, gratitude is expressed for the help given by the Church at home in the erection of the Ephraim Scott Memorial Church at Better Hope which was dedicated in the early summer. This is their message:

"The Editor of The Church Record wishes to express in some measure the

gratitude that is felt by Better Hope congregations towards The Presbyterian Church in Canada which, through the great generosity of the late Rev. Ephraim Scott, D.D., was able to grant a sum of money almost sufficient for the building and furnishing of their church."

A tribute is then paid to Rev. D. Marshall, Chairman of the Mission Council, to whose ability as architect and contractor the congregation is also greatly indebted: "He has given us a church of which we can be justly proud for the smallest sum of money possible."

\* \* \*

#### Japan

Rev. Malcolm R. Mackay

No doubt you will be wondering how we are faring out here under the new conditions that have arisen in the Far East. As yet we have noticed no changes that might affect missionaries nor have any new restrictions been put upon us or our work. Of course we do not know what a day may bring forth. Among the missionaries I was with during summer vacation at Sorai, Korea, there was the feeling of uncertainty as to the fall and winter ahead.

The work in Nagoya has been going along rather well. Instead of the usual summer slump one might have expected, the Korean group at Ichinomiya has increased in numbers and interest to the extent that they wish to have a Biblewoman of their own and are willing to pay half the salary. Only a few months ago that group had been dwindling and showed poor prospects. A new Biblewoman has come to Nagoya to take the place of one who had been ill for a long time and who finally resigned. Local difficulties still prevent the work at Toyohashi from being all it might be; and as long as the present incident lasts the work in that city will have to be carried on under more restrictions than at most of our other points.

As you know, when I first came to Nagoya, I lived with Mr. McIlwaine of the Southern Presbyterian Mission. He was transferred to Kobe in April to take the place of Dr. Ostrom of the faculty of Chuo Seminary. Since he left I have been living by myself in a Japanese house. I am feeling rather Japanized by this time.

As mentioned before, I went to Sorai Beach on the Yellow Sea, on the coast of Korea, for my summer vacation. It is the beach where the missionaries from Pyeng Yang go and some from Seoul. I had a good rest and feel in the best shape for the winter. My health has been all right ever since I came back from Canada.

I have had two Bible classes in Nagoya groups since March, teaching the Gospel of John. I am also working on the last part of my language course. Then I do visitation and personal work with my teacher chiefly

among non-Christians in their houses or in the streets. It turns out that a small fraction of people dealt with say they had been Christians, or church-goers, in Korea, but have lost all contact with Christianity since coming over here. In July we had some special tracts put out for Nagoya, giving church addresses in addition to Scripture verses to help such people find the way back to the fold.

Every month on the 1st and the 15th day Nagoya has what we call a "chundo" (preaching) meeting. Plans are made the previous month and when the day arrives the pastor, Biblewomen, and as many of the elders, deacons and other church members as can leave their daily work go out to the predetermined districts to visit in the afternoon from house to house (and the afternoon usually means from about 12 or 1 o'clock until 6) distributing tracts and preaching to all who will listen. In the evening we hold an evangelistic meeting in one of the houses; and as it was in the days of old, some believe the things that are spoken and some believe not. Sometimes opportunities are God-given and for only once. On a follow-up visit in one district I found that the man who had given us the use of his house and had decided himself for Christ, had moved on to Tokyo.

Many amusing incidents go along with the serious part of it. I usually have these people guessing as to my nationality and race. I have been taken for every nationality I think there is in Europe, the Near East, India, South America, and other places. They've even mistaken me for Korean and Japanese. On several days in succession I was taken for one of these local peoples. My teacher, like most Koreans, has a good sense of humor. An old lady asked him one afternoon whether I were a Korean. He grinned and said that I was, but that I had travelled to the Western Ocean countries and knew quite a bit about those places. But I think the unkindest cut of all was when a puzzled Japanese exclaimed, with the light breaking out over his face, "I know. You are Turko!" Nagoya has very few foreign residents, about fifty of all nationalities, and tourists are also a novelty. We are stared at by the populace and small children call out to each other after we pass, "foreigners". Students like to practise their English on us. A few days ago I stopped on the street to fix my bicycle light. A young woman with a baby strapped on her back came along, stopped and told me about a shop where I could get it fixed and offered to take me there. Then she asked me in English where my home was. She said that her husband was studying in Canada. I asked where and she said, "In Halifax". Then I said, "Dalhousie?" and she said, "No, Pine Hill." I told her Dalhousie was my college and I knew about

Pine Hill. She mentioned Dr. MacKinnon and I told her I knew him. I wondered who was more surprised, she or I.

Miss Anderson is due in Kobe on Sunday's Empress. We will be glad to have her back. I surmise that there will be a redistribution of churches and work among the missionaries but I fully expect to carry on in the Nagoya district as before. I do not have any mission office so I suppose it is immaterial where I may be located. I keep in regular touch by letter with the mission, or go to Kobe if the occasion requires it, so that I know what is going on in the whole field, and have my part in the proceedings. Nagoya has managed to have its share of the proportions for mission consideration.

I really did not intend that such a lapse of time should occur without writing to you. Life out here is so packed full of interests from morn till night that time seems non-existent, and as the incident continues the future may have more in store for us than we would care for, but we know that the Lord watches over us all, the God of Israel who neither slumbers nor sleeps.

\* \* \*

#### On Furlough

Miss Hildur Hermanson of the staff of the Mackay Memorial Hospital, Taihoku, Formosa, left on furlough on the 15th of August and coming by way of Suez Canal and London arrived in Canada on the 23rd of September. After a few days spent at Fredericton, N.B., she came to Toronto and thence proceeded to Winnipeg, Man., to the home of her brother. This is her first furlough.

#### Dr. Z. K. Zia

Since the recent serious trouble in China we have been very solicitous about our representative on the Christian Literature Society, Dr. Z. K. Zia. Accordingly on the 19th of August we wrote him requesting a reply informing us of the situation with respect to himself and his family. On the 5th of this month we received a communication from him, dated August 17th. This was sent before our letter of the 19th could reach him. At the same time that we heard from Dr. Zia, Dr. MacNamara, Secretary of the Board of Missions, received communications dated respectively August 13th and 15th. Some extracts from these letters indicate how serious is the situation in which this man and his family find themselves.

To Dr. MacNamara Dr. Zia writes under date of the 13th of August:

"At the time of my writing Shanghai is once more plunged into turmoil, due to the overcrowding Japanese warships in Shanghai. The people living in my section (northern district) have nearly all come into the International Settlement and the French Concession. Those who live in the



Chinese city also moved in this time. The sight is simply pathetic. My family have moved into the C.L.S. building, renting one of the offices for the time being. My wife is sick in hospital, having had a major operation. So far God has paved the way for us and I am feeling bright.

"During the crisis I am still thinking of some concrete projects for my writing. I have already written four articles on how to save China, emphasizing the spiritual qualities of a nation. . . . I have finished the translation of the Pilgrim's Progress, Part 2, and hope that before long we may have a complete edition of this classic."

Two days later he writes:

"The war is on. This time it is more terrific than 1932. It is terrific because of the air forces on both sides whereas last time it was one-sided. The Chinese may have to retreat on account of the superior Japanese air force and navy, but the war will continue I am afraid. My present plan is to stick to my job. I am writing for further development. However, in case of real danger we may evacuate in accordance with the decision of the C.L.S. Our building is so near the Japanese Consulate. The Chinese airplanes have been bombing the flag ship in the harbor next to the Consulate. So far the flag ship is still safe.

"I am sure that God will protect us for I know he has saved me from the last war and very serious sicknesses. I am now translating Bunyan's, Grace Abounding to the Chief of Sinners.

"My wife is still sick in bed, but she has come from the hospital this morning. I am grateful that she is better.

"Dr. Frank Rawlinson, the famous editor of the Chinese Recorder received a stray shot yesterday and died at once in the arms of his wife. Shanghai is not safe, but we trust in God.

"Miss Brown is well. Other members of the C.L.S. are safe so far as I know. Miss French is either in Japan or in Korea."

In his letter to the Editor of the Record Dr. Zia says:

"Though in the midst of terrific air-fighting and cruel warfare, I feel confident God will carry us through. . . .

"Living in Chinese territory for the last several years, my family had to move out nearly once each year. This time, of course, I had to move into the Christian Literature building once more. My wife had a major operation and just last Sunday I got her out and she is now living in the same building. I rent a little room and hope that we do not have to live here for long. My children are all here. It is not a very safe place as our building is only a stone's throw from the Japanese Consulate. Still I think it is most convenient for me as I do not have to travel during the office

hours, or rather before and after the office hours.

"As I am writing during the evening time, there are four places in the Chinese territory on fire. I am afraid before very long the Japanese will burn the whole Chinese sections down. . . .

"China is facing a death-struggle. Nothing matters except to resist. . . . This is the day the British women and children evacuate."

In his letter both to Dr. MacNamara and to the Editor Dr. Zia makes earnest request to be remembered in our prayers.

Under date of September 4th Dr. Zia again writes Dr. MacNamara. From his letter we take the following extracts:

"Our Fitch Memorial Church is again in the war zone. We have to worship in one of the Y.M.C.A. Buildings. . . .

"The Post Office is gradually recovering from the first shock, and we begin to receive letters. I hope that before long we may be able to send out magazines and parcel post."

\* \* \*

#### Farewell to Rev. A. A. Lowther

In our last number we wrote of Mr. Lowther's departure for his field of labor in India. Prior to his leaving Toronto a large gathering assembled in Riverdale Church to bid him God-speed. The minister, Rev. A. Gordon Macpherson presided, and on behalf of the Board of Missions Rev. J. W. MacNamara, D.D., spoke of the value placed upon Mr. Lowther by the Board as a man and a missionary. Knox College, of which Mr. Lowther is a distinguished graduate, was represented by Professor W. W. Bryden who said that whilst Mr. Lowther was an able student the greatest qualification was his supreme devotion to his work as the servant of Christ. Mr. Lowther took occasion in replying to bring before the congregation afresh the religious needs of India, at the same time expressing his gratification at the deep interest shown by the people at home in the work of missions.

\* \* \*

#### Amkhut, India

Rev. John Buchanan, D.D.

You will be wanting material for the fall opening of the Budget campaign. Well, Sailana State of some 18,000 Bhils has practically as a whole become Christian. Opposition, economic shortage, social and personal rights, as well as religious sentiment all unite to drive and pull the Bhil to the only hope for these people, that is Christ Jesus, the Saviour and Friend of sinners. This movement is in the district occupied by the United Church.

\* \* \*

#### Chinese Work

Rev. D. A. Smith, B.A.

Our Vancouver Chinese Mission has just paid another hundred dollars off our local

building debt. This makes the second hundred for the year. We paid one in the spring. This is very creditable indeed. We also paid \$66 for the renovating of the manse in July. Earlier in the year I thought we might have to ask some assistance toward this. I am happy to say the Chinese have met this need themselves. We are also in the middle of our annual-subscription canvass toward the Budget, both in Victoria and Vancouver. Vancouver's allocation has been raised this year from \$126 to \$150. I am urging them to make every effort to secure this new figure. Victoria's allocation is \$200. They raised it last year. With the tremendous number of appeals now going out to the Chinese communities on behalf of the grave and urgent needs in China, and the very generous way they are meeting these appeals, I am wondering whether this will affect their Budget givings this year. All seem confident it will not. As one man said, "It only means more sacrifice".

We are now well under way with our winter work. Our Chinese woman worker in Victoria is still requested by her doctor to take this month off. We are hoping however that she will be available for visiting in the homes during the incoming week.

At our Victoria Communion Service the other week we had two men baptized, and a fine gathering. Our Vancouver Communion takes place in two weeks.

Mr. Dick Woo, the young man who acted during the last two years as Superintendent of our Vancouver Sunday School, was given a dinner the other week in honor of his work, by our minister Rev. K. H. Yeung. Mr. Woo has this year graduated from the B.C. University with B.A. degree. He has left to take up post-graduate work in philosophy in California. The point of interest is that this young man has decided to give his life to the work of the Christian ministry in China, and will return to China at the conclusion of his work in California. He is an exceedingly earnest fellow. He came to us as a young lad from China, knowing not a word of English, and knowing nothing of the Gospel. He showed remarkable diligence. He has been a great help to us in our Young People's work, and we will miss him, but we are happy indeed to know that we have this young man, a product of our mission, so well equipped, determined to go back with the Gospel of Jesus Christ to his own people. He was of course baptized in our Vancouver mission. It is one of the real joys of the work.

You must live a useful and creative life but you must learn the art of how to revive the inward man so that, while you live a useful life, your life will not be exhausted or played out in the process.

## In Quietness and Confidence

### Pleasing Christ

Wherefore we labor that, whether present or absent, we may be accepted of Him.—2 Cor. 5:10.

It is apparent to even the most casual observer that many people are living without purpose. They are passing through life aimless. The effect is at once seen in disorder, discomfort, and lack of success. These are rudderless ships upon the ocean of life. They reach no port and are the sport of wind and wave on the wide sea. And what amounts to the same thing as being without aim is to be fickle, choosing a career to-day which will be abandoned to-morrow, controlled by principles which now seem right, but soon are surrendered at the suggestion of a stronger mind, or at the promise of more speedy and profitable return. The unstable must suffer. They cannot make the most of life. Not only is judgment needed to adopt principles of living but tenacity of purpose to hold steadfastly upon the path chosen.

Then, too, we see those who are living wrong. They have chosen unworthy ends and are following false guides. Fixed purpose here only renders the sin more sinful, and the disaster more certain. A course leading to destruction cannot be commended even though it be marked by strength, diligence, and steadfastness. The rewards of evil will the sooner be reaped because of diligence in sin. The wages of sin is ever death, it matters not what good qualities are blended in the character that pursues wrong.

It is not sufficient therefore to have a great governing principle in life but we must choose that which is right and be steadfast and unmovable therein.

Here is the aim of the Apostle Paul simply and clearly expressed, and he speaks not for himself but for all Christians, "Wherefore we labor that, whether present or absent we may be accepted of Him." In other words, that aim was to please Christ.

We should not miss the view that Paul holds respecting Christ's present state. Nearly thirty years had elapsed since those three crosses had been reared on Calvary's hill, upon the centre one of which the Saviour was put to death. But Paul does not think of Christ as dead. To him He was He that liveth and was dead and is alive for evermore. The Apostle knew the story of the ascension. Indeed he testifies that he had seen Christ. He believed that Christ stands on high at the right hand of God; that He appears before God for us; that He is in the midst of His people upon the earth, walking amid the golden candlesticks; that His people have vital relation to Him, He is the head, they the members, He the vine, they the branches.



These are some of the thoughts that filled the Apostle's mind. Let us be clear upon this point, that Jesus lives to-day, and that He dwells among and in His people. We have not merely the record and the memory of Him as we have of other great historical characters, but we have Himself, and we have Him near. We are separated from Him only by sense. We walk by faith, not by sight. To believe in the risen, everywhere-present, living Christ is essential to attain to rightness and fullness of life.

If we are to make it our aim to please Christ we must have some reliable means of learning the mind of Christ. Is this possible? May we know what is acceptable to Him now? It is not for the enquirer to make this a greater difficulty than it is. To help us we have, first, the teachings of Christ. We have not all He said, but we have enough to indicate His views about life. To learn what is acceptable to Him, absorb His teachings. Sit at His feet as an eager disciple. Hear what He has to say about service, kindness, self-denial, unworldliness, and purity. "Meditate on these things. Give thyself wholly unto them and thy profiting shall appear unto all." How clear and comprehensive are His messages respecting life's duty! Let us be master therefore of these, and thus shall we learn of Him.

His example is before us also, and we may find in this a second aid toward understanding His mind. More than one book has been written upon this. The Imitation of Christ by Thomas A. Kempis is justly celebrated, and *Imago Christi* by Dr. Stalker is a successful endeavor to apply the example of Christ to present day life. We may study these books, and also what Would Jesus Do? but it is incumbent upon each of us to gather for himself the meaning of Christ's life, to so pore over the record of His deeds, adding line to line of the picture as we gather knowledge of Him, until the clear portrait shall stand out before the mind. First hand study of His example is requisite. Each must see Christ for himself. It cannot be that all shall see Him alike. All have not the same eyes, the point of view is distinct in every case. Let each therefore study the example of Christ for himself and discover how that life may be his guide to-day.

In this quest it must not be forgotten that doing has a large share. It has been said that obedience is the organ of spiritual knowledge. Christ conveys that thought in the words, "If any man will do His will he shall know of the doctrine whether it be of God." To know we need to do. To learn of Christ we must obey Him so far as our present knowledge leads. "The secret of the Lord is with them that fear Him." Therefore when Christ invites us to be His disciples in those tender words, Come unto

Me . . . and learn of Me, He asks of us what seems possible. Darkness need not long envelop us so long as we have His words and His works to shed light upon life's pathway and we are willing to learn.

Back of this expression of Paul's aim there seems to lie some special encouragement. He believed that if he labored to be accepted of Christ he would be helped. We find it in such words as "Now He that hath wrought us for the selfsame thing is God," "Work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of His good pleasure." Elsewhere he declares that while we look at Christ we are changed. "We all beholding as in a glass the face of our Lord Jesus Christ are changed into the same image from glory to glory even as by the Spirit of our Lord." While we look, therefore, and strive, God forms Christ's image in us.

Special motives to the adopting of this aim evidently influenced Paul, and these should weigh powerfully with us. The consummation of life is to be where Christ is, through the gates of death we pass into His presence to go no more out. To be with Him demands that we should be like Him. His, too, is the judgment to be pronounced upon life. If, therefore, by His standards we are to be judged, His mind must be the rule of our life.—R.

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### WANTED, A COMPANION

Oh, who will go a mile with me?

For I have many miles to go,  
Over the hill and the windy lea

And down where the little wood-brooks  
flow.

So come with me a mile, I pray,

'Tis many a mile to my journey's end—  
And we'll both be happier all the day

For having made at dawn a friend!—

—Charles M. Luce.

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### PRAYER

O God, the giver of every good gift, breathe into our hearts true and noble desires. . . . Give us a just sense of our relationship to thee and to our fellows that we may respect our task in the world and the place and rights of others, and do all our work with a quiet conscientiousness and integrity. Give us more and more of the mind of Christ that we may be humble in spirit, not striving who shall be the first but who shall serve Thee most faithfully. May we learn of Him to be modest and gentle of heart, lovers of truth and righteousness and peace, and workers together for Thy Kingdom. Amen.—Selected.

# Children and Youth

## A MAN OR A DUMMY

Rev. James Black, D.D.

In the *Christian World*, London, Eng.

In this article Dr. Black refers to a famous exhibit to be seen in London, England. It is known as Madame Tussaud's Exhibition. It consists of a great number of figures done in wax and all in posture which gives to them a very marked appearance of lifelikeness. These figures however do not represent merely criminals, though of these there are many. Many leading personages of history, even crowned heads, are shown as well, and so real do they appear that a number of stories have been told such as that given here of a person accosting a figure supposing him to be an attendant or in some other capacity serving in the place. The founder of the exhibition was a native of Switzerland, her maiden name being Marie Grosholtz. Living with her uncle in Paris she modelled for him. She married a Frenchman named Tussaud from whom she was separated six years later. She then in 1800, or thereabouts, removed to London, taking her models to serve as the beginning of her exhibition. These wax figures were first shown in the Strand and through the country, but finally the exhibition was established permanently in London, in 1833. Here Madame Tussaud died seventeen years later at the age of 90 years. Though the exhibition has been destroyed by fire it has been reconstructed and is now open to visitors. Few who visit the capital of the Empire fail to visit Madame Tussaud's Exhibition.

I REFERRED some time ago to my blind friend in Forres, Alexander Fraser. During this week he told me an amusing story about himself, which, like all good stories, carries a lesson in its heart. Not long ago he went south to London for a holiday with his wife and family. Naturally, among the recognized sights which we country cousins must see in the Big Village is Madame Tussaud's, with its striking representations of famous criminals. The Fraser family, of course, went there. As my friend is blind, he said to the others: "Go round and see all that is to be seen. If you find me a chair, I'll rest here till you finish." But in spite of himself—it was a close day—my friend fell quietly and deeply asleep in his chair. When the family came back they noticed two or three people standing in front of their sleeping father. Can you imagine some of the comments they overheard? "I say, there's no ticket over him: I wonder whom he is meant to represent?" "Isn't he life-like? Why! you would think he was only sleeping." "Do you know, I could almost swear he twitched his leg just now." "Anyhow, that's the best and most life-like exhibit we've seen so far." By this time the giggling family thought it right to intervene, and to the disgust of the little crowd, one of the boys remarked: "If you don't wake up, daddy, they'll keep you here as a permanent exhibit."

Now, supposing these observers had seen

my friend sleeping anywhere else, would they have taken him at once to be a clever fake? They would have said: "That man must be tired: he has fallen asleep in his chair." But, because they were expecting to see fakes, they took even a genuine thing for a fake! Isn't that one of the secrets of life—we so often see only what we expect to see! A suspicious man, for instance, believes that there is no honor in business and he credits every one he meets with "trying to put one over on him." What's the result? He is so suspicious that he finds fakes where there are none, and consequently he gets "taken in" as often as the unsuspicious and guileless man—for he gets taken in by honesty and candor and genuineness. Guileless people may be deceived by evil men, but suspicious people are deceived by good men! They generally see deep ulterior motives where there are none!

"I am suspicious of everybody: hence I am never deceived." But life, nature and God alike always deceive suspicious people. As a matter of fact, I know of only one person who was never deceived, and He was goodness and honor personified. Everybody else was deceived by the Pharisees, but Jesus wasn't. All the disciples were deceived by Judas, but Jesus wasn't. The clever, suspicious people, even among the disciples, were deceived by the "woman who was a sinner:" only Jesus saw the beautiful truth. Everybody in Sychar was deceived by the woman at the well; only Jesus saw the discontent and hidden longing that made the woman what she was. The final truth lies in that great short sentence, "God is not mocked." Satan, the trickster, is tricked every day. Only God, who is perfect honor and goodness, is never mocked.

I have known good men deceived, but never as often or as laughably as evil men! If you go through life expecting fakes, you will certainly get them: but the worst fake of all is that you will see fakes where they don't exist. I have known suspicious men incredibly deceived, and generally it has been by a straight and honest man whom they have entirely misconstrued. Evil can never understand honor, goodness or sacrifice.

I'd rather take a dummy for a living man, as I once did myself at Madame Tussaud's, than take a living man for a dummy. In other words, I'd rather believe too much than too little. In all the eternal things, you can't believe too much. You may suffer in daily life by being too open and genuine; but what you lose is as nothing to what you gain.

We are punished not for our sins but by them; we are rewarded not for our virtues but by them.



**JOHN GEDDIE MISSION BAND**

The John Geddie (Girls) Mission Band of the Presbyterian Church, Sydney, N.S., was named in honor of Rev. John Geddie, pioneer missionary from Nova Scotia, appointed to the New Hebrides in the year 1846.

The Band meets every second Sunday after Sunday School. It has an enrolment of twenty-two members with an average attendance of seventeen. The devotional and business periods of the regular meetings are conducted by the girls, then the study or story period is in charge of the leader.

The theme of the devotional periods centres around the word for Roll Call and some of the topics used during the past year included Joy, Faith, Love, Thanksgiving. On Sunday, May 16th, a beautiful Coronation Service was held.

During the study periods the girls learned the Bible Pledge, Band Motto, Purpose and Text, names of the Church Courts, meaning of W.M.S. (E.D.) and (W.D.) with its several branches, names of the mission fields, and tried to become familiar with the names of the workers on these fields. The younger members had story groups only.

Lantern slides were shown during the year; a thankoffering service held; several social times enjoyed and at Christmas time the girls dressed dolls for Chalmers Jack Mission at North Sydney.

A creditable amount of money was given to the Senior W.M.S. in June, all of which was raised by voluntary offerings only.



John Geddie Mission Band.

**INTERNATIONAL S. S. LESSONS****LESSON—NOVEMBER 14****The Christian Minister**

1 Timothy 4:6-16; 2 Timothy 2:1-4  
Golden Text.—Neglect not the gift that is in thee.—1 Timothy 4:1-4.

**LESSON—NOVEMBER 21****Christian Workers**

1 Corinthians 3:10-15; Galatians 6:6-10  
Golden Text.—Let us not be weary in well doing; for in due season we shall reap, if we faint not.—Galatians 6:9.

**LESSON—NOVEMBER 28****Christian Fruitfulness**

John 15:1-16

Golden Text.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

**LESSON—DECEMBER 5****Christian Rest**

Matthew 11:28-30; Hebrews 4:1-11;  
Hebrews, Chapter 4

Golden Text.—Come unto me, all ye that labor and are heavy-laden, and I will give you rest.—Matthew 11:28.

**OUR CHURCH CALENDAR****Vacancies**

Brookfield, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Eustace St., Charlottetown, P.E.I.  
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Burgoyne and Dunblane, Ont., Mod., Rev. Horace Kaye, Wiarton, Ont.  
Caledonia, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.  
Chatham and Newcastle, N.B., Mod., Rev. F. R. Meredith, New Mills, N.B.  
Clifton, P.E.I., Mod., Rev. Wm. O. Rhoad, Kensington, P.E.I.  
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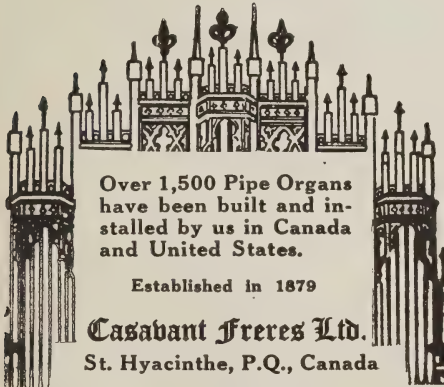
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The calm soul will find peace anywhere.

Prepare to account for thy single talent.

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Work is the grand cure for many maladies.

Love of self is the hardest sin to overcome.

Cultivate decision of character by deciding.

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It is not riches that make a country but the quality of its men and women.

It is not hard to know God provided one will not force himself to define Him.

Weak as is the household of faith, the Church, our debt to her is immeasurable.

The world has small need of a religion that consists solely or chiefly in ecstasy.

In marriage prefer person before money, virtue before beauty, the mind before the body.

Intelligence, devotion, enthusiasm are the qualities by which we make good.

If loving-kindness prevailed in the world nearly all its ills would disappear.

A democratic country must retain its faith in God to maintain its coveted freedom.

The first task of the statesman, as of the bridge-builder, is to lay his foundations secure.

Whether on the first of January or the thirty-first of December faith is a good word to end on.

What religion needs is what music needs, not merely to be defended and discussed but to be played.

Make the highroads of learning wide and free for all who can walk but do not prohibit motors or flying.

Whenever faith in God disappears something inferior is deified, the race, the nation, the class, the leader.

As every individual so every nation must have some axis of faith on which the movements of life may turn.

The sense of God is a national unifying power, and assures protection and divine guidance in the affairs of state.

As there are some things which God leaves to our work may there not be some things which he leaves to our prayers.

Your Christian service extends to your work; therefore put into it energy, intelligence, integrity and conscience.

Only they who habitually trust in God's unlimited strength and unchanging goodness escape unbearable nervous strains.

It is not our badness that often interferes with our being better but our meagre goodness, with which we are content.

One cannot fall short of liberation, enlightenment and peace who guards with unwearying diligence the gateway of his heart.

We do not realize how much wealth-getting and wealth-keeping have entered into the bone and marrow of our generation.

There is nothing in the character of God which is not found in Jesus and nothing we want a God for which Jesus does not do for us.



NEC TAMEN

CONSUMEBATUR

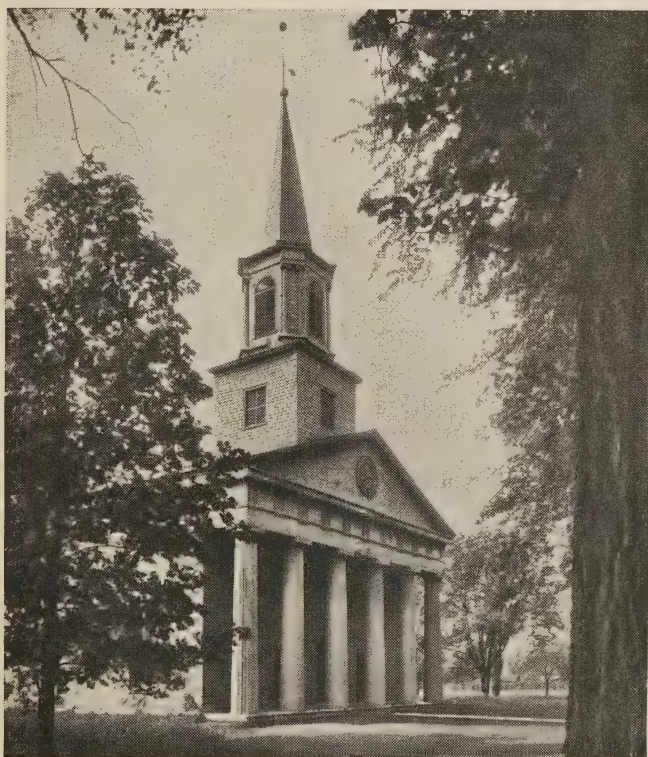
# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXII

TORONTO, DECEMBER, 1937

No. 12



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\*Note:—Specify whether for Home or Foreign Missions, or both.

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# The Presbyterian Record

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## No Room in the Inn

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke 2:7.

THIS is an affecting passage in the story of the Advent, and it impresses us that it should have found a place in the narrative. The writer saw in it some significance or at least the fact touched him and kindled his emotions. It was sad to think that the Holy Family at such a time should have been denied the shelter and the comfort available for the ordinary traveller. Of course it was merely an accident of travel commonly experienced under special circumstances as often happens in one of our own cities or towns at the time of a fair or a convention. Accommodation is early exhausted and late comers have to suffer. Such was the case in Bethlehem. It was the time of the census and congestion prevailed in all centres. It was not a case of deliberately closing the doors against the little company. It was neither intentional injury nor an affront. Nevertheless it was a fact and there was no recourse but to repair to the stable to find shelter with the beasts of burden.

One feels however that there ought to have been a place for them in the inn considering who they were, the parents of our Lord, through whom prophecy was to be fulfilled and the Dayspring from on High to visit the earth. What distinction was theirs, deserving the highest regard and the best in hospitality. Of course they were not recognized for what they were. Their high estate was hidden. It was left for the shepherds directed by a heavenly visitor to discover them and do them honor.

Admitting they were unknown in their true character and what was fitting by way of welcome could not be expected, chivalry at least had its opportunity; for a woman was concerned, both with respect to her comfort and her safety, for she was about to go far down down into the deep dark valley. With us women have first consideration, generally speaking, for the most part. True we city people travelling in electric street cars discover exceptions and these doubtless may be found in other realms. "Women first" however is the general rule, the sea providing an outstanding example for when disaster threatens and

the boats are launched it is "women and children first." There were none here however to offer these late comers a place; and so the Babe was born in a stable, neither was the shelter of the inn later accorded Him for there the shepherds found Him and worshiped.

It seems natural therefore to regard that incident, so far as the Child was concerned, as prophetic, for He now is excluded from hearts where He should receive welcome and tribute, and for the same reason, there is no room for Him there. The place is already filled. Other considerations have come first and space is pre-empted. This Jesus Himself disclosed in the parable of the sower when He said:

"The care of this world, and the deceitfulness of riches choke the word and he becometh unfruitful."

So may we with unworthy pre-occupations leave Him without who should find joyous welcome to our hearts. What seems specially lamentable is that at the Christmas season when we profess chiefly to honor Him, for it is in His name we hold our jubilation, by our worldliness, our selling and buying, our pushing of trade, our seeking of pleasure, He is put far from our thoughts. The world is too much with us early and late to accord Him time to bestow upon Him our love.

LET US MAKE ROOM FOR CHRIST.

—R.

## CHRISTMAS

### An Acrostic

Comes again the gladsome memory

Of the Babe of Bethlehem,

Heaven's token to earth's peoples

That God loved the whole of them.

Rings the music of the angels

Down the centuries of time.

Into burdened hearts and weary

May it sound its healing chime.

Saviour, Son of the Eternal

Once of Virgin Mother born,

Take possession of our being

That thy love may us adorn.

Master to Thy will we yield us

So that as our ways we go

All the blessings of Thine Advent

May from us in beauty flow,

Stirring souls to deeds of mercy,

Setting hearts with love aglow.

—Rev. Angus Shannon.

## DR. R. E. SPEER

**D**R. SPEER'S name is a household word in the Presbyterian Churches of the United States and it is almost so with us, both for his addresses and writings. He has now come to the point when his mantle is transferred to other shoulders for he has retired as Secretary of the Board of Foreign Missions of the Presbyterian Church in U.S.A., and thus completes, not his career, but his official connection with the Board as its Secretary.

For forty-six years he has occupied that responsible position, having been appointed at the early age of twenty-four years, and he has filled the office with remarkable distinction. His scholarship, his intellectual powers, his gift of oratory, his disciplined mind and life, his administrative ability and evangelistic zeal, his unswerving purpose and complete consecration to his work, his sturdiness of character in which strength, tenderness and sympathy are blended, have combined to make him what Rev. Wm. Paton of London, England, Editor of the *International Review of Missions* declared him to be, the "greatest missionary-statesman alive." Thus he fulfilled early promise for when in 1893, when appointed Secretary of the Board, he addressed the General Assembly, the Moderator Rev. Dr. Willis Green Craig, stretched out his hand towards him and turning to the Assembly said, "Brethren, the Church is not poor to whom has been given the gift of this young man."

What he has meant in person and service to the missionaries is indicated in these words from one of them:

"If my friend in America had read, as I have, hundreds of the letters of Dr. Speer, personal and to the missionaries and missions in North India during the thirty-eight years since he has been our Secretary, he would have known why he has won our confidence and love, for he has ministered to us and to our children out of a pastor's heart. No sorrow has touched us that has not touched him. No mission problem has perplexed us without his sharing it and helping us to solve it."

This missionary also draws attention to a worn printed leaflet headed "Mr. Robert E. Speer on the Solution of Missionary Problems." This was founded on a letter of Dr. Speer's written to a mission in a country far away from India, but by and by reached that land and was made use of by the Editor of the *Christian Treasury*, published by the North India Presbyterian Mission. The golden words of that leaflet to which attention is drawn are:

"Our own work by itself, and our service to the Church, and our relations to all . . .

will be elevated if they are rested upon the principle of truth which eschews criticism, repeats no gossip, unearths no buried history, makes no personal comparisons, manufactures no facts, attributes the best motives, and embodies in life St. Paul's ideal of love. All this may seem to reduce our mission policy to a problem in ethics. I think that all over the world all that it needs is to be elevated to that character, and that the general practice of the 13th chapter of First Corinthians would solve every missionary problem with which we have to deal."

His Church's estimate of him as a man and an official is embodied in a resolution of the last General Assembly, referring to his retirement:

"Dr. Speer became a secretary of the board at the early age of twenty-four, and consequently has given his entire life to the cause of foreign missions as a secretary of our board. Dr. Speer's powerful personality looms so large, not only in the history of our own board, but also in the history of Protestant missions during the past fifty years, that it is impossible to estimate his contribution within the limits of a paragraph. We can, however, mention his chief contributions: He has been one of the most successful of recruiting agents, for his name has exercised a magic influence on the youth of our colleges. His eloquence, supported by his massive intellect has compelled both the Church and the world to give serious heed to the missionary appeal, while his wise and sober judgment has won for him a recognition as one of the leading missionary statesmen of the age. We are glad to think that after his retirement the Presbyterian Church may still look to him for counsel and guidance when difficult problems arise in the sphere where he is a master. We assure him to-day of the appreciation and affection of the Presbyterian Church. His name is enshrined in our hearts and our earnest prayer goes up to our Heavenly Father that he may be long spared to us in health and strength."

We have had the privilege of some years' acquaintance with this great and good man and the opportunity of somewhat intimate friendship with him, a privilege which we have valued very highly, being drawn to him by his obvious sincerity and devotion and being inspired by his addresses.

So this great servant of his Church, and the Churches, while passing officially from the scene, let us hope, because he is still in the full vigor of strong, physical and intellectual manhood, the fire of passionate devotion being still aflame, will remain for many years to counsel and inspire the Churches to fresh missionary fervor and enterprise.



## GUESS WHICH!

My dear Fellow-Presbyterians:

**I**T is a Presbytery made up of ministers and elders from country towns and villages who come, some of them over 30 miles, to spend a day in discussing the support of the far-flung work of the Church. The writer had to motor more than 100 miles, getting up at the screech o' day for the purpose of being on hand for the constitution of this church court at 10 a.m.; but he was amply repaid for any inconvenience he had been put to; this Presbytery was in deadly earnest. They wanted information and they wanted to help but, just as important, they were willing to make suggestions. Altogether it was a most profitable day for the Convener. He went armed with a proof copy of the Budget Poster and that in itself answers many questions besides putting the great issue before each of us who take the present sorry scheme of this Twentieth Century world seriously:

"Are you bearing your share in the work of our Church for the Glory of God by the extension of His Kingdom?"

This Presbytery, typical of many in the Church, is suffering from the difficulties of the time, the preoccupation of many of its people with the problem of making ends meet financially, the unreadiness of some much better off but not striking a due proportion between spending on themselves and giving for others, and the thinning out of population arising from re-arrangements in the world of industry and commerce. But before the afternoon had worn to the twilight they sent the Convener off on his homeward journey with the assurance that he might rely on their backing up his committee's plans to the best of their ability, the Fall Offering to be made a special concern.

They were interested in the account of a visit the writer had paid to the United Presbyterian Synod of Pittsburgh a week previous. These brethren over the border have a rare reputation as givers and on being asked the reason referred to the fact, that, although not officially pledged to be tithers, a large part of their membership really are such. Their Budget returns per head far exceed ours. After the depression they turned the corner in givings "For Others" sooner than we did and they are mounting more rapidly than we. Could we emulate their record? A little healthy competition! One rich in experience of the ministry recently issued this call to all the denominations:

"To you it is given as members of Christ's Church to maintain the moral sense of the world threatened by neglect or by abuse: and thus to keep alive within the human heart some dim but real remembrance of unseen eternal things, which, when the wind from God next springs up, may leap into flame."

The Budget Convener of this Presbytery is the right man in the right place. He engaged the Convener in earnest conversation, on a chance meeting during the summer, concerning ways and means of catching the imagination and heart of the Church. He instanced the Assembly reports from our various fields of service. "Why couldn't you take the cream off and dish it up to our people?" Well, the writer doesn't believe in doing himself what others can do as well or better. So he pressed his fellow-minister to carry out his own suggestion and

he got another colleague to face the same task, so that he now has two sets of illustrations of the Church's work to hand for future use. This is a help and he thanks his friends for their aid and hopes part of their reward lies in their having traversed the whole field of the Church's operations bent on detecting the "high spots".

The death, it would seem to us untimely, of Dick Sheppard, the wartime rector of St. Martin's in the Fields, Trafalgar Square, London, has sent some of us to re-read "The Impatience of a Parson," a Plea for the Recovery of Vital Christianity. Ere the echoes of this eager voice die away let them strike answering chords in our hearts. "Civilization will go up in smoke before Christianity at the present rate enters into possession." "There are not enough Christians to go round." "Where the trumpet is expected the flute is not sufficient." "The only reason why we do not follow the advice of Christ is that we are afraid to." Such a Crusader has established the right so to speak. May the echoes linger a little longer, long enough to inspire us to be "doers of the word and not hearers only".

WILLIAM BARCLAY,

Assembly's Budget and Stewardship Convener.

### ONE HUNDRED YEARS

A CENTURY seems to be such a well-rounded period, as well as so long, that it invites recognition and celebration. The Foreign Board of the Presbyterian Church in U.S.A. has attained its one-hundredth year of history and various gatherings throughout the Church are in progress, as with us in the year of our Diamond Jubilee, in recognition of this attainment. Such a period provides splendid opportunity for comparison, for progress, unnoted, or at least not striking, at various earlier intervals, stands out clearly after so great a lapse of years. This was shown in an earlier issue of the Record giving the history of one hundred years of Medical Missions in China, the centenary bringing into bold relief amazing accomplishment. So is it with the Foreign Board of our sister Church. The century is seen to be a period of unexpected attainment and the proud record affords encouragement for the years to come.

This progress is noted in The Presbyterian:

"The two churches abroad with which the century began have grown to 4,633 and the native Christians to 565,265. The first report, indicating a budget of \$44,748, compares with a present income of \$2,086,938 from living sources, independent of endowment. The tiny band of missionaries has increased to 1,262. Schools ranging from kindergarten to university have 109,515 pupils, and Sabbath schools report a total enrolment of 586,470. . . .

"The activities of these many years covered many lands, India, Persia, Syria, China, Africa, South America and other parts of the world, and these early missionaries were true heroes of the Cross, clothed with the spirit of the apostles and martyrs.

"Numbers do not adequately represent the results of the one hundred years effort. Through medical, educational, and kindred enterprises coupled with the output of the printing press, large numbers have been brought under missionary influence and in notable instances political, social, and educational leadership has been lifted to a new level."

An ebb in the tide has been noted in the decrease in the number of workers and income during recent years. "In 1924 the income of the Board reached the high point of \$4,757,590. In 1929 it was \$4,149,188, but in 1936 it had fallen to \$2,086,935; and while the missionaries reported in 1927 numbered 1,606, the latest figure given is 1,262." The ebb however seems to have ceased and now there is hope for the flowing tide.

The Board held a Centennial Celebration on October 28th of this year in Fifth Avenue Presbyterian Church, New York. Our Church was represented on this occasion by the Convener of the General Board of Missions, Rev. Dr. A. M. Hill. Dr. Hill in referring to this gathering stated that he was impressed by three statements made by Dr. John MacKay, President of Princeton Theological Seminary:



The Church in its foreign service is facing an experience of martyrdom;

The dominance of Japan will be felt in the Orient for many years;

The main feature of missionary service must be the evangelistic.

Dr. Hill conveyed the greetings of The Presbyterian Church in Canada on this occasion.

## AS OTHERS SEE US

### ASSEMBLY AT OTTAWA

**By the Rev. David Preston, B.D., Joint-Convener Colonial and Continental Committee**

As our readers have noted in the report of the last General Assembly we had the privilege of welcoming two delegates from the Church of Scotland to that gathering. From the pen of one of these gentlemen, Rev. David Preston, there appeared in the October number of Life and Work, the Record of the Church of Scotland, the visitor's impressions of our Assembly, and this is here reproduced. This is an article which will be read eagerly throughout the Church being welcome both for its kind commendation and implied suggestions. From the latter we may well profit. We do not think however that our readers will accept as within speedy realization the "fusion" of the two Canadian Churches, the Presbyterian and United, predicted in the last sentence. That accomplishment cannot be regarded by our Church as so simple. Our visitors were denied the opportunity of learning all that is involved in this issue; and perhaps had all the facts been known to our friends and had they been familiar with the progress of events culminating in forming the United Church, the note of prophecy would not have been quite so confident.

**O**TTAWA, the capital of the Dominion, was the scene of this year's General Assembly of the Presbyterian Church in Canada, and the meeting-place was in Knox Church, a handsome structure erected only a few years ago to replace an older building which had been taken over by the municipality for civic purposes.

It was not an ideal auditorium for an Assembly, for while it is both beautiful and stately, the acoustics are far from perfect, and most of the speakers were heard with difficulty beyond the front benches.

### Electing the Moderator

The proceedings opened at eight o'clock in the evening with a service at which the retiring Moderator preached. This was followed by the election of the new Moderator, and here one noted a striking difference in procedure from that obtaining in our own Assembly; for, instead of a single nominee, chosen months before, being presented for election, no fewer than three nominations were made on the spot, the choice falling at length on Dr. Hugh Munroe, of New Glasgow, Nova Scotia, who was thereupon led in by his mover and seconder and duly installed in the chair.

The disadvantages of this mode of election are obvious, and in conversation with members of Assembly one gathered that there was a general feeling that the present system should be altered, although there are difficulties in the way of adopting the method now followed among ourselves, owing to the vast distances and the expense of bringing together a representative selection committee; while the number of ex-moderators is hardly sufficient as yet to constitute an elective body.

### Informal Formalities

In contrast with our own Assembly the proceedings were on the whole rather less formal. Instead of the Moderator, for instance, making his entry at the opening of the day's proceedings in procession with his chaplains and the Clerks of Assembly, and being received with all honour and respect by an upstanding House, he comes in unobtrusively and takes his place at the table quite unnoticed by the majority of the members, while the Clerks follow at leisure, with or without the added dignity of a gown.

It was essentially a workmanlike gathering, not so much concerning itself with frills and ceremonial, as intent on getting its business done.

Under the capable leadership of the Moderator who, in spite of having been called to it at such short notice, ably discharged the duties of his high office; and although there was no experienced leader of the House as with us to facilitate business, the work of the Assembly was carried through with orderliness and efficiency. Knotty problems of law and procedure were settled, as a rule, with the assistance of Dr. Wardlaw Taylor, one of the joint-clerks, whose knowledge of such matters is almost encyclopaedic.

If one may venture a criticism of the proceedings, it is that rather too much latitude is allowed to speakers in regard to the length of their speeches, and some might properly have been called to order long before they finished. But it says much for the patience and courtesy of the Assembly that in no case was a speaker "roughed" down, as sometimes happens at home.

### Men from the Frontiers

The discussions on the various Committee reports revealed a high standard of debating power and perhaps a more than average number of men of outstanding ability. The conditions of life in the Dominion, as in the Colonies generally, tend to produce men of that type, for they draw out their latent qualities and talents, and demand the exercise of the best that is in them. It is a rough, hard life many of them have to lead on the frontiers of civilization, and one

could not help admiring their manifest devotion and enthusiasm for Christ's cause and the spiritual welfare of the souls committed to their charge which led them to spend themselves ungrudgingly in the Master's service.

It was, indeed, a thrilling tale which some of them had to tell of their work in those great wide lonely spaces of the West and North.

All students and probationers are expected to spend the earlier years of their ministry in one of these mission-districts of the far West or North; and there can be no doubt but that the experience must be an invaluable one, providing them with tasks and opportunities which call forth whatever powers are in them, and developing virile characters and bodies accustomed to endure hardness. It is a work in which some of our own probationers, before settling down in a home charge, might well spend a year or two to their own great advantage, as well as for the benefit of the lonely dwellers in these remote places, for whom the Dominion Churches find it difficult to provide an adequate ministry.

In the nature of things the chief concern of the Canadian Churches must necessarily be Home Mission work; but the Presbyterian Church maintains also five Foreign Mission stations: in Central India among the Bhils, an aboriginal people; in Manchuria; in British Guiana; in Formosa, where there is a mission to lepers; and among the Koreans resident in Japan.

### A Hospitable Welcome

The regard in which the Mother Church is held by her Canadian daughter was touchingly manifested in the respect and deference shown to her two representatives—the Rev. John F. Philip, M.A., and the writer—as well as in the heartiness of the welcome which was accorded to them. Their formal reception was given a prominent place at the very beginning of the Assembly's business, and they were afterwards cordially thanked by the Moderator and presented with a copy of the volume of Reports, or "stitched minutes" as they are called. Hospitality was showered upon them on all hands, both by individuals and congregations, as well as by the Assembly itself, which provided accommodation for them in the Chateau Laurier, one of the most palatial hotels in Canada.

There are no Moderators' receptions such as we have at home, but their place is taken by suppers provided by the Woman's Guilds of various congregations in the city in which the Assembly is met, to which all the members with their wives are invited. These gatherings took place between the afternoon and evening sederunts, and being followed by one or two short bright speeches,

formed a pleasant interlude in the day's proceedings.

Among the other entertainments provided for members of Assembly was a visit to the Houses of Parliament on Saturday afternoon, and a drive through the city and surrounding country, followed by a reception with afternoon tea at the spacious mansion of Senator Cairine Wilson, the first woman to be elected to the Senate of the Dominion and a loyal member of the Presbyterian Church.

### The Prospect

As far as observation went, one might say that religion occupies a larger place in the life of the people in Canada to-day than it does at home. There is more of Sabbath quiet about the Lord's Day, for instance, and the churches are more centres of social life and activities than among ourselves.

From all one saw and heard both in the Assembly and elsewhere, the Presbyterian Church in Canada must be regarded as not only holding its own, but making definite progress. In spite of the loss of so many of its ministers and congregations who entered the United Church in 1925, it is still a virile and living Church, recognizing its responsibility to care for the spiritual welfare of the nation as a whole, and earnestly endeavouring to fulfil its obligation in that respect. No one who heard the reports and speeches at the General Assembly could have any doubt on that point.

Owing to the loss of so many of its ministers in 1925, the Presbyterian Church found itself for a time unable to supply many of its stations, and was compelled to accept offers of service from some who would not otherwise have been eligible for appointment as ministers. But with the number of regular students steadily growing, there is an evident determination on the part of the Church to admit in future only those who have completed the full curriculum.

Already there is a movement afoot to negotiate a pact of mutual eligibility of ministers with the Church of Scotland, and its promoters clearly recognize that the only hope of attaining their object is to make the scholastic training in both Churches as far as possible of the same quality and value.

One was glad to note an absence of the bitterness which some not unnaturally felt towards their former brethren in the sister Church for some years after the disruption; and there was a marked disposition to frown on anything that would tend to keep the breach open. The healing of the division will certainly come in time, when the constituent bodies are sufficiently assimilated in doctrine and practice to make the fusion real.



## FELLOWSHIP

Rev. J. M. Macgillivray, Sarnia, Ont.

THE Church is essentially a fellowship of men and women who have been called out of the world and separated unto Christ. The early Christians designated themselves the "ecclesia" and that term emphasizes the two outstanding characteristics of that society that grew directly out of the work of our Lord. It was first of all a "fellowship" or "brotherhood". The disciples were drawn together through their common faith and experience, and their loyalty to their divine Master into the finest fellowship this world has ever known. In the second place the "ecclesia" was a fellowship of congenial spirits who had been "called out" to be what Peter termed a "chosen generation, a royal priesthood, a holy nation." The first disciples were Jews and they regarded themselves as the "true Israel" continuous with that elect body "the righteous remnant" that always existed in Israel and yet constituting the new heavenly community purged, purified, and dedicated unto God.

One wonders if we as Presbyterians in Canada to-day can in this original sense call ourselves the "ecclesia"? Are we a genuine fellowship and are we separated from the world in spirit and in life?

The fact is that the crying need of our Church to-day is the enrichment of our fellowship. We have become too complex, too conventional, too disintegrated. We have organization aplenty but little genuine fellowship. This is noted particularly among our ministers. As one who has been a minister of The Presbyterian Church in Canada for twenty-seven years it seems to me that we have lost that warm spirit of fellowship that once characterized the ministry and the consequence is that it is difficult to secure that co-operation that is necessary to the carrying out of the plans and policies of the Church. One of our hard-working ministers, on coming out of a Presbytery meeting, not long ago, asked a fellow-Presbyter "Why is it our Presbytery meetings are so disappointing and disturbing?" And the reply he received was "Because the spirit of fellowship is lacking." Does that not strike at the very root of our trouble? There is so little of the real spirit of fellowship existing among our ministers; and if we ministers cannot achieve a true fellowship in our church courts what can we expect of the rank and file in our local congregations? We need to recover something of the spirit of that fine comradeship in the early Church that was the outcome of the unity of its members in Christ and their love for one another if we are to have an effective impact upon the world.

And to what extent are we a people called out and set apart from the world? In this sense also have we not ceased to be an ecclesia? In these days the distinction between a member of Christ's body and a mere worldling seems to have grown dim. The greatest enemy of the Church to-day is worldliness; its most serious peril is secularization. Every minister is keenly aware of that. But what of the minister himself? Is the shepherd of the flock always as fully dedicated as he might be to the sacred cause? Are we ministers not growing slack in our devotion? What about our own prayer life? Are we not skimping that? Let us be honest with ourselves. We pray (or at least I hope we do) for a general revival of spiritual life in our Church. God knows it is needed, but first of all let each one of us put his own house in order, and dedicate himself anew to the purposes of God revealed in Christ Jesus our Lord.

#### REDUCED FARE CERTIFICATES FOR 1938

The following information has been forwarded from the Canadian Passenger Association, Montreal:—

In order to avoid unnecessary correspondence, delay and confusion, it is requested that applicants proceed as follows:—

1. A holder of a 1937 certificate should use card form contained therein in making application for 1938 certificate.
2. A new applicant must file application on Canadian Passenger Association Form 75-E, certified as required therein.
3. Each application for new or renewal certificate must be accompanied by Express Money Order for \$2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.
4. Applications should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winnipeg, Man.
5. Applications should be sent in early, in order to secure the issuance of the new certificates before January 1st, 1938.
6. Ministers of our Church who do not hold Certificates, but desire to secure them for 1938, may obtain application forms by writing to undersigned.

J. W. MacNamara,  
Clerk of Assembly.

## Among the Churches

Bolton, Ont.

At the last communion service conducted by the minister, Rev. J. C. Ross, it was noteworthy, as indicating interest on the part of the congregation and progress in the work, that the attendance was the largest in the past ten years. Activity in young people's work is manifest in both the Young Woman's Auxiliary and the W.M.S. and the Young Men's Society, the latter giving attention to a study of the life of the great reformer, John Knox.

Milton, Ont.

The departure of Rev. J. McFaul and Mrs. McFaul to their new sphere of labor in St. Andrew's Church, Stratford, was marked by a social gathering in their honor with more than 200 guests in attendance. Following a program of music Mr. and Mrs. McFaul were presented with a chair by the congregation, and short addresses were given by neighboring ministers.

Grand Valley, Ont.

Following the sudden demise on October 16th of Mr. J. H. Hunter, Clerk of Session of Knox Church, the Session placed upon record its high estimate of this valued servant in this resolution:

"That we, the Session of Knox Presbyterian Church, Grand Valley, do hereby extend our thanks to Almighty God for his long and useful life; for his great love for his Church; for the Christian influence and leadership that characterized his life; for his kindly, thoughtful and unassuming manner, which yet did not prevent him from standing firm for things that were right and true."

Brockville, Ont.

The Mary C. Gill Adult Ladies' Bible Class of First Presbyterian Church has entered upon a second course in Bible Study under the direction of Mrs. MacOdrum their teacher.

Duart, Ont.

Early in December special services, conducted by Rev. J. M. MacGillvray of St. Andrew's Church, Sarnia, marked the re-opening of the Presbyterian Church and complete redecoration of the interior. Upon this the sum of \$250 was spent all of which was raised by congregational contributions. The minister is Rev. Dr. G. G. Treanor, and the other station in the charge is Turin.

Edmonton, Alta.

A very happy feature of the induction of Rev. Ross K. Cameron into First Church on the evening of the 29th of October, was the presence of the Moderator of the General Assembly, Rev. Dr. Hugh Munroe. The

occasion called forth quite a large attendance, some 600 being present. The Moderator preached on 2 Timothy 1:14, "That good thing which was committed unto thee, keep." The sermon was a call to perpetuate the Presbyterian traditions in faith and polity and this was emphasized by an appeal to the history of that congregation and by directing attention to the great opportunity for service presented in so important a centre.

At the close of the induction service a reception was tendered by the congregation to Mr. and Mrs. Cameron. They were welcomed on behalf of the Kirk Session by Mr. J. A. Fife, and for the women of the church by Mrs. D. G. McQueen and by the Board of Management through Mr. A. Fraser Duncan. Rev. William Simons, who served as Interim Moderator, was the recipient of a purse in appreciation of his faithful services.

Toronto, Ont.

Rev. Dr. Alexander and Mrs. Forbes have returned from a sojourn in Scotland of more than a year, a greater part of which period was spent in Aberdeen, Dr. Forbes' home. While in Scotland Dr. Forbes took pulpit supply as occasion offered. In particular he served Gilcomston, (St. Colm's) Church for some six months during the vacancy, preaching regularly and accepting responsibility for the pastoral work. Evidently his ministry was highly appreciated for he was the recipient at the close of his term of a cheque, with an address, expressing highest appreciation of his work and sincere regret at his departure. The Interim-Moderator, Rev. James G. Lunn, added his word of commendation saying that he found in Dr. Forbes "a most helpful and efficient colleague who spared no effort in the discharge of the many tasks entrusted to him during his period of office."

They are making their home in Toronto at Apt. 35, 2 Glen Elm Ave.

Whycocomagh, C.B., N.S.

The congregation here has lost one of its most valued members in the death of Mrs. Mary Blue. She was a respected citizen who for many years identified herself with every good cause in the community, but, above all, the Church came first in her thought and affection. She was especially interested in the W.M.S., and for several years was President of Inverness Presbyterian, an office she filled most capably. Her mother, ninety-six years old, survives, as well as two daughters and a son.

Calgary, Alta.

Sunday, October 24th, was a day of ripe interest to the members and friends of Grace Church when they had the privilege



of greeting a former minister, Rev. Dr. Alexander Esler of Robertson Memorial Church, Vancouver, B.C., who served for a period of nearly ten years in the congregation's early history. Dr. Esler has not lost any of his zeal for the Master, and his presentation of the claims of the Gospel was of a profound character. Speaking from 2nd Chron. 7:14, he forcefully laid before the large assembly, attending the 33rd anniversary exercises, the necessity for the membership of the church adapting itself to the requirements of the Saviour of the world in order to receive the full measure of spiritual benefit.

Dr. Esler remained over and addressed the Men's Association on the following evening. At these services he had the pleasure of renewing old acquaintances, some of whom came from nearly fifty miles away to again be in his blessed company.—John A. Bell (Senior Elder).

#### Port Arthur, Ont.

The death occurred suddenly at her home on October 20th of Grace Torrance, wife of David Loudon Cranston, in her sixtieth year. She was a most valued member of First Presbyterian Church in which she labored with single-hearted zeal for the Kingdom of God, and gave unstintingly of her best. In the women's Missionary Society, in both the local auxiliary and in the Presbyterial Society, she had held many executive posts; and always, her spiritual consecration and fine intellect won the esteem and affection of her fellow-workers.

#### Niagara-on-the-Lake, Ont.

The congregation of St. Andrew's looks forward to the re-opening of their church on Sunday, December 12th, following complete restoration, refurnishing in part, re-decoration within and without, and the installation of a modern heating system. The old pews, box pews draped as in early days for communion service, table pews and slip pews, have been retained.

This work is progressing under the direction of Professor Arthur of the Department of Architecture, University of Toronto. Funds for this extensive work have been supplied by Mr. Thomas Foster of Toronto, a former Mayor, to the amount of \$8,000. Already the manse, one hundred years old, has been renovated and a new heating system installed, the whole the gift of Mr. J. P. Bickle, the cost being \$1,500. The dignified Colonial rooms with their old-time inside shutters, six fireplaces and mantles, gems of early architecture, are now most attractive.

The first church was erected in 1794, and was destroyed by fire in 1812 during the war. A hall was then built and served as a meeting place during the restoration following the war.

In 1831 the present building was erected and is regarded by the Department of Architecture of the University of Toronto as the finest piece of Colonial architecture in the Dominion.

Elaborate preparations are being made for the re-opening, the services to occupy two Sundays, December 12th and 19th. Rev. Dr. Inkster of Knox Church, Toronto, will be the preacher for the 12th, his morning subject being Presbyterian Fellowship, and the evening, The Greatest Need of Young People, that service being specially designed for a great young people's rally.

On the morning of December 19th communion will be dispensed and in the evening, conducted by Rev. Austin L. Budge, Clerk of Hamilton Presbytery, an "Old-time Presbyterian service will be held."

The congregation extends a hearty welcome to friends far and near to join the pilgrimage to this Presbyterian shrine of St. Andrew's Niagara-on-the-Lake. Many distinguished visitors are expected. It is hoped the Moderator of the General Assembly, Rev. Dr. Hugh Munroe, will be present. His Honor, Lieut.-Gov. Bruce has signified his acceptance of the invitation. Others expected are Hon T. B. McQuestion, Dr. Cody, President of Toronto University and Professor Arthur, Architect in charge and other University Professors, and the Mayor and City Clerk of Toronto.

A gift greatly appreciated by the congregation is that of a set of Church of Scotland hymnals for the choir and congregation by Hon. Mr. McQuesten.

#### Anniversaries

St. Paul's Church, Simcoe, Rev. A. R. Ferguson, minister, has the distinction of being the oldest church in the county. The 144th anniversary of the congregation was celebrated in October, the minister being in charge of the services. Special music was under the direction of Mr. Louis A. Gibson, organist and choirmaster. . . . Knox Church, Toronto, Rev. Dr. J. G. Inkster, minister, observed its 117th anniversary on the first Sunday in October. During this long period the congregation has had but six ministers. . . . Dovercourt Rd. Presbyterian Church observed its fifty-first anniversary also on the first Sunday of October. The Sunday services were followed on the Monday evening by an illustrated lecture by the minister, Rev. Wm. Allan. At the last communion sixty-five members were added to the roll. . . . The anniversary services of Rockwood, Ont., were conducted by Rev. James S. Roe of Woodbridge. The musical service was marked by contributions from a quartette from Knox Church, Vaughan. In the evening the United Church combined with the Presbyterians on this auspicious occasion. On Monday evening the anniversary supper was held in the basement of

the church and was attended by a large gathering. This was followed by a splendid program presided over by Rev. S. Johnston, varied and most interesting. . . . Knox Church, Agincourt, observed on October 21st a dual anniversary celebrating the 89th year of history as a Presbyterian congregation and the 11th of its occupation of the present building. Rev. William Thomas of Cooke's Church, Toronto, and Rev. Dr. Rupert Stewart of St. John's, Toronto, were the visiting ministers, and the service was in charge of Rev. A. Crawford Jamieson, the minister. . . .

Knox Church, Port Dover, Ont., observed on the last Sabbath of October its eighty-eighth anniversary, the occasion being of special interest for it was the re-opening of the church after a work of complete renovation. This was made possible through the generosity of a gentleman from Guelph who has a summer cottage in the vicinity. This was also the last Sunday of Rev. A. W. R. Herdman's ministry as stated supply. He is now retiring and he and Mrs. Herdman will make their home in Brantford. Rev. G. D. Johnston of Central Church, Brantford, conducted the evening service when the congregation was augmented by the attendance of members of the local United Church . . . Chalmers Church, Alliston, Ont., observed recently its tenth anniversary, special services being conducted morning and evening by Rev. H. M. Coulter of Brampton. Special attention was given to the service of praise by the choir led by Miss May Little, organist, assisted by Mr. James Hamilton as soloist. On the Tuesday evening following the congregation gathered in the school room for supper followed by a program in the auditorium. This brought together a large company. Greetings from the other churches were brought by their ministers respectively . . . On the last Sunday of October the anniversary services of Mansfield Church in connection with Alliston were conducted by Rev. D. P. Rowland of York Church, Toronto. Here, too, special attention was devoted to the service of praise. On the Friday evening following this congregation also gathered for supper, which was followed by the presentation of a play interspersed with musical numbers and recitations.

ACKNOWLEDGMENT

The Treasurer, Mr. E. W. McNeill, is in receipt of a contribution of \$50 "to be used in the stricken areas of the Western provinces" from "A Church Member."

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The sum of \$100 was bequeathed by the late Mr. Owen Campbell, for many years a member of the Session of St. Andrew's Church, Hanover, to the "Missions of The Presbyterian Church in Canada."

CHURCH PROPERTY

At the last General Assembly the Board of Administration in its report emphasized the necessity of inquiry into the form in which property is held by congregations. The Assembly adopted the Board's recommendation, and instructed Presbyteries accordingly.

When this matter was brought before the Toronto Presbytery it was referred to the Property Committee which immediately issued a circular to all congregations. This has been carefully prepared in conference with the Clerk of the General Assembly and it is presented in the Record with a view to its proving helpful to other Presbyteries in directing the attention of congregations within their respective bounds to this important matter.

Presbytery of Toronto

Dear Sir,

In conformity with a resolution of the last General Assembly as follows:

"Presbyteries are instructed to ascertain in what way Congregational Property within the bounds is held, and that such information be referred to a Committee on Property or such other Committee as each Presbytery in its wisdom may appoint, and to take whatever action may be found necessary, and that such information be forwarded to the Board of Administration." See Minutes page 40, and Appendices page 160, Recommendation 4.

And with action of the Presbytery of Toronto at its meeting on October 5th in referring this matter to the Property Committee of Presbytery, the Committee asks that you forward the information required at the earliest possible date, and in particular specify:

(Detach here and return)

- . . . . .
- Name of Congregation?
- Have you a Board of Trustees?
- If so, is it incorporated?
- Do they hold property for the congregation in the form of the Model Trust Deed in use prior to 1925, or the form prescribed in the new Book of Forms, page 173, or, if otherwise, how?
- Has the title to the property been duly registered?
- Have trustees been appointed regularly as required by Section 149, page 36 of the Book of Forms, and have vacancies caused by death or removals been filled as required by the same section?
- Is the property insured?
- If so, is the insurance in the name of the Trustees?

Signed \_\_\_\_\_



## BOOKS

**Snowden's Sunday School Lessons**

By James H. Snowden and Earl Leroy Douglass, The MacMillan Company, price \$1.65.

The author whose name is given to these lessons laid down his pen when the task of preparing the 1938 volume was but half complete. The work was finished by Dr. Earl Leroy Douglass, the minister of a leading Presbyterian Church in U.S.A., whose special interest is Religious Education. The comments on the S.S. Lessons constituting this book bear the marks of research yet commend themselves for simplicity. The book is not cumbered by references and citations. It is a practical handbook and increasing circulation indicates that it is widely acceptable. The price too is reasonable.

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**Water from the Rock**

By Anna Beatrice Smith (Imogen Carroll)  
The MacMillan Company of Canada,  
Limited, Price \$1.50.

These poems are poetry and the genius of true song glows on every page. With the poems are extracts from her letters, both disclosing a deeply religious spirit, and the volume is enriched with a brief memoir. Note this:

"Outstretched upon a fever bed,  
Panting, parched, and fever-rid;  
One knows the Lord is lingering near  
With Eyes of love, His listening ear  
Inclined, one's weakest cry to hear;  
And those dear Hands—with old scars  
—red—

Press cool upon one's throbbing head."

And this:

"I am convinced there is no catastrophe that can beset nation or individual for which true Christianity is not more than sufficient compensation."

The author though born in New York was truly a Canadian. An invalid for twelve years she fought "a splendid and inspiring fight", dying in Weston Sanatorium just about one year ago. The book is a treasure.

\* \* \*

**The Parson Hits Back**

By Roman Collar. Published by The Thorn Press, Toronto. Price \$1.00.

It is with good reason the parson hits back for the criticisms so commonly launched against him are many and call for rebuff. His are not love taps; he strikes with force and always hits the mark; and yet it is not wholly a fight. He aims to help the "Parson" and not merely to confound them who upbraid him and the Church, but to educate them. He is not so much 'hitting back' as 'defending'. It is a refreshing book both in content and in style. In the latter particular it is unique.

He concludes his foreword, "Who I am does not matter; what I have written may", and with him we trust it will be read by "churchmen, leaders and followers, of the pews."

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**Life's Waking Part**

By Rev. James Frazer Smith, M.D., C.M.  
Published by Thomas Nelson & Sons,  
Limited, Toronto. Price \$2.50.

We have perused these pages with zest for the book is of absorbing interest and well written, and have derived the utmost satisfaction from the venture. Considered from every standpoint it is a valuable addition to missionary literature which it enhances both by volume and merit. It has the interest of autobiography, the thrill of stirring adventure with a capable hero, it is a story of wise, patient, courageous, and successful evangelistic, medical, educational, and industrial service beyond the seas that amply vindicates Foreign Missions in general, and the Presbyterian Church's enterprise in Honan in particular, with its aftermath of the author's varied service in India. It is further a reliable review of the national and international problems of the Orient. It will enrich a library and increase the reader's faith.

\* \* \*

**Seed Time and Harvest**

By Annie S. Swan, published by Thomas Nelson & Sons Ltd. Price 75c.

This is a history and from the pen of a well-known and engaging writer. Because it is the story of the one hundred years' work of the Women's Foreign Mission of the Church of Scotland it must commend itself most strongly to the women of our Presbyterian Church in Canada, but not to them exclusively for it is of interest and profit to all. As the author says, "It is the Christian crusaders with whom we have to deal in this book with which I am proud to have my name associated. These crusaders, rendered strong and unafraid because 'their hearts were at the secret source of every precious thing', may well fill us with awe and admiration, and from study of their lives and achievement we may obtain strength and courage to walk more nobly and effectively in the less spectacular paths of our daily living."

\* \* \*

**History Speaks**

By John Kannawin, published by The Thorn Press, Toronto. Price \$2.00.

This is true history but without continuity and for that reason is not only distinctive but valuable and acceptable. The book comes to us from the Radio, the author being a well-known and popular announcer, and these stories are his in conception and in production. They met with an enthusiastic reception over the air and

this naturally suggested their being given a place in literature and being made generally available. The book is valuable for reference for to such outstanding events and persons one wishes frequently to turn. A well-known critic, Mr. Charlesworth, then Chairman of the Canadian Broadcasting Commission, has made this comment, "From the outset it was realized that Mr. Kannawin was making an important contribution to the knowledge of thousands and presenting his material in a way that would hold the attention of these listeners." The printed page confirms that judgment. Observe some Canadian themes: The Halifax Disaster; Empress of Ireland; Quebec Bridge; David Thompson, Explorer.

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#### REV. JAMES G. POTTER, D.D.

The ranks of our ministry have again been broken by the death of one who by his gifts and fidelity capably served the Church for almost fifty years. His death took place in Montreal on the 24th of October at the age of seventy-three. Though of Scotch parentage he was born in England and early came to Canada. His father, Mr. James S. Potter, was well known for his service in the Sailors' Mission under the Upper Canada Tract Society. His early education was obtained in Halifax and he completed his course in Arts and Theology in Queen's in 1889. Later he took his degree of M.A. in McGill and in 1912 received from The Presbyterian College, Montreal, his honorary degree of D.D. He was ordained in 1889 and served in the following congregations, Knox Church, Merrickville, Ont., South Side (St. Enoch's) Toronto, St. Andrew's Peterborough, and finally for twenty-five years in MacVicar Memorial Church, Montreal. He retired in 1936 and for some months before his death was in feeble health. In character he was selfless, humble, kind and strong. The virtue of his ministry is well set forth in the resolution of the Session of MacVicar Memorial Church.

"We recall with gratitude to God that for twenty-six years we were privileged to have Dr. Potter as our minister and we give thanks for his faithful and devoted service. His ministry was distinguished by fervor, earnestness, sincerity, constancy and zeal, and his presentation of the Gospel message bore evidence of ripe scholarship and careful preparation. His was a ministry in which the unsearchable riches of Christ were set forth. Although his church took the central place in his thought and endeavor, it would be impossible to enumerate the extent of Dr. Potter's activities, particularly in the sphere of temperance and in the work of the Bible Society."

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#### MISSIONARY NOTES

##### Kirkland Lake, Ont.

##### Rev. Clifton J. MacKay

We united with the Baptists for the summer months and that proved very helpful for all concerned. Then after the holiday season we started to organize for the winter months and the first task was to get the Sunday School under way for the autumn, although we had held it all summer with an attendance never less than thirty. Now our average is between sixty-five and seventy, with an enrolment of over eighty. On Rally Day we had almost that number and in this fact the children were as interested as any. The collection amounted to \$6.45, an offering made up entirely of small coins. The school's contribution to the Budget consists of the collections taken on Mission Sunday, the first Sunday of each month, and birthday offerings and the total including the Rally Day offering was \$26.24 which has been sent to the Church Treasurer.

We have organized a Mission Band which we believe is the largest in the North Country, the average attendance for the last two months being thirty-one and this does not include the four leaders. The Band is helping to prepare a bale for the West. We have also two C.G.I.T. groups each with sixteen members under the leadership of Miss Macarthur and Mrs. MacKay.

The Young People's Society, organized two months ago, has a membership of forty. With the help of Miss Macarthur, our deaconess, they conducted recently the Sunday evening service in the absence of the minister. One of their number was a delegate to the convention in Ottawa and returned with a glowing report. A Fireside Hour, held every second Sunday evening after church, is one of their undertakings. At their suggestion refreshments are not served to be a stimulus to attendance as is the practice of similar societies, the desire being to have interest in the gathering based on its worth.

We have a Ladies' Aid and a Women's Missionary Society both united in sponsoring a bale for the West, the other organizations contributing.

Last Sunday we held our second Communion when thirty-eight were received raising the membership to ninety-five, there being fifty-seven charter members. The congregation, despite unfavorable weather, filled the place of worship. On this occasion new collection plates and linen for communion were dedicated, the former the gift of a member in memory of his father, Rev. Jabour Salloum, who was a missionary in Syria under the American Mission Board of the Presbyterian Church for thirty-six years, and the latter from another member in memory of her mother.



We have not yet made an appeal for money but next week we shall endeavor to secure some for the purchase of a site. The ordinary collections have kept up and the treasurer has been instructed to send the Church Treasurer a cheque for \$100 for the Budget, our allocation in full.

Our great drawback is the difficulty of securing a site for the church so sorely needed, but we hope soon to find a suitable location. People however gladly tender their homes for services. The hall where we meet on Sunday is not conveniently situated and in winter attendance is adversely effected. Notwithstanding our difficulties we have abundant reason for encouragement.

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#### Peace River

Mr. Alex. F. McSween

The frontier fields have received considerable attention and financial aid in recent years, and it is not unreasonable to ask what the response has been. Every field has its own peculiar situation and problems, but one example may suffice to show the general spirit.

A Peace River congregation found its numbers badly depleted through removals, and the fact that the few remaining families were not yet on their feet financially made the future of the mission uncertain. The people were aware of the aid given by the Home Mission Board, and that this could not be continued indefinitely. They wanted the Church in their midst, yet financial support was out of the question, for they were nearly all on relief, and the rest barely able to keep going. After much prayer and consideration the way was opened. They could not raise actual cash, but they could do their bit in another way, by helping to cut down expenses. The men of the community, regardless of creed, gave work and materials, a "bee" was organized and a cabin built beside the little church to serve as a manse; out of their own meagre stores the ladies were able to equip the building, and the young folk took care of the finishing work. At a total cash outlay of about \$35 they built a comfortable cabin valued at \$350, and this is now the property of the Church. Living expenses for the missionary have been cut to a fraction, and those who seldom see a dollar to call their own are able to contribute to his support in other ways.

This little community, though passing through difficult days, with but two families who were actually Presbyterians at first, has appreciated the missionary work done already and are taking their responsibility seriously. The field has been expanded, and with returning prosperity as the land is cleared and homes established, the day is not far off when it will be an asset rather than a liability, thanks to the devotion and sacrifice of the people.

How many of us are doing our share in proportion?

\* \* \*

#### Northern Ontario

#### A letter to the Acting-Secretary General Board of Missions

Rev. W. M. Mackay

I arrived in this new mining town (Geraldton) Thursday night, and concluded my visit yesterday (Sunday) with services in Geraldton at 11 a.m., Bankfield 2.30 p.m., and Little Long Lac at 7.30 p.m., finding very creditable congregations at each service. The sacraments of Baptism and the Lord's Supper I dispensed at the former and latter points, and also had a baptism at 10 p.m. in a home where the father could not attend the service.

Bankfield is a new point and promises well, the manager of the mine being wholeheartedly behind our work. Services are held in the new schoolhouse. A small orchestra of men made the service yesterday a very bright one indeed. The student Mr. Ross and I were guests of the mine while there. For two years we had a Sunday School at Little Long Lac but recently a preaching service was begun by our student with gratifying results. Both Sunday School and public worship are held in the school room. I had one baptism at last night's service and eighteen took Communion.

In our church at Geraldton we had the first baptism, the father being the manager of the Royal Bank. Some twenty-eight took Communion, the greater number as in the other services being men—mostly young men.

At the close of the morning service in Geraldton I called the Advisory Committee together to review the work and for conference. They reported that they had met their share of the cost of the building and had bought a piano which was nearly paid for. They reported that Mr. Ross was fitting in most satisfactorily and so they were ready to undertake at the beginning of the year something more by way of financing the work. At my suggestion they are undertaking to meet the student's board beginning at the new year. This will mean an obligation to them of \$7 per week, or \$362 a year. The Secretary, Mr. Neill, will notify you officially in reference to this. I think you will see that this change from \$19.50 per week from the Board to \$12.50 in the grand shows gratifying progress. Sunday Schools and congregations will also take a share in Budget givings. Kindly have one of those excellent charts sent to Mr. K. Ross, Geraldton. A gift of a communion service is promised by the lumber company.

Mr. Ross is doing very creditable work here, having gathered around him a growing number of very fine young men and women. All townspeople feel what our church

building has meant to the community. It has served as a school room, and is the headquarters for Cubs, Scouts, C.G.I.T., all under the guidance of Mr. Ross our missionary.

Now when I began this note this morning I did not plan to write at such length but I am sure the offices are always glad to get the latest news. My three days visiting of these three points and the services yesterday have been most gratifying. I am heading now for Winnipeg to the Synod after which I shall go through to The Pas, Cranberry Portage, Flin Flon, Winnipegosis, etc.

## OVERSEAS

### Our Bhil Mission

Rev. Dr. Buchanan writes:

By God's blessing I have wonderfully good health and am still eager in the Bhil work.

Yesterday I was at Dohad at a conference of seven Bhil missions in and around the Bhil country in the heart of India. Our aim is, without ecclesiastical organization, to have definite co-operation of seven evangelical churches and societies to win the Bhils to the Lord Jesus Christ. . . . Along with others I spoke yesterday but had somewhat the advantage of all of them, for, as I said, I have been interested in the Bhils since Dr. John McDougal and I as college students talked over the matter at the D. L. Moody first student convention at Mount Hermon and Northfield in 1886, fifty-one years ago. Then in 1889 Dr. J. Fraser Campbell and I toured through the Bhil field from Sirdarpur to all the centres.

I told them of the visit of Dr. Campbell and myself to the capital of Sailana State where a Durbar was held by the Rajah in our honor. This was forty-seven years ago, the Rajah sitting at the head of the room, Dr. Campbell on his right and I, a young fellow, next to him. With the officers of state in order of rank about us the Rajah expatiated at some length to the effect that all religions were much the same. . . .

What a change there is now for a wonderful movement toward Christ has marked that state. Practically the whole state, almost entirely Bhil, head men and all, village by village in fifties, hundreds and thousands have boldly taken their stand against devil worship and on the side of Christ.

It is a glorious privilege to receive these people into the Church, but there now devolves upon us the duty following, namely, to teach them to observe all things whatsoever Jesus has commanded them. A tremendous but glad task.

\* \* \*

Z. K. Zia

Acknowledgment of our letter, to which reference was made in the last Record, has

been made by Rev. Z. K. Zia as follows:

"Your kind letter dated August 19th came to hand this morning. I am glad that my family now live in the fourth floor of the C.L.S. building. We rent a room and feel rather at home. . . . My three children began to go to school this week. This is a school started by a friend, Mr. Ing, and myself, for our church school cannot be opened due to the war. Our church is in the war zone. I am still preaching for the Fitch Memorial Church as voluntary pastor and I am glad that I have a chance to comfort people who are now suffering terribly. This morning and yesterday morning I spoke words of comfort through the radio broadcasting station.

"My home, as you know, is in the war zone and I have not been able to see it and most likely it is destroyed this time once more. I do not feel very bad as I expected such a thing when I saw the Japanese building fortifications near our home. At any rate I thank the Lord for giving me confidence in justice and the God that controls it.

"Our Society is functioning as usual though the staff is greatly reduced, due to war and also to shortage of funds.

"I am interested in distributing Christian literature to wounded soldiers and refugees. My friend, Mr. Lee, just wrote me that he would pay for this to the amount of \$250. I am glad that God opens the way for me to do His will. Many copies of Madame Chiang's My Religion have been distributed. Now I can distribute more extensively.

"I feel strong and rather contented in spite of bombing and serious fighting around here. The Japanese Consulate is so near our office, we can see the fight very clearly sometime."

\* \* \*

The Presbyterian Church has always been pre-eminently a missionary church and a pioneer in the development of Canada. It rests with the young people to give to the Church their loyal support.—Mrs. C. H. Thorburn, O.B.E.

\* \* \*

Rev. Dr. J. Buchanan

The finest fruit in the world is the choice grafted mango. The finest Christian is the regenerated, enlightened mountaineer. We have samples of both in Amkhut.

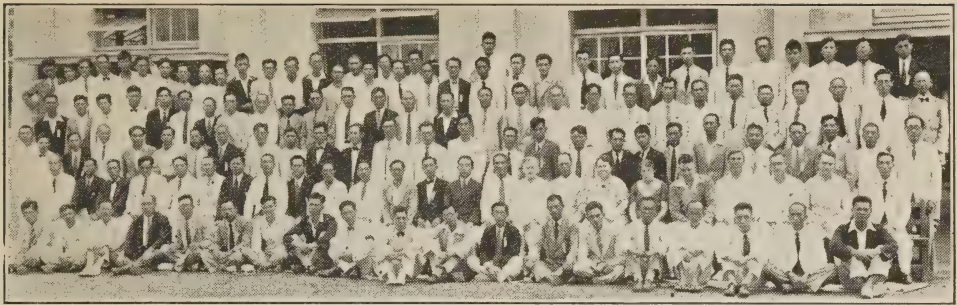
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### The Second Formosan Ministers' Conference

By Rev. Hugh MacMillan, B.A.

In the Island of Formosa, Christian work among the Formosan people is almost entirely carried on by the Presbyterian Church. In the southern part of the island mission work was started around Tainan City more than seventy years ago by missionaries from the Presbyterian Church of





FORMOSAN MINISTERS' CONFERENCE

England. In the northern part, work was begun a few years later, around Tansui and Taihoku by missionaries from The Presbyterian Church in Canada. This half century or more of Presbyterian Church history in the island is usually recorded in the history of two churches rather than one; the Church in North Formosa and the Church in South Formosa.

Formosa is not a large island but it has been large enough to be divided into two parts ecclesiastically, north and south. The climate in each differs somewhat from the other. The Tropic of Cancer cuts the island in two, putting the northern half in the Temperate Zone and the southern in the Torrid Zone. Slight differences are also recognized in social customs, in accent in speaking the Amoy dialect of the Chinese language, in some of the tools, and in methods of cooking. Outside of these minor differences it must be remembered that the Christians belong to one Church, the Presbyterian, speak the same language, and have the same customs.

Up to 1931 when the first united conference was held the ministers practically dwelt apart. Recently however, a desire for closer fellowship has developed. "Just think", said a young minister in this year's conference, "we have a church history of about seventy years and this is only our SECOND ministers' conference."

The first conference, July, 1931, met in Tansui in the north. The second, July 12th, 20th, 1937, met at the Presbyterian Middle School in Tainan in the south.

Full sessions of the conference met for lectures or services in the school's new auditorium. Small groups found shady or breezy spots here and there under trees or in classrooms in the spacious school grounds and buildings. The weather was ideal. The tropical summer heat was squelched daily by a twenty to thirty minute afternoon or evening downpour. These showers laid the well-known Tainan dust as firmly as concrete. Grass and trees were green like springtime while from the heavily-laden lembu trees ripe and over-ripe

fruit kept dropping all day and even in the night. One minister was heard to mention that the dropping fruit in the dead silence of tropical night disturbed his slumber, so eerie was the sound.

The conference was attended by about 150 ministers besides quite a number of people who were present at special lectures or services. The conference topic was "Jesus Christ and the Present Time" with sub-topics, Christ and the Church, the Ministry, Theology, Worship, Self-support, Daily Life. Small discussion groups on these subjects aroused keen interest among the ministers.

The program filled seven days from early morning prayer meetings till the closing meetings every evening. Afternoons were supposed to be free for athletics or reading or sleep. The Middle School's new open-air swimming pool and the tennis courts gave all the athletes their fill of exercise but the drowsy heat of noonday and afternoon sent many, athletes included, to much needed siestas. In spite of the heat, however, ever-present and ever-urgent committees rounded up their members to nod through drowsy hours of work.

Mr. Y. T. Wu, a Y.M.C.A. leader in China, wrote recently that, "In China, the mere mention of the word theology will make the average person 'shake his head' as we say in Chinese." At this conference Formosan Chinese ministers were not like their brothers in China. They seemed to thrive on an almost daily diet of theology. The lectures of Mr. Ko, a young teacher in the Tainan Theological College, aroused a good deal of interest. Since an increasing number of young ministers are graduates of theological colleges in Japan proper, many follow theological trends in Japan through magazines, Japanese translations of books in German and English, and books by Japanese Christian leaders.

The leading speaker this year was Dr. Wynn, a missionary of the Presbyterian Church in U.S.A. working in Korea. In inviting Dr. Wynn the conference committee wished to encourage the Church in Formosa

to make a special study of the Church in Korea. The progress made in Korea toward self-support, self-government, and self-propagation should, we thought, serve as a useful example to lead the Church forward in Formosa. Dr. Wynn with over twenty-five years' experience in evangelism in Korea knows the Korean Church well, and he made what one would expect will become a very valuable contribution to the Church in Formosa. He gave an hour-and-a-half period each morning to practical talks on the work of the Church in Korea which were eagerly listened to. The twenty-minute-question period at the end of each talk was always too short for the scores of questions to be asked.

These were concerned with Korean practice in meeting opposition, leading men to Christ, discipline, funerals, marriages, Bible Classes, education ministers' families, church self-support, attendance at shrines, intemperance, ministerial standards, youth, church architecture and music, Sunday Schools, etc.

The subject of the unity of the two sections of the Formosan church, north and south, occupied the minds of all the ministers throughout the conference. (Union is obviously what is meant.—Ed.)

Plans were made for the third conference to be held four years hence in the summer of 1941. It is the hope of this year's conference that at that time someone to represent The Presbyterian Church in Canada and someone to represent the Presbyterian Church of England may be sent from the mother churches to visit Formosa and also to take part in the Third All-Formosan Ministers' Conference.

\* \* \*

#### Korean Work

Dr. Young forwards a letter from Pastor Pak from Nagoya. Mr. Pak is a Korean but speaks and writes Japanese very readily and therefore is well equipped for the work in which he is engaged. He is not yet master of English but has advanced greatly in the knowledge of it although his opportunity of learning was while taking his course in theology. He has therefore four languages at least at his command. He expresses deep interest in the welfare of Dr. and Mrs. Young and the hope that Dr. Young will very soon return to his work in Kobe. Dr. Young forwards a photograph which is here reproduced of Pastor Pak, Mrs. Pak, and their eight children, a very worthy looking family indeed.

Recent information in letters to Dr. Young keep him in touch with the work. A disappointment with respect to the purchase of a lot for the erection of a church at Pyungo has been experienced. Another purchaser appeared on the scene a little earlier and the congregation therefore lost its opportunity. It is not easy to secure a



Pastor Pak and Family.

site but the purpose to erect a church has not been abandoned and every effort will be put forth to secure a suitable location. A sore trial for the mission was the illness of Pastor Moon who suffered double pneumonia and has been for some time in a very critical state. His recovery is regarded as marvellous. Two blood transfusions were necessary, one was given by a young man from Pukku and the second by the Japanese doctor himself. Generous tribute is given for the fine work he has done in this place.

\* \* \*

#### Rev. James Harold Wilkie

Mr. Wilkie will engage the interest of all in our Church when it is known that he is the second son of our late heroic servant in India, Rev. Dr. John Wilkie. He has been sojourning in Toronto for a time and with Mrs. Wilkie left on September 2nd for Vancouver. There they will embark for the Orient, but will not go direct, having arranged to visit Australia and spend a month there. Their home is in Cawnpore, India, and there they are engaged in missionary work under the auspices of the Methodist Episcopal Church.

#### CHRISTIAN LITERATURE SOCIETY

##### A Letter to Dr. MacNamara

You will be anxious to know how the hostilities in China and especially in Shanghai have affected us, and how they have affected our plans to carry on. We will try to state facts as briefly as possible. You will know that behind some of these facts there is immeasurable heartache. We here in Shanghai are not allowing our minds to dwell on this part of the picture and we want you to see with us the hopeful side of the situation.

Our building is very near the danger district, a block and a half from the Whangpoo (the harbor) and half a block south of Soochow Creek (the border-line of the fighting). No damage has been sustained, but it was necessary during the first two



weeks of hostilities to close the offices entirely. Since starting to write I have gone to the window and seen three planes drop a salvo of three 1000 pound bombs near the North Station, a little more than half a mile away. They can be clearly seen leaving the planes and down through the 1500 feet of their descent, ending in a flash of flame covering a city block. A dense cloud of smoke covers sight of damage done, then in about three seconds the air is split with a crash that shakes the building. Our position will continue to be dangerous while the Japanese use the International Settlement as their base of operations.

On the ground floor our windows are heavily boarded up, as some protection against flying shrapnel. But on this barricade is the sign so familiar in Shanghai today "business as usual", and behind it the store is open, with few customers, as not many are on the streets in this area.

Nine of our staff are here, four foreigners and five Chinese. Miss Brown is in Hongkong and will return on the first available ship. Mr. Garnier has started for England, his furlough being due, and Mr. L. D. Cio, our new Deputy General Secretary is filling his place.

Of our 60 employees only 11 are here, 49 having been dismissed with two months salary. We earnestly hope that most of

these can soon be recalled, as they represent experienced, well-trained, and loyal men and women who make up the C.L.S. organization, and who carry out much of the detail and routine of our work in its many ramifications. Some of these employees are suffering serious hardship through loss of their income, and others have returned to their family homes away from Shanghai.

Salaries have fallen to a very small figure. Normally at this time of year they would pass \$10,000 per month, but they are down now to a few hundred dollars, barely enough this month to equal the decreased payroll. The Post Office is gradually regaining its stride, and is beginning again to handle most of the various classes of mail matter. But mails to and from certain districts are very slow or stopped entirely. Many missionaries are away from their stations, and schools will open with difficulty if at all. Even where church and missionary work is going on much as usual there is uncertainty about ordering from Shanghai. Hence our reduced sales.

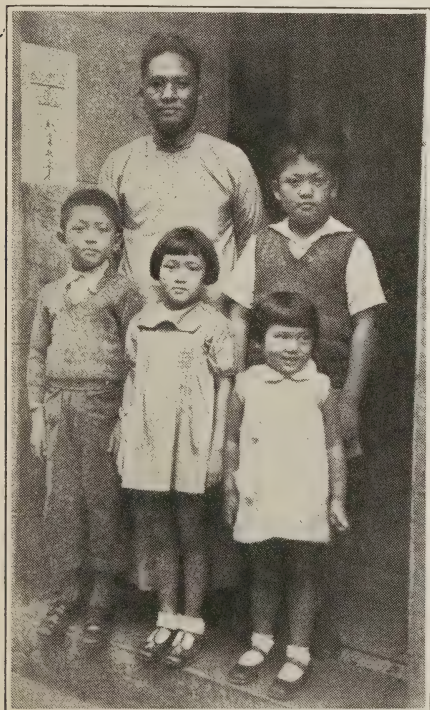
Some 38 publications have come from the press since June 1st, and at the start of hostilities 47 were in press. This was a volume of production, probably greater than the C.L.S. has ever achieved before, and was the result of the growing demands of the Church on us, coupled with our own plans for our Jubilee year. Fortunately no single manuscript has been lost, though much of the work in process was in presses that have been burned, and will have to be begun again.

Our acute financial difficulties are due to these two factors, a large program of production and a sudden cessation of sales. Funds from various sources, expected this year but not yet received, will enable us to pay these printing bills and other current obligations, we hope, in entirety.

A policy of keeping our monthly expenditure within monthly income is imperative in the immediate future. Salaries and all other running expenses have therefore been cut drastically and a firm hand is controlling every expenditure.

For the immediate future a program suited to present conditions is being rapidly developed. Such books already in process as are especially needed now will be finished and made available, and new books will be prepared. Consideration will be given to funds specially available, to urgency of need and to the possibility of distributing. The full program can be resumed only as rapidly as distribution again approaches normal, but we fear this will be slow.

The C.L.S. has answered with a determined "NO" to the suggestion that everything be closed down for the time being. No member of the staff has yielded to the urging of Consular authorities to evacuate



Dr. Zia of the C.L.S. and Children.

from China. There is need for Christian literature, and we are here and open, ready to distribute that literature, and listening with an attentive ear that we may sense anew what books will best serve the Kingdom in war-torn China. If we can capture the minds of China's leaders to-day, we will broaden our audience and our influence more than could ordinarily be done in a generation.

With best wishes,

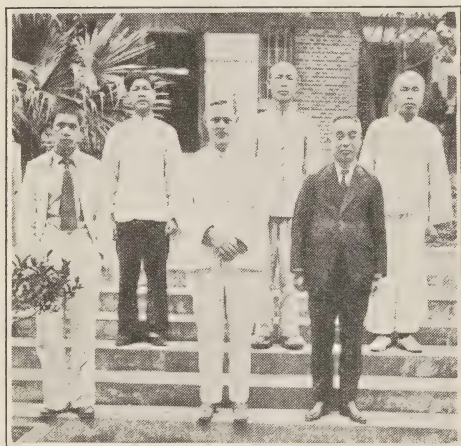
Yours very sincerely,

L. D. Cio,

Deputy General Secretary.

Myron E. Terry,

Business Manager.



**Happy Mount Leprosy Colony**

Session, leprosy patients, 2 elders, 2 deacons,  
non leper, Pastor Keh, G.G.T.

**Happy Mount Leprosy Colony, Formosa**  
**Dr. G. Gushue Taylor**

When the Colony was first opened with only half a dozen members the church was described as being under the direct governance of the North Formosan Presbytery of the Presbyterian Church of Formosa. At the Presbytery of last February, our membership having increased to the requisite number of over forty, we were given the standing of a congregation within the Presbytery. A Session was established and an invitation was sent to Pastor Keh to become the pastor of the congregation. This call was presented at a special meeting of Presbytery on March 23rd, and was sustained and the pastor was inducted on April 14th.

It would interest you that this year this congregation has contributed over 200 Yen towards its church budget, many of the patients contributing from what little they

earn in their farm work. The pastor in addition to his pastoral work does a good deal of the business side of the colony's work for which he receives a salary from the Board of Managers. This allows the church to be a self-supporting congregation.

The session photograph is taken on the steps leading from the church to the Women's Terrace. It consists of Pastor Keh, Dr. Gushue-Taylor, an elder. Behind Pastor Keh, Elder Chiu, on whose right a deacon, another elder and another deacon all the latter being leper patients. These men are trying to learn methods of church government and under the pastor's guidance carry out their duties as in an ordinary congregation.

As you may imagine this Session is a great help in carrying on the life of the colony from the angle of discipline. They take their responsibilities quite seriously.

Just prior to leaving Formosa we obtained permission from the Superintendent of the Government Leprosy Hospital for one of our preachers to give regular evangelistic services in his hospital on Sunday and one week night. Preacher Ng Lak-tiam was appointed to this work. Since coming home I have placed the situation before the American Mission to Lepers and they have been very glad to pay the amount required for this man's salary. I have just received a letter from Preacher Ng Lak-tiam and will give you the gist of it following fairly closely by literal translation:

"Concerning the matter of working in Rakusei-in (the Government Leprosy Hospital) at the moment it is very interesting. From the beginning patients gave me a great welcome. At first something over ten patients gathered, then they increased to forty or fifty, seventy or eighty until now over a hundred people gather for worship. Thanks be to God. Formerly there were six people there who had received baptism, now all are very earnest coming to hear and seventeen have declared their desire for baptism for which truly we may thank God. One hopes that they may become more firmly established; therefore I estimate that in the ninth or tenth month we shall invite Pastor Tan Khoe-chun to go there for a baptismal service.

"These leper patients each week gather together two or three times learning the Romanized script and hymns. Those who are already baptized have become their leaders. About sixty of these patients are earnestly studying. I have bought some simple books for them and they are very happy. On Wednesday evening we have set up there a prayer meeting over fifty people have assembled; five or six of them have engaged in audible prayer.

"Three of the nurses always come to



worship. One is a Roman Catholic, another belongs to the Holiness Church, another is a Presbyterian. The three of them all different, yet they all come. It is most interesting. May the Lord bless the work there and grant that a great number of the patients may learn to know the Lord. Before very long we hope that there may be established Rakusei-in Church and we trust that this work may go on without break."

I am sure that the readers of the Record will be glad to remember this new effort before the Throne of Grace bearing in mind our young evangelist, those patients in the hospital who are already Christians and those who are seeking to know more; also members of the staff of the hospital who may not know much of Christianity that they may be not only willing to welcome this work but may themselves be led to a saving knowledge of the Gospel.

The following note has reference to Leprosy Work in Japan proper and is for the information of your readers who may not know of that work. There are some seven Government hospitals in Japan proper with about five thousand leprosy patients, and to all of these hospitals a cordial welcome is given by the Japanese authorities to Christian ministers to go in and preach Christianity. I have personally visited four of those mission hospitals: at one, Oshima, the American Mission to Lepers has built a beautiful little church which has a congregation of about two hundred Christians. At another, Ai-sei-en in the Inland Sea, there are over two hundred Christians, to whom I had the privilege of speaking on a recent visit. In this hospital although it is a Government institution, most of the doctors and several nurses are active Christians. Another leprosy hospital twenty miles West of Tokyo, the Zensei-Byoin, with over a thousand patients has a couple of hundred or more Christians to whom missionaries from Tokyo regularly go. I had the privilege of taking communion there with them on one Sunday during my visit. While this work is not within our Formosan field yet our rulers are the same Japanese people, and we are receiving the same courtesy and welcome in the Japanese Government leprosy hospital of which you have heard in this letter.

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Drummond wrote: "In the heart of Africa, among the great lakes, I have come across men and women who remembered the only white man they ever saw—David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him, but they felt the love that beat in his heart."

### Sir Albert Cook, Uganda

At a medical missionary breakfast under the auspices of the Medical Prayer Union in the Student's Union of the Belfast University, recently held, Sir Albert Cook gave an insight into pioneer medical work in that part of Africa. We quote from the magazine, *Conquest by Healing*, which in turn makes acknowledgment to the Supplement to the British Medical Journal:

"He began by recalling the circumstances of his first journey to Uganda forty years ago. In those days travel was not easy. It was possible now to step into an air liner at Croydon and within six days, or rather less, to reach Lake Victoria. His own first journey lengthened out to six months, including a two months' wait on the coast to get a caravan. During the march of 850 miles, which occupied three months, he came into contact with only three medical men, and these were attending a handful of Government employees at different stations. In Uganda itself, a protectorate roughly the size of Scotland, there were then only three medical men, and these did not in the first instance apply themselves to helping the natives; they had Government troops to look after. Transport in those days was not only dangerous but expensive. He and his fellow pioneers had to depend on very few tools and a comparatively small equipment of medicines. His first operations in Uganda were performed on a camp bedstead, the instruments being sterilized in a homely saucepan. Anaesthetics were a source of perennial wonder to the natives. At first he had had to depend upon such casual help as he could obtain to administer the anaesthetic. He remembered once, under the Mountains of the Moon, asking Bishop Tucker to give the anaesthetic, but the bishop shook his head and said it was not an episcopal job. It was necessary always to keep one eye on the operation and another on the anaesthetist."

Reciting some instances he showed their value as medical and surgical aids to people in primitive conditions.

"In those pioneer stages a good deal was seen of what might be called the spectacular results of surgery. He could never forget how in 1897 a man came to his primitive little dispensary with double leukoma. There seemed some possibility of restoring useful vision, and he did an iridectomy. Afterwards, on removing the bandage, he told the man to walk the length of the ward. The man threaded his way along the ward and then came back and fell at his feet and worshiped him, calling him God. "I disclaimed divine honors, and he then said I must be God's son." On another occasion a man came some 800 miles from Mombasa, with an enormous elephantiac tumor. After operation a very grateful patient went back to Mombasa. An old Arab

came from Somaliland, 2000 miles away, and was operated upon for double cataract. His joy when he found he could see was pathetic to witness."

### HOME

Miss (Dr.) Effie Winchester of the Bhil Mission, whose illness caused grave concern, has returned to her home in Toronto and now rejoices in greatly improved health to which the ocean voyage contributed much. She was accompanied by Miss Bessie McMurchy of Jobat, whose home is in Collingwood, Ont., and who enters upon her first furlough.

### GREETINGS FROM AFAR

One means of contact with sister churches throughout the world is our annual report which we speak of as the Blue Book. Among other churches to which this was sent is the Presbyterian Church of Victoria, in Australia. Acknowledgment of this was made to Dr. MacNamara, the Clerk of the General Assembly, through whom it had been forwarded, by Rev. Dr. Donald A. Cameron, Convener of Public Questions Committee, a former General Moderator of the Church in Australia. His acknowledgment is thus made:

"I thank you for your Blue Book which came to hand this week. It is interesting reading and shows the stability and resourcefulness of the Presbyterian Church. I was much interested in the statistics and in the Home Mission reports. The Church is to be congratulated on its vitality and on its administration."

### REV. ROBERT McDOWALL

#### A Presbyterian Pioneer

Inquiry was made of us recently with respect to a pioneer Presbyterian minister in the Bay of Quinte district whose name was McDowall. Upon referring to Dr. Gregg's history of the Presbyterian Church we learn that Mr. McDowall was of Scottish parentage born in the United States, and grew up in the Dutch Reformed Church. Having completed his literary and theological studies in preparation for the ministry he was licensed in 1790 and eight years later was sent by the Church to which he belonged to Canada, that is in the year 1798. On arriving here he labored as a missionary, preaching and organizing congregations at different places between Brockville on the east and York (Toronto) on the west. In 1800 he accepted a call from the congregations at Adolphustown, Ernestown and Fredericksburg, on the Bay of Quinte, where he continued to labor till his death in 1841. Mr. McDowall's period of service was much the longest of any of the representatives of the Dutch Reformed

Church who came to Canada and his long continued and faithful labor was of pre-eminent importance in establishing Presbyterianism in the Province of Ontario.

### A LARGE CHURCH

Our nearest neighbor among the churches, internationally speaking, is The Presbyterian Church in U.S.A. This is a very large body having a membership of 1,974,846, the largest membership of any Presbyterian Church in the world. The Church of Scotland comes second with a membership of about 1,300,000.

### CHRISTMAS SEALS

Several dreadful maladies afflict humanity upon the cure and prevention of which medical science has concentrated. Of these one is tuberculosis, and in control and cure of this most encouraging progress has been made. A very active part has been taken by the various governments in providing treatment for those afflicted with this disease, but for preventive efforts responsibility has been undertaken largely by a well-known voluntary society, The Canadian Tuberculosis Association. This organization promotes annually the sale of Christmas seals serving thereby two ends, bringing cheer to the sick and lonely and providing income for the organization. Since the first sales were made in 1908, over a million dollars has been raised in this way and more than 100,000 have been benefited annually.

There are at present about 60,000 active tuberculosis cases in Canada which cost the country approximately \$240,000,000. To save lives and to reduce that outlay the Association conducts clinics, tuberculin-testing and X-raying of high school and college students and other groups of young adults, public health nursing and education, all active preventive measures, and for maintaining this service the association depends largely upon the Christmas sales of seals.

The society both in view of its object and its accomplishments has a very strong claim upon our sympathy and beneficence, and in the interests of public health, not to speak about the health of those intimately related to us, we do well to rally to the support of the organization. The clarion call is for the present

### BUY CHRISTMAS SEALS AND FIGHT TUBERCULOSIS.

FOR SALE—Lantern equipment complete, electric stereopticon with 600 slides. This is worth \$200 but the party would sell it for \$75 to a worthy cause. Inquire The Record, Room 707, 372 Bay St. Toronto 2, Ont.



## KEEPING THE HEART

Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

THE heart has been likened unto a great reservoir, such as affords supply of water to the inhabitants of large cities; and to those treasure cities of ancient times where were stored immense supplies of grain, a nation's reserve against the day of famine. This analogy is just. Christ tells us that from the heart of him who has believed on His name there shall flow forth rivers of living water, and again He has said, "Out of the abundance of the heart the mouth speaketh." Such figures then suggest to us the importance of the heart life. "Out of it are the issues of life. . . . As a man thinketh in his heart so is he." The famous Nile is the heart of Egypt, and the fortunes of that land are determined by the fullness of that great river. If its volume suffices to irrigate the whole land, carrying to it not merely moisture but richness also, then fortune smiles upon the people, and a bountiful harvest is assured. If however, its waters fail, then gaunt famine with its attendant horrors confronts the people. To secure constancy in the ministration of wealth performed by this enriching stream a great dam has been constructed which ensures the needed supply of water even in seasons of drought.

Egypt's wealth and happiness, her prosperity and influence depend upon the Nile. The river is the arbiter of her fortunes. Likewise is the heart-life of man important. The overflow of the heart may enrich the life, and bless the community. For "a good man out of the good treasure of the heart bringeth forth good things", or, because the heart of man differs from the Nile in that it always has an overflow, instead of living water there may come forth baneful streams as if the Dead Sea should leap its bounds and destroy all beauty and life within reach of its waters, or from it should issue a withering, scorching, consuming, fiery tide of evil as when a volcano vomits forth streams of fire whose course is marked by blackness and death. "For an evil man out of the evil treasure of the heart bringeth forth evil things."

In ancient story this blighting output of the heart is illustrated. A king's daughter by constant handling of deadly poisons has her system therewith saturated. Her very breath is deadly. Before her exhalation the flowers in the garden wither and the birds drop dead at her feet. Her system was filled with poison, and therefore she had naught but evil to give forth. Being herself evil she could only blight; bless she could not.

The Bible has further declared this truth by insisting that the heart must be renewed if the life is to be good. Not a change of

associations, or principles, but a transformation of nature, is taught in the Scriptures. This change is called a new birth, and promise of this transformation in such language as to leave no one in doubt as to its meaning and importance is given in these words:

"Then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

"Keep thy heart with all diligence" is therefore an exhortation to be heeded. Shall we be careless about our heart life? Shall it be said of us as of them in early days, "Every imagination of the thought of his heart is only evil continually?" Keep the heart. Keep it pure. Concerning nothing else is greater precaution taken in cities and towns than the purity of the source from which their water supply comes. Shall we care less for spiritual than for physical well-being? Blessed are the pure in heart.

Right keeping of the heart, a worthy inner life, has well defined features, or in other words the fruits of the spirit may be enumerated as distinct qualities. Spirituality may be mentioned, spirituality in the sense that we subordinate the physical appetites, that we "keep the soul on top." What grossness, what degradation, may mark the life when the body is not kept under! "We are debtors to the flesh not to live after the flesh."

Humility has its place in a pure soul. He that keepeth his heart shuts it up against pride. Lowliness of mind is a great virtue. Pride is a menace to prosperity and to safety. "Pride goeth before destruction. . . . Before honor is humility. . . . Mind not high things but condescend to men of low estate."

Contentment should supplant envy. "I have learned", said Paul, "in whatsoever state I am therewith to be content." To learn well that lesson is to win a great moral triumph.

Gladness, peace, joy, these must not be omitted from the list. "A merry heart doeth good like a medicine. Joy is a fruit of the spirit, and it is written, 'Thou wilt keep Him in perfect peace whose mind is stayed on Thee because he trusteth in Thee.'"

Patience is also a virtue. What work is spoiled and good undone by impatience! Let patience have her perfect work. Learn from the husbandman who hath long patience for the fruits of the earth.

Bountifulness must be added. Avarice must not be permitted domination. Liber-

ality is that vice's most doughty antagonist, it is the sure antidote against the poison of greed. Cultivate bountifulness.

Trustfulness. "Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God." The honor roll of the book of Hebrews holds the names of faith heroes, and thus extols that grace.

And finally love. This is "the greatest thing in the world." Our life should be love. There must be displacement of malice and indifference for the enthronement of love. Without faith, we read, it is impossible to please God. Love is higher still, for it is the fulfilling of the law.

Let us keep the heart with all diligence therefore and remember the ascription of power made to Jesus:

" 'Tis thine to cleanse the heart  
To sanctify the soul,  
To pour fresh life in every part  
And new create the whole."

#### • PRAYER

Oh Thou, the Father of Mercies, and the God of All Grace remember all mankind in the greatness of Thy mercy and thine abounding and everlasting love, awakening them to a sense of need, that they may seek and find Thee. If any regard themselves as beyond the pale of mercy and are without hope in the world, assure them that "thine ear is not heavy that it cannot hear, nor thine arm shortened that it cannot save."

Draw near to all the distressed, the sorrowing, the sick, the bereaved, enabling them to realize the fulness of Thy sympathy; and constrain them to turn to Thee, to cast upon Thee their burden, to the end that they shall find that peace which the world cannot give or take away. Awaken Thy people everywhere to liberality and effort for the extension of Thy kingdom, inspiring them to greater devotion and larger sacrifice.

Eternal Light, Eternal Light, How pure  
that soul must be,  
When placed within Thy searching sight,  
It shrinks not, but with calm delight,  
Can live, and look on Thee.

There is a way for man to rise  
To that sublime abode:  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God.

Day by day, using the strength God gives us for the day, and trusting him for the morrow, is the way to take the journey of life.

## Children and Youth

### A CHRISTMAS LULLABY

Presbyterian College Journal, 1889

The restless clock is ticking out  
The hours that go before the dawn,  
And icy moonbeams dart about  
The snow that shrouds the slumbering lawn—  
The lawn that Santa Claus must cross  
Ere he shall reach my baby's cot—  
Ah, who shall measure Bertie's loss  
Should Santa Claus come not!  
Sleep, softly sleep, my pretty one;  
I hear the prancing of the steeds,  
Good Santa Claus has just begun  
His round of kindly deeds.

What has the little man for thee,  
My precious babe who slumb'rest there?  
He brings a gift that comes from me,  
A mother's love, a mother's care—  
A mother's care that shall not wane,  
While hands can toil or brain can think,  
Until that day shall come again  
When thou shalt cross life's brink.  
Sleep, softly sleep, my pretty one;

He brings a cross, he brings a crown,  
And places them on either hand,  
Upon the cross thou must not frown,  
For some day thou shalt understand—  
Shalt understand the preciousness  
That to the sombre cross pertains,  
And thou wilt hold the crown far less  
Than of the cross the pains.  
Sleep, softly sleep, my pretty one;

He brings the greatest gift of all  
In bringing thee bright Christmas Day,  
The deathless love it doth recall  
Of Him who took thy sins away;  
And when no more thy mother's care,  
Can guide thy footsteps, baby mine,  
Thy steps shall be secured eachwhere  
By love of One divine.  
Sleep, softly sleep, my pretty one;

### HERO AND HEROINE

The hero was Mr. W. A. Ofield, aged fifty-six years, who in his engine driving a freight train from Sarnia, found in approaching Hamilton that he was threatened with a serious illness. He stepped down from his engine in the yards of that city and phoned a doctor. The trouble was with his heart, an attack of serious nature threatening. Then he mounted his engine and brought the train into the station at Hamilton. However help was in vain for he succumbed to the seizure a few minutes after stepping from his locomotive. To continue his task of bringing the train into the Hamilton terminal was a brave act on his



part, when the threatened sickness would have amply justified his abandoning his post at the time of telephoning the doctor.

\* \* \*

The heroine was a young woman, Josephine Wolfe, twenty-six years of age whose home is apparently in Winnipeg. It would be difficult to find a feat equal to that accomplished by her. Though unable to swim, with the aid of a cork lifebelt she yet ventured to cover a distance of five miles of deep water to obtain help for three companions stranded in a boat on a sandbar in Lake Winnipeg. Think of what that meant to one who without training or skill undertook to swim such a great distance to rescue her companions. The courage and physical strength required were extraordinary but she proved equal to the venture. The story is told in the following terms in a Winnipeg paper:

"With only a cork lifebelt to keep her above water, she paddled and floundered through deep water and swampy shore land until she reached Matlock, a summer resort on the western shores of Lake Winnipeg, forty-five miles north of Winnipeg.

"She got an automobile ride to Winnipeg Beach, five miles further north, from where a rescue boat was sent out to bring Sam Petroni, his sister Angela, and John Long to safety.

"Early Saturday morning Miss Wolfe ignored pleas of 'turn back' from Sam Petroni, who left the boat with Miss Wolfe. But he couldn't swim either, and turned back when he found his cork lifebelt failed to keep him up."

Such examples of courage and endurance are an inspiration to us all.

#### Y.P.S. VENTURE

First Church News is the name of the publication undertaken by our leading congregation in Regina by the Young People's Society. Some events in the circle of youth noted in the November issue are the success of the Presbyterian Rally held in mid-summer, and the report that Presbyterial organization of young people in the Regina Presbytery has now been effected under the sponsorship of the society of First Church, and at the Rally Day service of the Sabbath School twelve Bibles were presented to the pupils promoted from the primary department to the junior department. The 14th Regina Troup of the Boy Scouts Association identified with First Church enjoyed the distinction last summer of having the highest honor in Scouts within the Association. Four boys became King's Scouts, the first time in the history of scouting that four boys from one troop at the same time qualified for the highest award.

#### YOUNG PEOPLE'S RALLY

One of the most successful gatherings on the mission field of Earlie was that on a recent Wednesday evening when 125 young people with twenty-five adults from Vermilion, Lloydminster, Wildwood, West Centre, Kaniard, Thomasville, and Earlie assembled. This meeting was arranged by Miss Walker who has labored for the past two years as deaconess in this district. A demonstration of a regular Young People's meeting conducted by the young people of Knox Church, Lloydminster, Mr. Ray Killen, presiding, assisted by the other officers, was given. This meeting was conducted with dignity and called forth much praise.

Mr. Killen acted as chairman throughout the evening. Miss Ruby Walker, expressed her delight at seeing so many present, and gave a brief explanation of the purpose of the rally.

Mr. Gordon Collins, missionary at Vermilion, next gave an address on The Educational Aspect of Young People's Work, setting forth some of the many ways in which members are educated, all tending to make for good church membership and good citizenship. He was followed by Mrs. A. Walker of Lloydminster in a splendid address on The Missionary Aspect of Young People's Work, directing attention to the record of the Presbyterian Church as a missionary church, its work in different countries and the various aspects of its work. She expressed delight at the interest taken by the young people, and commended the work to them expressing the hope that many would give themselves wholly to this service. The concluding message was given by Rev. Andrew Walker, minister of Knox Church, Lloydminster, taking the place of Mr. L. Wilson of Chauvin, who was unavoidably absent, on The Social Aspect of our Y.P. Work, in which he pointed out the great need and some of the benefits of the social hour. He dwelt also upon the Spiritual Aspect of our Young People's Work, the foundation of the whole structure. Christ in the days of His flesh called young men to be his disciples, thus indicating the importance of early surrender to Him.

During the evening Misses Ruby Walker, and Rhoda Philpotts rendered a duet, and Mr. Arnold Gardner a solo, both being very much appreciated.

A social half hour was followed with a delightful lunch, provided by the members of one of the four Y.P. groups belonging to the field.

We are blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

**ONTARIO P.Y.P.S.  
FOURTH ANNUAL CONVENTION  
Ottawa, 1937**

Miss Margaret Anderson

**T**HANKSGIVING weekend, October 8th to 11th, witnessed the largest convention the Presbyterian Young People of Ontario have held, the total registrations numbering 915. For the first time, every Presbytery in the Province was represented, and a large delegation from Montreal was also in attendance.

On Friday night there departed from Toronto a special train of twelve cars, transporting Y.P.S. delegates from north and west of that point, and also young people from various places along the route to the Capital.

While the contingent on the Ontario P. Y.P.S. Special were becoming better acquainted en route, the Convention was officially opened in St. Andrew's Church, Ottawa. The early part of the evening was spent in recreation, then delegates gathered and were welcomed to St. Andrew's Church by Mr. F. Burpee, Clerk of Session, to the city by His Worship, the Mayor, and to the Ottawa churches by the Moderator of Presbytery and other Ottawa ministers. Gordon Faraday, Second Vice-President, replied to the words of welcome. The hospitality which was so bountifully extended and the many kindnesses bestowed have impressed memories of Ottawa which will not be easily forgotten. As a fitting close to the first evening the Assembly's Convener of S. S. and Y.P.S., Rev. H. M. Coulter, led the group in a devotional service.

The Saturday morning period, with practically all members in attendance, was opened with a song service, conducted by Ernest Moodie, Past-President, with Molly McIntyre, Convention soloist, and Agnes Macrae, Convention pianist, assisting. With the Convention theme, *Teach me Thy Way in mind*, the song service was followed by a period of worship, the theme being *Teach Me To Follow Thee*.

At the business session on Saturday morning following the report of the Nominations Committee, officers were elected: Honorary President, Rev. Hugh Munroe, D. D.; Past-President, Ernest Moodie; President John Stephens, Toronto Presbytery; First Vice-President, Richard Stewart, Bruce Presbytery; Second Vice-President, William Fraser, Chatham Presbytery; Secretary, Elsie Thomson, Hamilton Presbytery; Record Secretary, Margaret Anderson, Toronto Presbytery; Treasurer, Stanley Morris, Stratford Presbytery; Conveners, Worship, Isabella T. Hunter, Toronto Presbytery; Fellowship, Evelyn Reid, Ottawa Presbytery; Service, Mrs. H. M. Coulter, Toronto Presbytery; Leadership

Training, Lois McRae, Guelph Presbytery; Editor, William Smith, Toronto Presbytery.

Discussion groups convened on Saturday morning to debate various matters: Public Speaking and Dramatic Art, led by Dr. F. H. Kirkpatrick; The Three T's (Time-Talent-Treasury), Rev. Dr. R. Johnston; Hobbies for Y.P.S., Rev. H. M. Coulter; Why Missions? Rev. Allan Reoch; Business Order and Procedure, Rev. R. Good; Worship, Isabella T. Hunter; Service, Elsie Thomson; Fellowship, Mrs. H. M. Coulter, and Leadership Training, Richard Stewart.

The Convention then reassembled and was led by Rev. H. M. Coulter in a Quiet Time.

Saturday afternoon was occupied with a tour of the Capital, and of the Parliament Buildings. Thirty-six sight-seeing buses were used for the tour of Ottawa's many delightful beauty spots. Our visit to the Parliament Buildings gave us keener interest in our National Government. In the Memorial Chamber, dedicated to the Canadians who made the supreme sacrifice in the World War, the silent beauty, the deep hush, the note of sadness, caused us to turn our eyes upon Jesus, the Prince of Peace.

The main banquet hall of the beautiful Chateau Laurier was the setting for our banquet on Saturday night. Richard Stewart presided, and Charles Cunningham was song leader. A portion of the program was broadcast over the Canadian Broadcasting Corporation Station in Ottawa, during which time the Moderator, Rev. Dr. Hugh Munroe, gave his message to the young people, declaring it was their task to hold the Church together. "Your task is the greatest of all tasks. In this province are more than half the ministers and communicants of our Church. You young people have the high task of holding together our Church from coast to coast, and, as it were, setting the pace of all congregations." While we were still on the air, the delegates not only renewed their allegiance to His Majesty King George VI, but sang with great fervor, "Living for Jesus", pledging anew our lives in the service of our Heavenly King.

Fraternal greetings from kindred organizations were conveyed by Mr. Bert Freudenberg of the Dominion organization of the A.Y.P.A.; Mr. George Jackson of the Dominion Council of the U.Y.P.U., and Mr. Malcolm Kennedy on behalf of the B.Y.P.U. Rev. H. M. Coulter brought greetings from the Assembly's Board of S.S. and Y. P.S. and from Rev. Dr. W. M. Kannawin; Rev. G. D. Johnston, from the Synod of Hamilton and London, and Rev. L. H. Fowler, from that of Montreal and Ottawa.

The presentation of the Elsie Thomson Trophy for annual Presbytery competition was made at this time. Suspense was re-



lieved when Ernest Moodie declared Chat-ham Presbytery winners of this handsome trophy. Mrs. Chas. Thorburn, of Ottawa, Treasurer of the Women's Missionary Society, also brought greetings to the P.Y. P.S. The guest speaker was Prof. F. H. Kirkpatrick, whose subject was, Music in Poetry, and who delighted his audience with the reading of several poems.

Early Sunday morning in Erskine Church, the Moderator dispensed Holy Communion to the delegates. It was a joy and inspiration to behold a large congregation of young people accepting the invitation of our Lord and Saviour—"Come".

On Sunday afternoon we enjoyed another song service, followed by a devotional hour with the theme, Teach Me To Feel That Thou Art Always Nigh, led by our Provincial Convener of Worship, Isabella Hunter. Mrs. Chas. Thorburn next spoke on the Peace River District and its needs, after which Marion Campbell Smith, first Vice-President, presented a report and led a discussion on P.Y.P.S. and the Peace River Project. It was decided to continue for another year support of the work in this field. After a brief song service, a demonstration entitled, Our Program in Action, was made in the form of a regular local society meeting, with the purpose of showing how the three departments, Worship, Service, and Fellowship, can be worked into the program of a local P.Y.P.S.

John Stephens presided at the Rally Service held Sunday night in Erskine Church. Rev. Allan Reoch, B.A., missionary to Manchuria, told of the work there, and stressed the need of building up the home base, and of organizing young people's societies where there are none. Rev. G. D. Johnston, member of the Assembly's Board of S.S. and Y.P.S., conducted the installation of officers, impressing upon them the sacredness of the trust laid upon them in being called to positions of leadership. Following this Ernest Moodie presided at a Fellowship Hour when Rev. Allan Reoch spoke very informally, answering questions and reporting incidents of his work.

The theme of Monday morning's worship hour was, Teach Me Thy Way; Make Me Thine Own, and at the business meeting it was announced that the rules for the new Public Speaking Contest and the Bible Drama Contest had been prepared. The finals in these two projects were held also on Monday, Ruth Honderich of Baden, Guelph Presbytery, being declared winner of the Oratorical Contest, and Central Church, Galt, of the trophy for Bible Drama.

Rev. H. M. Coulter conducted the Quiet Time which concluded our Fourth Annual P.Y.P.S. Convention.

Adjournment was made about noon on Monday, and then there was a hurry to

catch the P.Y.P.S. Special for the homeward journey. As we walked through the cars, greeting old and new friends, we noted the mood of the delegates was that of music. Yes, they were practically all singing on the way back, and what did they sing? The Convention theme hymn, More About Jesus. These young people were sincerely thinking on our theme, Teach Me Thy Way.

The Convention is now a memory, but the benefits received are being taken advantage of, and it will never be estimated just how much was accomplished for the Kingdom over Thanksgiving weekend, 1937. The delegation was so large, many coming long distances, and the sessions so well attended that there was manifest an earnest desire on the part of one thousand Presbyterian Young People met at Ottawa to give and gain inspiration.

P.Y.P.S. Conventions are for us all, and so, next year, come to Toronto.

### APPRECIATION

A member of one of the leading Presbyterian Churches in Hamilton sets great value upon the reports in the Record of different church gatherings held during the last year and in particular the General Council of the Alliance of the Reformed Church, regarding these as faithful accounts and just interpretations of the proceedings.

This correspondent also expresses thanks for the helpful sermons which have appeared in recent numbers of the Record over the signature "R".

## INTERNATIONAL S. S. LESSONS

### LESSON—DECEMBER 12

#### Christian Fellowship

1 John 1:1-7; Revelation 21:1-7

Golden Text: Our fellowship is with the Father, and with his Son Jesus Christ.—1 John 1:3.

### LESSON—DECEMBER 19

#### The Birth of Jesus

Luke 2:8-20

Golden Text: Unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

### LESSON—DECEMBER 26

#### Christian Consecration

Philippians 1:12-26

Golden Text: For to me to live is Christ, and to die is gain.—Philippians 1:21.

### LESSON—JANUARY 2, 1938

#### The Gospel of Mark—A Preview

Mark 10:35-45

Golden Text: And whosoever of you will be the chiefest, shall be servant of all.—Mark 10:44.

AWARD

The Barrie Examiner has earned the distinction of being recognized by the Canadian Weekly Newspapers' Association as the "Best all round weekly newspaper" in the Association, and accordingly was presented by Mr. George W. James, President, with the new Mason Trophy at a conference of the Examiner's correspondents on October 29th. This award carries with it permanent possession of the original Mason Trophy won by the Examiner in 1926-1927-1932. Mr. J. A. MacLaren, the Editor, an active member of our Church serving on various Boards, is to be congratulated upon this distinction accorded the Examiner.

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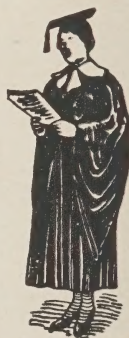
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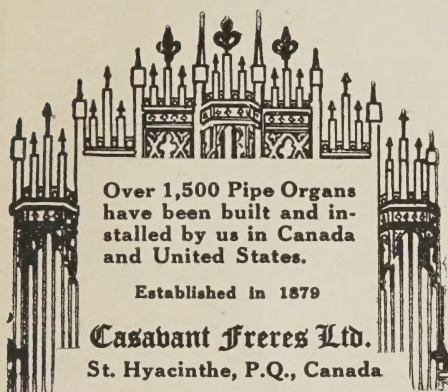
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Our religion is not a system of ideas about Christ. It is Christ. \_\_\_\_\_

Accept no man for his fine talk; reject none for his old clothes. \_\_\_\_\_

The Church exists not upon dollars merely but upon men and women. \_\_\_\_\_

Jesus spoke rarely of punishments but oft of love and forgiveness. \_\_\_\_\_

Little feet must be guided in getting started in the paths of God. \_\_\_\_\_

Be discontented with what you are but content with what you have. \_\_\_\_\_

Were it not for the darkness we should miss the beauty of the stars. \_\_\_\_\_

Our own faults should be our chief concern for these we can correct. \_\_\_\_\_

To keep the mind fixed upon God is a sure defence against temptation. \_\_\_\_\_

God has ordained that each one of us shall work out his own salvation. \_\_\_\_\_

It may be that work instead of rest will prove the better prescription. \_\_\_\_\_

What a true father is to his children God is to man, yet infinitely more. \_\_\_\_\_

We should not adopt a custom which has not the sanction of our conscience. \_\_\_\_\_

Self-discipline begins with the acknowledgment of our faults and foibles. \_\_\_\_\_

The key of the heart's door is in our hands to open to Christ or to refuse. \_\_\_\_\_

If God could make something out of a man like Jacob what may He not do for us? \_\_\_\_\_

He who cannot forgive others breaks the bridge over which he must himself pass. \_\_\_\_\_

The noblest patriot is the man who walks in the way of righteousness and peace. \_\_\_\_\_

One thing by the grace of God is possible to all, the control and directing of the will. \_\_\_\_\_

Boredom is a certain sign that we are allowing our faculties to rust in idleness. \_\_\_\_\_

We should shape life in view of its uncertainties but mainly in view of its certainties. \_\_\_\_\_

Dedication to the common weal is becoming to the King but also to his humblest subject. \_\_\_\_\_

Life at its best needs a sheer, patient, disciplined, stubborn power to see it through. \_\_\_\_\_

We should not fear numbers; He that is with us is more than all who can be against us. \_\_\_\_\_

Not all that happens is good, but it is the part of wisdom to extract virtue from adversity. \_\_\_\_\_

The constant backward look, deploring what might have been, greatly weakens self-confidence. \_\_\_\_\_

Pain, suffering, frustration, and surprise develop situations that invite a new start in life. \_\_\_\_\_

The good life is a growing in sympathy, courage, honesty, perspective, tenacity, knowledge. \_\_\_\_\_

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